

THE UNIVERSAL FREE MASON

Vol. 4

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No. 1

SALUTATORY

With this number we commence Volume 4, and as is customary, we are starting out with all kinds of promises, whether we fulfil them or not remains to be seen. We do, however, expect to make the coming volume a "Masonic" magazine and not a newspaper. We expect to confine our labors to the advocacy of Universal Masonry. To this end we will put on the whole armor of Masonic righteousness, and wage an unrelenting warfare against bigotry, injustice, intolerance and un-Masonic charlatanism, and combat that narrow-minded practice and teaching known as "exclusive jurisdiction." We expect to teach, expound, exhort and criticize when necessary, and withal, preach the gospel of Masonic fidelity, and fight masonic error to the last ditch.

SOME PERTINENT INQUIRIES AND REPLIES THERETO

(Continued from June Number)

We commence this chapter, by quoting from a book elaborately bound, and entitled "Masonic History of the North-West," and published in San Francisco, and placed in Market overt, in 1902. It is not our purpose to endorse or accept, any of its contents as history, or even attempt to foist upon our readers the conglomeration of misapplied historical facts, that fill its covers, but we quote it to show, how shamefully it has perverted the truth for the purpose of building a structure on the sands.

It says, "The Supreme Council founded at Charleston, South Carolina, though composed of but two Inspectors General in the beginning became the mother and grandmother of all other legitimate Supreme Councils that were brought into existence after it was first established, and which with itself are the only legal authority of the Ancient and Accepted Scottish Rite of Free Masonry in America, or elsewhere."

It goes on: "The first Supreme and mother Council of the world, having commenced its labors on May 31, 1802, at Charleston S. C. its own jurisdiction extended over the whole of the United States of America until August 5, 1813, when the Supreme Council of the Ancient and Accepted Rite of Free Masonry for the Northern Jurisdiction of the United States was established by the former through its special proxy and representative, Emmanuel De la Motta. The Supreme Council for the Northern Jurisdiction of the United States Created the Supreme Council of England and Wales in March 1346, and this body in its turn created the Supreme Councils of Scotland and the Canadian Dominion; the Southern Supreme Council creating the Supreme Councils for Ireland, Mexico, and others on the American continent."

If it were not for the fact, that the great body of Masons, who compose the two above named jurisdictions, are little acquainted with the true facts of the organization of their Supreme bodies, we might let the matter rest here, and simply continue our story, without comment. But, seeing that we are called upon, from time to time, to explain these and other follies, and that, even members of these jurisdictions frequently appeal to us to explain the inconsistencies, that appear in their own records, and their flagrant historical discrepancies, we feel called upon to tell the truth as history, unalloyed, and generally accepted, administers it to us. Alluding to the TWO men who in 1801, created the Mother Council of the World, we are reminded of the witticism of Charles Wesley. His brother John, was desirous of extending the borders of Methodism and concluded that it would be wisdom to send Whitefield and Coke to America and he thereupon ordained Coke a Bishop. During the ceremony Charles was exercising his poetic power, and at the suggestion of the muse, penned the following:

"How easily bishops oft are made, by
man's capricious whim;

"John Wesley laid his hands on Coke,
but, who laid hands on him?"

We have no desire to be taunting, but we may have occasion to refer to the events treated upon in our former chapters, and should we do so it will be for the purpose, of emphasis. We will however, briefly refer to a few events, that the makers of history have breathed to us.

We will refer very briefly to the spread of Scottish Rite Masonry from Scotland, its birthplace, first to France, and thence to America. In the dawn of Masonic history a nebulous and indefinite number of degrees, known as the steps, were conferred in Masonic Lodges without any special authority other than the Craft Chapter, by the Patriarch

the craft who were known as the Grand Council of Priest Masons, upon the young and enthusiastic brethren, striving after more light. One Brother, Michael Andrew Ramsey, born in the town of Ayr, within a few miles of world-famed Kilwinning and skilled in the higher mysteries, sojourning in France circa, 1740, as Master of a Parisian lodge introduced the side steps there; these were eagerly sought after by the French Brethren, who, dissatisfied with the simple Scottish method of conferring the degrees, invented for them a separate government, presided over by officers with grandiloquent titles and adorned with gorgeous regalia. In 1761 the Grand Lodge of France gave a patent to a Jewish Brother named Stephen Morin, to found a lodge and propagate the degrees as then arranged in the French West Indies; five years later becoming dissatisfied with his conduct, his patent was revoked in favor of a Brother Martin. Morin in spite of the revocation of his patent, on coming to America, continued the business of selling the degrees wherever he found a purchaser and thus became the forerunner of a long line of degree peddlers.

In 1801, five of his disciples and co-religionists conceived the idea of establishing a permanent head for the sale of their wares, and in consequence, founded in Charleston, S. C., the Supreme Council of Sovereign Grand Inspectors General for America; rearranging the degrees, which then consisted of twenty-five regular, seven side and one installed degree into a rite of thirty-three degrees, the former installed degree being the apex of the system. To give prestige to the newly formed body and add value to the degrees they had to sell, its founders claimed to act under a Charter of Constitution, granted by Frederick the Great of Prussia. This Council, through a patent granted to Count de Gresse-Tilly, organized the Supreme Council of France, which in turn granted a patent to Joseph Cerneau, by authority of which

he founded a Supreme Council in New York in 1807; another Supreme Council was also formed there in 1813 by Emanuel de la Motta, Grand Treasurer General of the Supreme Council at Charleston. These Supreme Councils were all short lived, the Northern and Charleston ones being practically still-born. The two New York Councils were first revived and in Charleston a new Supreme Council was organized in 1859; we say new, advisedly, as there is absolutely nothing to show connection with, or succession from the Council of 1801. Albert Pike, the organizer and while he lived, the dominating spirit of this latter body, which he falsely styled, the "Mother Council of the World" endeavoring to deceive credulous people into accepting it as the original 1801 council, says himself on page 19 of his published proceedings, for 1878, "I am often asked why we do not publish our old transactions to which I am compelled to reply, that we have none to publish: we have no records of the transactions at Charleston from 1801 to 1860; what minutes we had were destroyed with many pamphlets, papers and books of the General Secretary, during the war. I never saw any of them and do not know how full or how meager they were . . . I do not know when I was elected a member, or when Grand Commander." From all this we find that Scottish Rite Masonry in America, prior to 1900, traces its ancestry to the 1801 Council of Charleston and that its founders, claimed as their authority a Charter or Constitution granted by Frederick of Prussia, at Berlin, in 1786 and which every Masonic historian brands as a forgery. The Grand Lodge of the Three Globes in Berlin, of which Frederick was Grand Master, after diligent research and examination of their records declared these Constitutions to be "entirely false and apocryphal." Koltz, in his history of Free Masonry in France, page 409, calls them "The Grand Lie of the Order," and the editor and translator of Reybold's

general history of Free Masonry, page 175, speaks of the rise in America as being "shorn of what is considered its brightest attire, viz: Its creation by Fredrick the Great, and proven instead to be the progeny of five mercenary Israelites of Charleston, S. C." So much for History. Now as to the treatment of the various factions by one another, which to style an un-Masonic, is putting it very mildly indeed; one Cerneau body speaks of the Northern Jurisdiction as the "bastard child of a Masonic rape" while the Northern and Southern Jurisdictions unite in calling the Cerneau people by every conceivable name but that of Brother. There have been several rival Northern Jurisdictions as also rival Cerneaus. Three claim jurisdiction over the whole United States, its territories and dependencies, while two divide the territory between them, all opposed to each other, agreeing in nothing but mutual recrimination.

The Northern and Southern Jurisdictions, aware of the woeful want of historical data, on which to base a claim to legitimacy absolutely refuse to submit their case to the ordeal of public discussion or examination; their favorite method being, the private circulation of falsehoods, and in applying the epithet, "Clandestine," to their opponents. It would be worth while in this connection to fix if possible the true Masonic meaning of the word "Clandestine" and to do so we will quote from the address delivered by the Most Worshipful Grand Masters of Craft Grand Lodges.

In 1894 the Grand Master of New York said: "any organization or persons, claiming authority or power in Ancient Craft Masonry, not derived from the Grand lodge, is Clandestine and spurious." The Grand Master of Tennessee in 1889 said, speaking of the different Scottish Rite bodies, "if they pretend, any of them to confer our degrees, they are clandestine lodges, and their votaries are to us as heathens and publicans," and such is the universally accepted de-

finition. How does it affect the Northern and Southern Jurisdiction whose members are so ready to show clandestine at everyone that does not see through their spectacles?

C. T. McClenechan, a shining light in the Northern Jurisdiction in his "History of the Scottish Rite" says, "the degrees of the A. A. & R. communicate with the E. A., F. C. and M. M. It is not visible to confer the first three degrees on candidates before their advancement."

Albert Pike the founder of the Southern Jurisdiction says, on page 37, trans. 1855 to 1886 "undoubtedly we have the power to confer the Blue degrees and create symbolic lodges. Undoubtedly we have ample power to commission a Deputy Inspector General to confer the Blue degrees and create symbolic lodges in any unoccupied foreign country; beyond a question one of us as Sovereign Grand Inspector General could do so; we are shorn of none of our ancient powers to avoid prejudice and quarrels; we refrain from the exercise here of our powers over the Blue degrees, with the whole, very beneficial results."

"A Mason of the Rite is not required to be or continue to be a member of a Master Mason's lodge."

The Charleston Council organized under the pretended Constitution of Fredrick grants power over all degrees to Masonry from first to thirty-third degrees. (See Folger's history, page 272 to 284.)

In his official bulletin for 1871 speaking of Symbolic lodges in Texas, started by his officers, Pike says: "They chartered a few lodges; they had ample power and the right to do so; these lodges are as regular as any in Texas." The Northern Jurisdiction started as a branch of the Charleston Council, in New York, in 1813. Its founder, De La Motte, at once denounced the Cerneau Council for renouncing power over the symbolic degrees, declaring that this power in the Scottish Rite was inalienable. (Folger's history page 159) In Pike's transcriptions

1857 to 1876, page 258, he says, "I have completed the rituals of all the degrees from the 1st to the 32," and he fixes the price of the ritual of the first three degrees at \$5.00.

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

The true Scottish Rite, as practiced under authority of the Grand Council of Rites of Scotland, has never made any pretense of waiving a claim which they never possessed. In fact they emphatically declare that the first three degrees always have been, are now and ever should be, under the exclusive control of the Craft Grand Lodge. The applicant for the degrees of the Rite must be a Master Mason in good standing, and a certificate to that effect must accompany his application, and subsequent loss of standing in the Blue Lodge carries disability in all the higher grades. We leave it to our readers to decide which is the destined body, the one which claims authority over the Symbolic Degrees and places on sale the ritual of these degrees, temporarily waiving its claim, as an act of condescension towards the Craft Grand Lodges, or the one, which, like the York Rite loyally acknowledges the supremacy of the Craft Lodge as the foundation of the whole structure with which there can be no interference.

As to the Southern Jurisdiction being the "Mother Council of the World," we

quote from an accepted authority." It is a historical fact that Stephen Morin received his patent from the Supreme Council of France, and it was from Morin, (so they claim), that the Southern Jurisdiction received its authority; if this is true, by what right has the said Jurisdiction to the title of "Mother Supreme Council of the World?"

What does history tell us of the spurious Council, alleged to have been organized by TWO members, and re-organized by Albert Pike? Where was its resting place from 1801 to 1860? Who received authority to bring about its resurrection? How was its resurrection brought about? If Albert Pike, was the constituted successor, and his organization, of 1860 the legitimate descendant of the De la Motte Council, from where did he get the records Rituals etc.? Let us see.

"In the month of January 1860, Albert Pike and A. G. Makey collected together a number of members of the old Supreme Council of New Orleans known as the 'Foulhouse' Council, which originated from the French Supreme Council, and having previously appointed each other to the office of Sovereign Grand Commander, and Secretary General, attempted to hold a meeting in Charleston S. C. but a quorum not being present, a second effort was made to induce members to attend a meeting in Washington D. C., on the 28th day of March 1860. At which time and place the Charleston Body, which for over fifty years had been extinct, in other words dead and buried, was resurrected, and named the "Supreme Council 33rd and last degree, A. A. S. R. This Supreme Council cannot show any Patent, or any authority, or any reason for its existence, they make the claim that their records were destroyed by the negroes who made a raid on the home of E. T. Carson during the Civil War. What became of the records of the Subordinate Bodies that composed this Supreme Council during the time from 1804 and 1857, when Albert Pike was made a 33rd by C. Samory?

In 1870. Albert Pike in his allocution to the Supreme Council, states, that by union with that of the New Orleans, (Foulhouse), the Charleston Body obtained the Ancient Accepted Scottish Rituals, through the efforts of Samory and Ladebat, former members of the Foulhouse Council; and that nothing was known before the union of the history of the Rite, and that it was but the shadow of a name."

The Foulhouse Supreme Council, is still working in New Orleans, and is now known as the Supreme Council 33rd degree for the Sovereign and Independent State of Louisiana. This Supreme Council works the Scottish Rite Ritual from the 1st to the 33rd, under the Constitution of 1762.

Albert Pike in his allocution of 1874, page 19, informed his Supreme Council, that "the Rituals of the Symbolic degrees have been printed." And to show still further that Albert Pike claims authority over the Symbolic Degrees, we refer to the transactions of his Body, the first proceedings of his Supreme Council ever published. On page 64 of said proceedings the following occurs: "Friday evening March 30th, 1860 the Supreme Council resumed labor in the 3rd or Master Mason degree."

On page 20 of his Allocutions 1878 Albert Pike Acknowledges that he first heard of his Supreme Council in 1854, when it had but seven members; and he further states, that in 1859, the Rite had little life anywhere except in Louisiana; which body, it will be remembered had been the Foulhouse Council, which is still in existence, as before stated, under another name. In the same allocution on page 19 Pike says: "I am often asked why we do not publish our old transactions, to which I am compelled to reply, that we have none to publish. We have no Record of the transactions at Charleston from 1801 to 1860. "One author remarks: "This does not bear out the statement of the Grand Secretary, "That the Records were destroyed dur-

ing the Civil war, by the negroes at the home of the late Enoch T. Carson." On the same page (19); Albert Pike says: "I do not know when I was elected a member, or when Grand Commander." "This is not surprising in view of the fact that no election was ever held to make him Sovereign Grand Commander."

On page 30 of the same allocution Pike says: "Twelve years ago we had no correspondence of any value, and no foreign power considered us entitled to respect, to most of them our existence was unknown." The records of all foreign Councils will prove that this statement is correct.

To close this chapter we will make one more quotation from the 1878 Allocution, in which, on page 18, Albert Pike says: "The memory of the Secretary General is the only proof of the election of any dignitary or member from 1800 to 1850."

"It is certain that no regular record book of the transactions was ever kept, either in the Supreme Council or Sub-ordinate Bodies, as none has ever been known or seen. In fact, none can be produced. In September 1881, the Grand Consistory of Maryland and all of its Sub-ordinate Bodies by unanimous consent, surrendered their Charters to Albert Pike. The Consistory was the only active Body in the Southern Jurisdiction. All of the members of this Body except ten, left the Southern Jurisdiction.

We will take up this subject more at length in our next.

ROBERT S. SPENCE
To be continued.

In Australia and New Zealand, there are about 800 lodges and 40,000 members.

Altho a man may have reached the top of the masonic ladder, and takes especial pride in writing "33rd degree" after his name, it is rarely he loses his keen interest in the F. C. (Fellow Craft) degree.

WHAT IS A DOLLAR?

A dollar—what is it? "A piece of paper," says one. No, more than that. "Circulating medium," says one. No, more than that. The dollar is a part of my life. I worked hard yesterday and earned a dollar. I might have spent it in a minute's time and been no richer for the investment, but I did not spend it. It was the only tangible thing I had out of the whole day's existence. The day, the opportunity, and the privileges of the day had gone into the silence of the eternity that has passed. That dollar is my yesterday. I may spend it and start tomorrow bankrupt. I may keep it and tomorrow need not work at all, because my yesterday's dollar will pay for the services of one who may do the work better than myself; or, I may work again tomorrow and the next day, and the next, and save my yesterdays until I have long years of yesterdays, strong and capable of toil, who shall labor for me and keep me in comfort when my body is too weak to toil. A dollar is part of a man's life. And as he guards his health to take care of the future, so should he guard his dollars to secure the full service of the past—"Delivering the Goods." George Wood Anderson, in National Magazine for March.

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There are 59 Grand Lodges and 15,000 Subordinate Lodges, with 1,311,000 Masons in the United States. In the English speaking world there are 89 united Grand Lodges, 10,800 Blue Lodges, with 1,600,000 Masons; 62,000 German Masons, and 2,000 Latin Masons.—Ex.

As to this that there are upwards of 300,000 non-affiliates in the United States alone. Why is this? It is answered in two words—EXCLUSIVE JURISDIC-

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The masonic charitable institutions of England, during 1910, received the sum of £27,745 from all sources for their maintenance.

The following boquet was kindly handed to us by the "Co-Mason" of January 1911, and although rather late in acknowledging it it is none the less appreciated. We always welcome this most excellent publication to our exchange table, and find in it matter of the most useful and wholesome kind, and withal it is ably edited:

The Universal Free Mason, October and November. The sketch of Scottish Masonry is continued and is particularly interesting, as it contains the history of the Lodge, Mother Kilwinning. We must thank the author for appending the Schaw MS. which dates from 1590. This is the oldest authentic code of Masonic laws and is of great value to the Masonic student. The charming legend of the Lia Fail, the Stone of Destiny, is given, as it appears in the degree of "Marked Master." The angel who guarded the Gates of Paradise stood on this stone. Adam transmitted it to his descendants, the Patriarchs guarded it well, it accompanied the Israelites down into Egypt and back again to the Land of Promise, and finally it was the crown of the Temple built by Solomon. The Temple was destroyed, and we are told that Scotia fled to Ireland with the Stone. This legend states she was the daughter of Zedekiah. The Stone abode in the Palace of Tara, and for centuries the High Kings of all Ireland sat on it and judged the people. Fergus carried it to Scotland (called after the noble scota) and at Scone the Kings of Scotland were crowned, seated thereon. Edward, knowing that rulership went with the stone, carried it to England, hoping thus to obtain the Crown of Scotland. The legend was proved to be true in another way, for James of Scotland united the kingdoms. The Stone still forms part of the Coronation Chair, and is now in Westminster Abbey.

We had the pleasure of meeting the General Deputy, of "The American Federation of Human Rites," Bro. F. Avanzini, who has head quarters at Red Lodge Montana. He states he is on his way to Europe, and intends sojourning in that continent for some time. He gave our office a pleasant call, and we enjoyed his greetings. We know but little of his Cult, but recognize in him a zealous and devoted adherent, who has set his standard high, and is aiming to reach an ideal excellence.

AN INVASION AND ITS REPULSE.

It is sad to relate that American Free Masons, after all the efforts of Grand Masters and Grand Lodges, not to speak of divers jurisperdents, have not yet learned the sanctity of political borders. "Whoso shall in the least offend against the fetish of exclusive jurisdiction, upon whatever excuse, it were better that a millstone be tied about his neck and he be cast into the depths of the sea." This should be written large in every Masonic code and in the by-laws of every Lodge, that no sudden fraternal influence may lead brothers into transgression.

Now the Grand Master of Canada has found it necessary to apply punishment for an invasion. As we are informed, a Lodge at Port Huron, Mich., a short time ago crossed the international border, without permission first prayed for and obtained from the Most Worshipful, the Grand Master of Canada. The offense was an aggravated one, as these Masons went into alien soil to bury one of their brothers, who had made the mistake to die in the Dominion. They likewise marched in solemn procession to the grave, as is their wont, and there deposited the acacia of faith and hope upon the casket of one with whom they had clasped hands in life. They probably recited words the most sacred in our ritual,

voicing all that Masonry can teach to living and dying men. All this, doubtless, without thought that they were offending against the dignity of the Grand Master of Canada, and fracturing the awful dogma of exclusive jurisdiction.

But the most watchful and Most Worshipful brother who for the moment presides over the destinies of Canadian Masonry heard of or beheld this invasion and was stricken with horror at the enormity of the offending. It was necessary to "make the punishment fit the crime." And so the Grand Master, in the plenitude of his powers, issued an edict cutting off Masonic relations with the Masonry of Michigan. So that now, and until there is relenting, Canadian brothers may not visit in Michigan lodges, nor can Michigan Masons meet with those of the Fraternity on the invaded soil of Canada.

If the facts are as related, and as communicated to us, then has the Grand Master of Canada made himself an object of deserved ridicule to all thinking Masons of whatever jurisdiction. It is too true, in Masonry as elsewhere, that some men will always

"Overlook the mass,
But fasten each on some particular
crumb,
Because they feel that they can equal
that,
Of doctrine, or belief, or party cause."

It is serious matter, indeed, if the most sacred duty of Masons must take secondary place to an intangible and converted dogma. If political or imaginary boundaries are to divide brothers in all things, and the whimsies of every jack-in-office are to stand in the way of all fraternal impulse and action, then surely it is time that matters be in some way amended.—The American Free Mason, February.

The Scottish Grand Council of Rites is one of the bodies of the Imperial Confederation of Rites of the World.

TOLERATION

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 the conditions of Grand Lodges of the F. & A. M. York Rite and of Grand Orient 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."—Masonic Home Journal.

MASONRY IN SWEDEN

By C. Sparre.

Free Masonry was introduced into Sweden in the year 1735 by Count Axel Ericson Sparre. As the writer is a descendant in straight line from the introducer, it is proper to inform the reader who he was and what he was. Count Axel Ericson Wredes Sparre was born December 1st 1708, died January 10th 1774, was made Second Lieutenant in the army 1731, Captain of the Kings Life Guard of Cavalry 1744, Lieutenant Colonel 1747, Colonel 1749, Major General and Inspector of Cavalry 1760, Minister of War 1768 and Governor of Stockholm 1770.

He received in Paris May 4th 1731 his Entered Apprentice Degree. Nov. 16th 1731 was in the same lodge passed to the Degree of a fellow craft; and was the

6th of November 1733 raised to a Master Mason.

He founded the first Lodge in Stockholm, Sweden the 28th of January 1735, having received a dispensation from France. This Lodge was confirmed in 1737 and Baron Scheffer is W. Master received the Charter and was also appointed a Provincial Grand Master—this Lodge fell in decay 1738, when King Fredrick I. promulgated a decree which interdicted all Masonic meetings under the penalty of death. In the year 1745 the edict was removed and Masonry became popular. In 1738 when the King declared the edict all papers, records and everything pertaining to the order was transferred to Rome Italy. When the edict was removed a deputation with Count Ekhoft as chairman was sent to Italy to bring it back to Sweden. Lodges were publicly recognized, and in 1746 the Masons in Stockholm struck a medal on the occasion of the birth of the Crown Prince afterwards King Gustavus III. In the year 1762 King Adolphus Fredrick, in a letter to the Grand Master declared himself the protector of the Swedish Lodges, and expressed his readiness to become the Chief of Free Masonry in his dominions, and to assist in defraying the expenses of the order. On St. John's day the 24th of June and the 27th of December after the regular Masonic business has been transacted and the Lodge closed in due form a Table Lodge is opened. The Table is in the form of a horseshoe or elongated semi circle. The Master sits at the East at the Head of the Table, the Senior Warden at the Northwest extremity and the Junior Warden at the Southwest extremity. The deacons sit between the two Wardens; the Brethren are placed around the exterior margin of the table facing each other, and the void space between the sides is occupied by the serving Brethren or attendants. Every one present including waiters must have at least the Entered Apprentice degree.

Table Lodges are always held in the apprentice degree. And I know of persons been initiated in the Apprentice degree for the special purpose of entitling them to be present at such occasions.

To be continued in the next following four numbers.

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When one walks along the streets and sees the great display of Masonic rings, charms, pins, and other insignia, he marvels at the great strength of Free Masonry; but when he goes into the lodge room and finds only the faithful few, he is left but one conclusion, and that is that a good deal of Free Masonry is external and not internal.—Illinois Free Mason.

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ABUSE OF MASONIC TITLES

Like most other things there is a time and place when and where the various titles to Free Masonry may be used with entire propriety and on such occasions they ought to be given to those who are entitled to them. But in the newspaper or other printed matter, except what is meant especially for the Masonic reader, these appellations ought to be used very sparingly, in fact, reduced to the "lowest common denominator."

The uninitiated general reader as he scans the columns of his daily paper, when he comes to such words as "worshipful," "excellent," "illustrious," or "eminent" tacked onto the name of some neighbor or passing acquaintance, is not likely to be inspired with great awe for our institution; instead it is apt to appeal to his sense of the ridiculous.

He may even fail to catch the resemblance between the traditional knights of old and the "knight" of today, who so delights in viewing his name with the prefix "sir" as it appears in the paper the morning after some function.

"Worshipful" as a Masonic title, is an inheritance which has descended to us out of the past, from time when the

word was common and applied very generally, especially to municipal and judicial officers. It is still as "Worshipful Master," a most honorable title which may be proudly worn by any Master Mason fortunate enough to receive it, and may be used with entire propriety within the tiled doors or in a gathering where all are Masons. But in "all strange and mixed companies" or when names appear in print, plain "Master," when it can be used, is much the better word, and is very much more dignified. The same is true of "excellent," "illustrious," "eminent," and all other superfluous appellations. The world, at least the thinking world, is not interested in these things. More than likely it will regard them as absurdities. Even a "sublime prince" or a "grand pontiff" will fail to impress it with any marked reverence. It is better, therefore, if we keep our titles as well as our ceremonies wholly to ourselves.—What Cheer Trestle-board.

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MASONRY—THE NEW RELIGION —YET AS OLD AS THE WORLD

We hear of "New Religions"—of high-sounding thoughts and ideals.

Mankind, they say, is ready for a religion that is not sensational—that is broad enough to include all races—that is not antagonistic—but teaches equality and peace.

Have we not all these essentials in Masonry?

Religious creeds, have many interpretations—or are at least mis-interpreted.

Among those who know Masonry there is but one universal interpretation of its teachings. In fact who can get any but one meaning out of "Brotherly love, Relief and Truth?"

The sublime teachings of Masonry make—

Perfect citizens,

Ideal husbands,

Manly sons,

Loving fathers.

This is why the fraternity has grown

to be the strongest organization in the world. It has grown on merit alone.

It does not attract because there are any monetary benefits to be derived by affiliation but because it takes a man up from the crowd—elects him because he is worthy and well qualified, characterizes him as desiring to be all that is good and just what the Great Master of the Universe intended that he should be.

THE APRON LECTURE

(Written for and suggested by Dr. Walter C. Miller, J. W., of Webb's Lodge No. 666, Augusta, Ga.)

The coming years may bring to you success,

The victory laurel wreath may deck your brow,

And you may feel Love's hallowed caress,

And have withal domestic tenderness,
And fortune's god may smile on you as now,

And jewels fit for Eastern potentate
Hang over your ambitious heart, and fate

May call thee "Prince of Men," or "King of Hearts."

While Cupid strives to pierce you with his darts,

Not even more than these, with coming light

Your feet may press Fame's loftiest dazzling height,

As looking down upon the world below

You may exclaim "I cannot greater grow!"

But nevermore, O worthy brother mine,
Of innocence and purity combine

With all that's sweet and tender here below

As in this emblem which I now bestow.
Thy yours to wear throughout a life of Love

And when your spirit wings to realms above

'Twill with your cold clay rest beneath the sod,

While breeze-kissed flowers whisper of your God.

O may its stainless, spotless surface be
An emblem of that perfect purity
Distinguished far above all else on earth
And sacred as the virtue of the hearth,
And when at last your naked soul shall stand

Before the throne in yon great temple grand

O, may it be your portion there to hear
"Well done," and find a host of brothers near

To join the angel choir in glad refrain
Till Northeast corner echoes come again.
Then while the hosts in silent grandeur stand

The Supreme Builder smiling in command

Shall say to you to whom this emblem's given,
"Welcome art thou to all the joys of heaven."

And then shall dawn within your lightened soul

The purpose divine that held control—
The full fruition of the Builder's plan—
The Fatherhood of God—The Brotherhood of Man.

—J. W. Crawford,
"Capt. Jack."

PRAYER

No supplication but communion.

And love, the shrine;

Not telling breads, but childlike union
With the Divine.

'Tis feeling what no words can capture
Though music-shod;

It is the spirit's holy rapture

That God is God.

—Gottfried Hult

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EDITORIAL

We received a lengthy communication
from a Bro. of the "American Rite" who
has travelled as far as the 32nd degree,
but is still seeking more light, and his
closing paragraph is so full of senti-
ment, that we are persuaded to copy it
here. If we had permission we would
gladly print the whole of it.

"Please let me hear from you as I
am keenly interested in anything that
will bring nearer the day that Burns
prophetically sang.

"When man to man the whole world
round,

Will Brithers be for a' that."

We will say, however, that in reply-
ing to his numerous enquiries, which
reached out far enough to test our Ma-
sonic standing in Scotland and elsewhere,
the following is our reply:

"I read with much pleasure the finish-
ing paragraph of your letter, it breathes
entiments which do credit to any true
Mason, sentiments with which I am
heartily in accord.

As you quote the true Masonic senti-
ment of our immortal Bro. Robert Burns,
may interest you to know that I am an
honorary member of his Mother Lodge,

and as acting R. W. M. thereof, have
worn his Apron and Jewel, Entered
Apprentices, Passed Fellows of the Craft,
Raised Masters and Marked Masters.

I first saw Masonic light before I was
twenty years old. I am well past the
half century mile stone, and am still
seeking light.

I am a life member of my Mother
Lodge. I have served as Grand Master
Principal of the E. G. Royal Arch Chap-
ter of Scotland, (In America Grand High
Priest). I have been Grand Master of
the Grand Encampment of the Temple
and Malta in Scotland, the oldest Knight
Templar organization in the world. I
have been Sovereign Grand Master of
the Scottish Grand Council of Rites. I
am a 33 in Scotland, France, Italy, Spain,
Turkey, Egypt, Haiti, Mexico etc., etc. I
am a 90 and 96 of the Rites of Mizraim
and Memphis in Scotland, France, Italy
and Egypt. I do not say this in the
sense of boasting, but simply to show
that, although some people, called Ma-
sons, who should know better, attach
the adjective "Irregular" to our name,
they are merely making an exhibit of
their "parrot" qualifications, instead of
their Masonic learning. There is a multi-
tude of Masons in the United States,
who have held high and honorable posi-
tions, in Masonry, in their native land,
who are today without the pale of Ma-
sonic recognition, and unable to affiliate
with those who should be opening their
arms to receive them. Men who are
Masonic students, and not Masonic pro-
fessionaries.

I know men, who stand high in their
native land as, students, orators, writers
of note, Masonic historians, and able ex-
ponents of Masonic doctrine, and lose
whose names are in the keeping of Lodge
Tilers in America, as 'unclean.' Fie, for
shame. And yet we are preaching Uni-
versal Masonry. Don't sully the name,
nor drag its sacred mission in the dust.

A MASTER NEEDING CORRECTION

The following brief clipping is from the "Masonic Trowel," published at Little Rock, Arkansas. Bro. Thornburg is usually pretty accurate, and careful, but this time he is a little off.

SCOTTISH RITE MASONRY

"The Ancient and Accepted Scottish Rite is the only Freemasonry known in many countries of the world. In America and other English-speaking countries it does not confer the 'Blue Degrees,' which are recognized as being under the control of the Grand Lodges of Symbolic Masonry, but confines itself to the degrees beginning with the fourth and ending with the thirty-third. It recognizes the Supreme law the Constitutions of 1762 and 1786, the former promulgated from Bordeaux, France, and the latter from Berlin, with the approval of Frederick the Great, the Supreme Sovereign and Commander of the Rite.

In America there are two Supreme Councils—the Northern, having jurisdiction over the States east of the Mississippi and north of the Ohio, and the Southern to which our bodies owe allegiance, having jurisdiction over all the States and Territories of the Union and possessions, Japan and China. The Governing Body is the Supreme Council of the 33 degree, and in our jurisdiction this body has its Sec. or Grand Orient, at Charleston, South Carolina, and is composed of thirty-three thirty-three degree Masons and is the other Supreme Council of the World. The meetings of the Supreme Council are held in October, biennially, at the City House of the Temple at Washington, D. C., where are the offices of the Supreme Council and Commander and Secretary-General."

The first paragraph is correct, as to its content and what it believes in, and what the foundation upon which its structure is erected. This rock, however, upon which it is built is now a sand pile.

what, at one time appeared to be a rock, has been disintegrated; history has erected a monument in its stead, that is now accepted as a sure foundation, of Scottish Rite Free Masonry.

The "Constitutions" of 1762 and 1786, have been proven to be forgeries. Frederick the Great was never a "Scottish Rite Free Mason." Yanker says, in his "Speculative Free Masonry" page 146, "To support the Frederick Dalcho Rite," established at Charleston in 1802, 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, (33), which impudent hoax—not to call things by a harsher name—is utterly repudiated by all Masonic historians." The following historians, are those referred to: Dr. Folger, Findel, Kloss, Rebo'd. Howx, Vassal, Mirabeau, Lenning, Chemin du Pontes, Clavel, Schlosser, etc., etc.

The forgery is admitted in the modern title of the Charleston body—"Mother Council of the World." Bro. Beswick, Swendenborg Rite, New York 1870, says—"that Frederick the Great of Prussia was a declared enemy of the Ancient and Accepted Rite to the day of his death in 1786, yet, on the other hand he had a Lodge working the Swendenborgian Rite under his own auspices. The Free Mason's Magazine of January 10th, 1863, gives the following: 'Bro. Merydorff has critically examined the five signatures and shows them to be false in an official declaration of the Grand Lodge of the "Three Gloves" at Berlin.

We would quote more of this matter, but a series of articles is now running in other pages of this magazine, to which we direct attention.

We have received from the printers in Scotland a new supply of Rituals, bound in paper, cloth and leather. They are a model of the printer's art. We have now on hand, Rituals, in English, French, and Italian, and those in German are now in the printer's hands.

WILLIAM JAMES HUGHAN

THE ANTI-MASONIC LEAGUE

Requiescat In Pace.

As we go to press we are in receipt of the sad news that our beloved Brother William James Hughan, the great Masonic historian of England, is no more. The brief dispatch merely states the fact that he ended this life in his home in Torquay on May 20. For some time he had been in failing health, but the end was not expected so soon. Throughout the world of Masonic letters there will be sincere mourning, for Brother Hughan's name was memorable, even among the notable group of English historians which has wrought a new era in Masonic knowledge. Besides innumerable papers of value, Brother Hughan has written "The Origin of the English Rite of Freemasonry," a book devoted largely to the origin of the Royal Arch and Templar degrees, which will probably remain the last word on the subject for years to come. He also collaborated with Brother Stillson in "The History of Free Masonry and Concordant Orders," a work of acknowledged value. For many years no Masonic writer has felt entirely satisfied with his historical output until it had received the endorsement of this erudite scholar. He will be sadly missed and will leave a place that is difficult to fill. Kindly and just in his criticisms, big-hearted and generous in extending his aid whenever demands were made upon him, he stands as an example for the Craft throughout the world.—"Tyler-Keystone."

A further mention will be given from the personal recollections of the Editor of this magazine—in next month's issue.

The Editor in chief was a friend and personal acquaintance of the deceased.

— o —

Our Monitors have arrived, and are in the custody of the Grand Secretary General, at the office of publication of this Magazine, 285 Main Street, Evansville, Wyo.

The Tyler-Keystone, of June 5, 1901, informs us that it has just received a copy of the "Bulletin Anti-Masonique" published at Brussels, Belgium, and bearing date March 1901. The publication is true to its name. We take the liberty of quoting at length from the article, written by Bro. Robert Wright, on the subject, in the said issue of the "Tyler-Keystone," and from which the above excerpt is taken. A number of our readers, may not be familiar with the "Tyler-Keystone," hence we desire that they may learn of the actions of our enemies. Want of space forbids us publishing the article in full but the following will answer the purpose we have in view.

"The Tyler-Keystone is in receipt of the first issue of the Bulletin Anti-Masonique, published March, 1901, at Brussels. It is an illustrated monthly organ of the Anti-Masonic League, and carries as its banner, a device showing St. George upon a globe, inserting his spear into the vitals of a dragon. The upper end of the spear carries a cross. St. George and his spear no doubt save the church, while the dragon they intend for that "horrid monster" of masonry. Above the figure are the words, 'Light Anti-Masonique.' Within all signs and ceremony we turn into the contents of this interesting publication, in order that our readers may become advised of what is taking place. First comes a preface of the following tenor:

The necessity to struggle against masonry is no longer to be denied or strated.

His Holiness Leo XIII. in his most able encyclical "Humanum Genus" reminded us of the opportunity of this time when he said the people of the world ought to unite and form an immense league of activity against the to resist the action of Free Masonry.

In condemning the sect Leo XIII.

no more than to confirm and specify the sentence in which his predecessors as Supreme Pontiff had struck at Freemasonry, which no longer concealing its designs, styles itself today the contra church of Christ.

Founded in London in its active form in 1717, this secret society so rapidly expanded its nefarious work that in 1738 Pope Clement XII. hurled against it his first bull of excommunication.

The systematical dechristianization pursued everywhere, and more especially in France, Italy, Spain and Belgium, with an ever increasing cleverness and audacity, the recent revolution in Portugal, avowed by the chiefs of the sect, as their own proper work, the menaces proffered by them against Latin countries, more than ever make it the duty of all Catholics to combat Freemasonry by all the means in their power.

The section of the propaganda in the last Congress of Malines, adopted by unanimous vote of its members, the conclusions in the report of Count Renesse Breidbach, relating to the creation of a league destined to group the efforts of all who are convinced of the necessity of struggling Freemasonry.

Following this vote, a committee was constituted, having at its head as president, Count Renesse Breidbach, as vice-president, M. Valenti Briaut and as secretary-treasurer, Vicomte Jean de Jonghe d'Ardoye.

The anti-Masonic league will organize conferences, will edit pamphlets, tracts, almanacs, posters, postal cards, etc., it will publish a "Bulletin Anti-Masonique" periodically, destined to hold its adherents within the progress of the propaganda anti-Masonic.

The anti-Masonic League extends to the whole Belgian Catholic press a special service of anti-Masonic documents, of which a single essay, given to some journals last year, obtained a most brilliant result; more than 500 articles in five months!

This collaboration will always be

based upon authentic and official documents.

To extend its purpose the anti-Masonic League solicits the kind co-operation of all Catholics and hopes they will not refuse the title of active members.

The minimum contribution is fixed at 1 franc.

All active members will receive an annual report of the league's work.

Members who pay 2½ francs will receive the Bulletin Anti-Masonique extra.

Finally, members who shall subscribe not less than 10 francs per year (or pay 100 francs at one time), will have the right to all the publications of the league.

The anti-Masonic league will be quite grateful to those of its friends who will send to it the names and addresses of persons to whom it may profitably send application blanks.

Application blanks are at the service of those who request them to make a canvass in their vicinity.

The anti-Masonic league wants correspondents in all the principal localities of the country.

All communications relative to the anti-Masonic league should be addressed to the social headquarters, 2 Rue du Cyprès, 2, Brussels.

In the opening editorial the magazine thanks the various Catholic journals of Belgium, France, England, and Canada which have published the constitution of the anti-Masonic league, which however is not given in this issue. It then continues:

Thanks to our numerous friends and valiant propagandists. To their efforts, success has passed our hopes. We have already received applications for membership from Holland, France, England, Switzerland, Austria, Spain, Luxembourg, Russia, and Egypt. More than that we count among our subscribers some liberals who are more than a Freemason. May they see the true light.

The reproduction of our articles is authorized upon citing the source.

Our program is simple. We expect to fill a gap. In effect we shall serve as a substitute so far as possible for the Bulletin of the Grand Orient of Belgium which is about to disappear after an existence of nearly thirty-four years, more or less regularly.

At the same time we doubt whether the Grand Orient ratifies our combination, in-as-much as our own Bulletin will not be addressed only to the initiated like theirs, but to the contrary will be a brief to the whole profane world. The governing body of the modern or French rite believed that the suppression of the bulletin was a radical means to assure the secrecy of the deliberations of Belgium Masonry.

In its last edition,—last to appear,—and last to disappear, we read on page 2, etc., etc.

Here follows the extract and their comments upon it. Fac-simile copies of title pages and matter in several Masonic publications are also inserted with comments. The anti-Masonic Bulletin comprises 18 pages including covers, and is the size of our ordinary magazines."

In keeping with our views on this subject, we also have excerpted the following from the "Tennessee Mason" for June, 1911.

CATHOLICS IN UNITED STATES

"There are 14,618,761 Roman Catholics in the United States, according to the 1911 Wilkins official Catholic directory. The figures given do not include the Catholics in the Philippines, Porto Rico or Hawaiian Islands, for if these were added the number of Roman Catholics under the stars and stripes would be nearly 23,000,000.

According to the directory there are in the United States 17,684 Catholic priests and 13,461 churches. Of this number 9,017 have resident pastors. Catholics also control 4,972 parochial schools with an attendance of 1,270,131. In addition to this there are 225 col-

leges for boys and 636 academies for girls and 82 ecclesiastical seminaries.

The States of the Union having the largest number are:

New York, 2,758,171; Pennsylvania, 1,527,239; Illinois, 1,446,400; Massachusetts, 1,380,921; Ohio, 694,271; Louisiana, 557,431; Wisconsin, 540,956; Michigan, 536,107; New Jersey, 495,000; Missouri, 452,703; Minnesota, 441,081; California, 391,500; Connecticut, 278,854; Texas, 295,917; Maryland, 260,000; Kentucky, 147,607; Indiana, 223,978.

Presuming the foregoing to be facts, are not Freemasons brought face to face with a most appalling state of affairs, in our own nation? Add to the above statistical showing, the probable fact that one out of every ten Catholics is a member of the "Knights of Columbus," an American Anti-Masonic League, thus parading before the Masons of the United States a formidable army of 2,300,000 active enemies of Freemasonry, against 1,000,000 Masons enrolled. Consider also that, it is estimated there are 300,000 non-affiliated Masons, in the United States, and possibly half that number against whom the doors of Masonic Lodges are closed, and upon whom the brand of the "American Rite" ostracism, is placed.

Do we consider this matter of sufficient importance, to go into its consideration at length? Are we sufficiently acquainted with the growing evil, and are we sufficiently interested to find out where our dependent forces are located. The following opinion of an ex-Catholic, and one who knows, will, in a measure explain the methods of this gigantic organization. History has explained this for centuries, and the following is but a repetition. It is taken from an issue of a "Salt Lake" daily, and a reply to an article written by a local Catholic priest.

A THIRD VIEWPOINT BY FORMER CATHOLIC

Editor Deseret News:

Father Dubois in your issue of Jan

gives his ideas in regard to your article entitled "Catholic America." As a former Catholic I would like to give mine.

The writer of Catholic America has seen the wonderful progress of the Catholic church in this nation the past twenty-five years and he figures that in the next quarter of a century they will control the government. A great many thinkers feel that this church does control legislation today in Washington, in over half of the states and in all the large cities of this free Republic. They are the power behind the throne. This church induced Roosevelt to send Taft to Rome so that himself and the pope could settle the Friar lands in the Philippines, and in 1910 this same pope made Roosevelt the most humiliating conditions if he was to meet his mighty highness. Roosevelt very properly turned down the conditions, and he did not see the pope. And Roosevelt, the strong and independent, feared this church over so in the United States that he advised the whole people to pay no attention to this matter.

Father Dubois writes that even if his church is making progress, it is because it has proven its worth, and it meets the chief problem of our times. This can be true, for whenever the Catholic church has gained absolute control, democracy and decay of that nation begins, and the Latin nations, one after another, after centuries of wretchedness, tyranny and the complete destruction of free thought is throwing off this power. France has thrown off the yoke of the papal, Spain and Portugal are about to do the same. Italy is slowly freeing herself of the power that made that people a nation of mendicants.

The Catholic church, whenever it has gained the power, has destroyed free thought, and a free press. I think of his dogmas, the average Catholic is to doubt them, and to doubt them, according to the church, is to be damned and roasted forever in

the hell that God Almighty prepared for the devil and his angels. This is Catholic doctrine. Let your readers visit Mexico, or any of the Central American states, and see the curse this Catholic church is to these people. They don't think, no Catholic can; they must swallow undigested every dogma that the pope and the councils have declared the true doctrines of the church. And let all be accused and damned; so says the church to its followers, that do not believe them. Its fundamental doctrines are opposed to reason; no man or woman that uses the reason that God gave them could ever be a Catholic. The great majority of the human family do not think and a number of these are drawn towards that church because of its age, its influence in the nations, its dogmatism, its dramatic performances of the mass and the vespers, and its rich and gaudy material surrounding its altars and its litanies and prayers that are poll-parrotted wherever there is a Catholic with its incense, its musical masses and other performances that hold their mindless believers in its sway.

I was born and baptized in that church and fortunately for me in my sixteenth year was cut off because I denied its doctrines.

I am therefore competent to write of this Church's aim.

Their first aim is to control the church and whenever they can they establish parochial schools, and my experience was that outside of reading, writing, arithmetic and a little painting or drawing or some other accomplishment, that is not necessary to a man or woman's welfare, there is nothing doing. You must not doubt the Trinity, the turning of bread, water, and wine into the flesh and blood of Jesus; you must not doubt the pope is God's vicar and representative on earth and has therefore all the power of a God on earth and whatever he states as an article of faith you as a Catholic must bolt undigested or be damned forever. Therefore the Catholic

child is not taught to think—instead he is taught that his reason is wrong; that humanity always is wrong unless the church is the guide, and therefore in matters of faith he must always submit himself to the pope and must be guided by the pope and his preachers and teachers in all things. As he grows older he must go to his confession every 30 days and tell his priest if he has doubted any article of faith or committed any other transgression.

The church controlled the child and when the child became a man the priest, the pope's representative, controls him absolutely through the confessional, as every thought antagonistic to the church he must tell or he commits the unpardonable sin—the sin against the Holy Ghost.

The child's mind has been moulded and formed till that child or man forgets he has a mind in things spiritual.

The adult is caught differently. His or her pride is catered to; their weaknesses are glossed over, and influences are thrown around them by which, through their weak mentality and their love of oriental display they become converts to this faith. This class of men and women is mentally lazy; this church suits their indolent minds as it does all the thinking for them. The church has now the man, and that means she controls the government. And wherever the Catholic church got control she has absolutely controlled the nation and has made its laws to suit her dogmas.

The Catholic church has become powerful and arrogant in this nation; there is not a senator nor a representative in Congress who does not fear her. And this minority of 13 million believers controls this nation today in many things. But fortunately the American people are slowly waking up to this foreign menace, and after a few more insults from the pope, Archbishop Ireland, Cardinal Gibbons, and a few others,

the thinking people of America will step in and tell this proud and arrogant church to stop its infamous influences and controls. And they'll do it too. Just think of Feeny at New Orleans telling Postmaster Hitchcock that he should stop all matter going through the mails that criticised this church. The next think the Knights of Columbus will order President Taft to hang all the Free Masons in this country and stop supporting the Methodist Church in Rome, because it is converting a few Italians.

No, the greatest menace to our government is this Catholic church, as believers are mental slaves controlled absolutely from the cradle to the grave by the most despotic church this world has ever known.

JOHN CONNELLY

Catholicism is the pronounced foe of Free Masonry and no appearance of the latter's success has ever been passed by unnoticed by the former. The election of Bro. Nathan as mayor of Rome was soon followed by great and noticeable activity in swelling the ranks of the "Knights of Columbus," and as the Catholic Church never does anything without a vitally interested motive, the immense membership of the said Knights is certainly a menace to antagonistic interests, and as Free Masonry is, as always has been, the recognized foe of Catholicism, it does seem that the divided and schismatic Masonry should draw a little closer together, and this question be more familiarly discussed.

We do not desire to be considered alarmist, nor do we expect to produce a new thought upon this question, so it is sometimes necessary to keep such questions well to the fore. Protestantism has, for sometime, been sounding the alarm, looking to a Catholic America showing that "Vigilance is the price of liberty," then how much more needed it that Free Masonry should present a solid front to the enemy, and demonstrate its weakness by manifesting

divided and disintegrated condition. Another reason for the appeal for a Universal Masonry. The following is clipped from the "Free Mason" (London). How long before the same orders will be issued in America?

CATHOLICISM AND FREE MASONRY

The following paragraph in the general news of the day is interesting, and is taken from the "Gentleman's Magazine," September, 1814: "The Pope, determined to return to all the usages of former times, has issued a decree prohibiting secret assemblies, particularly those of Free Masons, under severe and degrading penalties, attended with the confiscation of property. Informers to be rewarded, considered honourable, and friends to Church and State." F. A.

THERE ISN'T ANYONE FOR ME TO PLAY WITH ANY MORE

(The last words of Mark Twain.)

The glow is fading from the western sky,
And one by one my comrades, as of yore,

Have given up their play and said good-bye;

There isn't anyone for me to play with any more.

Don't cry, dear heart! for I am worn and old;

No longer have I largess in my store;

Even love's best gift to me I could not hold;

There isn't anyone for me to play with any more.

And the tender handclasps of old friends
The kisses of the loved ones gone before;

Truly when the heart first comprehends,

There isn't anyone for me to play with any more.

I need these loving hearts, so fond and leal;

I want them in my arms, as heretofore;

When they are reached—I shall no longer feel

There isn't anyone for me to play with any more.

—James Terry White.

ON THE SQUARE

The following is copied from the "American Tyler-Keystone," and realizing the true sentiment contained, we lay it before our readers for consideration.

(One frequently is told "On the Square" of some poor Brother's faults and failing. This being repeated, still "On the Square" has often given to him to tongue of ill-report! Will readers of these two Sonnets remember that "speech is silvern, but Silence is Gold-
en?"—C. F. F.)

You foul-mouthed evil-minded slanderous brute!

How dare you tamper with a Brother's name?

How dare you all these darksome deeds impute.

Knowing they're uttered only to defame?

'Tis you and such as you have cast him down,

Trampling upon him e'er he feeblely fell;

'Tis you, who filching all his fair renown
Would make his life a long-drawn living Hell!

How do you know what troubles him assailed?

If quite unworthy what is that to you?

You're not his guide—he fought the foe and failed

And now to friend him, God! how very few!

How very few to help him or to care
Whilst scores have voiced his downfall "On the Square!"

Look you my Brother, slay the impious
thought

Trembling to pass those weakling
lips of yours;

Such speech is oft with desecration
fraught,

Which rankles ever for it aye en-
dures.

Never give utterance to a thought un-
kind—

Lock up the secret in your unmost
breast:

Banish all baseness from the busy mind,
Any Peace is yours and all of earth-
ly rest.

Never divulge a fallen Brother's Sin,
But bid him rise and give that gallant
grip.

That grip were nothing mean can enter
in—

You know it well—the Grip of Fel-
low ship!

This is your duty—Let it be your Pray-
er

To speak no ill of Brethren "On
the Square!"

Chas. F. Forshaw, M.D., LL.D.
Bradford, England.

Like the Catholic priesthood, many of
the grand lodges arrogate to themselves
the right to do the thinking for the laity,
and be the keeper of the conscience of
the lodges and individual members.
That is not in accord with the spirit of
masonic philosophy, which permits the
individual member the greatest possible
latitude in matters of creed and dogma.

"I Am," contains the sum total of the
masonic religious creed. It is the great
I AM that a Mason is taught to worship,
love and revere, stripped of all dogmas
and sectarian interpretations. The I AM
is the All, the Everything, and the
Everywhere, in which all men can unite
and bow down to.

Our readers will notice that we have
added several pages to this issue, and
hope to continue this adding until we get
out a first class magazine.

The true Mason requires no outside
badge or sign to proclaim himself as
such. He who cannot make himself
known without converting his body into
a walking sign-post, had best begin
afresh to study up his forgotten knowl-
edge—provided he ever had any to for-
get—and then he may feel disposed to
have the size of his decorations slightly
curtailed. Regalia and decorations are
beautiful in themselves, when properly
and appropriately worn, but they have
their proper time and place for exhibi-
tion. How soon does anything lose the
charm of novelty and beauty by constant
exposure to our everyday gaze.

It is a bitter truth that the public dis-
players of Masonic emblems are the very
ones who are least often seen in the
Lodge rooms, and who know least of all
those things which really make the good
and pure Mason or solve the meaning
of the emblems so largely displayed.

If these remarks will induce even a
few brethren to go to the Lodge, and
there show off their massive jewelry,
and afterwards quietly lock it up, and
then appear like men before the public
gaze, they will not be written in vain.
—Memphis Appeal.

What, indeed, is true civilization? By
its fruit you shall know it. It is not
dominion, wealth, material luxury—nay,
not even a great literature and education
widespread, good though these things
be. Civilization is not a veneer; it must
penetrate to the very heart and core of
societies of men. Its true sign is
thought for the poor suffering, childless
regard and respect for women, the frank
recognition of human brotherhood, irre-
spective of race or color or nation or
religion; the narrowing of the domain
of mere force as a governing factor in
the world, the love of ordered freedom,
abhorrence of what is mean and cruel
and vile, ceaseless devotion to the claims
of Justice. Civilization in that, its true,
its highest sense, must make for peace.
—Lord Russell of Killowen.

OFFICIAL

At a meeting of the Board of Managers of the Grand Lodge, "Inter-Montana," held at the Grand East, Salt Lake City, Utah, it was decided to amend the By-Laws of said Grand Lodge, and the following resolution was adopted: Resolved, that at the semi-annual meeting of said Grand Lodge be held on the 24th day of June and the 27th day of December of each year, or as near as possible to those dates, at Salt Lake City, Utah.

The said By-Laws are hereby amended, in compliance with the foregoing resolution.

M. McB. THOMSON,

M. W. Grand Master.

ROBERT S. SPENCE,

Grand Treasurer.

JAMES THOMSON,

Seal) Grand Secretary.

The following taken from the "American Tyler-Keystone," of June 5, 1911, finds a resting place in our heart, and we feel as if it is a wanderer from the Masonic nest, and will be assailed by every Masonic literary sparrow, that its existence may be suppressed.

"American Grand Lodges are extraordinarily lax in the matter of recognition of foreign grand bodies. More often than not recognition is withheld, not because the foreign bodies are irregular, but merely because we are indifferent to all Masonry outside of our own boundary lines. The conception of a world brotherhood, the thing that makes Free Masonry pre-eminent among fraternal orders, does not seem to have permeated to our official consciousness. Now the odd part of it is that the world brotherhood exists in spite of us and we are assuming the undignified position of the small boy running along in the dust beside the handwagon. We are in, but not a part of the procession."

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There are thousands of Masons, good and true, in the United States who are denied recognition in Masonic circles, whose astralism is declared, upon the

bare declaration, that they have dared to accept the "Higher degrees" from Bodies, other than the Southern and Northern Jurisdictions of the United States. How long, Oh, how long, is the false cry, of the Masonic siren, to assail our ears, that Craft Masonry, and Grand Lodges, is a part and parcel of the higher grades. There is no other nation under the sun, that holds this position. The Grand Lodges of England, Ireland and Scotland, repudiate, most emphatically, any jurisdiction over any degrees of Masonry, other than the Craft degrees, the Mark and Royal Arch. The continent of Europe occupies the same relationship to this position that England, Ireland and Scotland does. The writer of this, is a life member in one of the oldest Lodges in Scotland, Chartered by the Grand Lodge of Scotland, in 1813, and is now a part of that Grand Lodge. Yet, he is not allowed to enter the sacred precincts of a Craft Lodge working the American Rite, for no other reason than that he obtained the higher degrees, from a Body, other than that controlled by Commander Richardson.

Knight Templarism is not Masonry, nor is the Mystic Shrine, and other associate orders, then why should the Jewish BB, who refuse to acquire the Knight Templar degree, travel the road that leads them up to the sacred presence, and sublime jurisdiction of Bro. Richardson. It seems to us, that there is a portentous epoch approaching, that will call forth Masonic "Hotspurs," and the bedizened fops of Lodge silence and street, finery, will have no voice in keeping out the brains and brawn of Masonic wisdom, and chivalry, who will be called upon to defend the pass, against the formidable foe. When will Masons realize that, it is not buttons and badges that should characterize a Mason, but, as stated in the writer's presencelately by one against whom the door of the Lodge was locked, "It takes brains to be a Mason."

CO-MASONRY AND THEOSOPHY: BY A CO-MASON.

The following, coming from one who speaks with authority, will be welcomed for the information of a new and peculiar movement. We can not, for ourselves, allow to this organization any right to the title of "Masonry." But because such claim is made, it is necessary that we be informed as to the origin and nature of the androgynous society:

Co-Masonry and Theosophy seem as one to some contributors to *The American Freemason*, and as statements based on errors have little value, some light on the subject may help future writers.

I am not going to start a controversy; I will simply give some facts that can be used by others who may desire to write in favor of or against Co-Masonry. I am not going to say that Co-Masons are not entitled to the name because that would open a controversy. Many Masons, owing allegiance to American or European Grand Lodges say they are. Others again, like Mr. J. H. Fussell, say in these pages they are not.

The future only can prove who is right. Many Masonic groups that are today recognized as regular were told at one time that they were not entitled to the name. Some Masonic groups that are called clandestine by some are recognized as regular by others. So after all its only a matter of time and personal opinion.

Co-Masonry is no more related to Theosophy than Masonry itself.

Co-Masonry means Masonic Lodges composed of men and women.

Maria Desraisimes, the talented French lady that started the Co-Masonic Order was entered, passed, and raised in a regular Lodge, some of the most distinguished Masons and citizens of France being present to witness the unusual ceremony. Later she received the help of regular Masons to initiate a sufficient number of ladies to start the Co-Masonic Order.

And there were no more irregularities

connected with the start of this order than with the start of many Masonic Lodges that are today generally recognized as regular.

The originators of Co-Masonry were not theosophists, and today, outside of Great Britain and India, a very small percentage of the members of Co-Masonic Lodges are theosophists.

In the United States about two tenths of the members are women and about one-tenth are theosophists, and I think that it can be said that the theosophists are good members and try to practice what they believe to be right.

No Co-Masonic Lodge owes allegiance to a Theosophical Society. Applicants to Co-Masonry are not asked any questions about their religious or political opinions. The only requirements are good and a willingness to help make the world a better place for all of us to live in.

The founders of Co-Masonry were simply advocates of women's rights. They knew that Masonry had an elevating influence on its members and they felt that both sexes should receive the benefits of it.

Whether it is right or wrong to initiate women into Masonry I leave to others to discuss. The fact is that many Masons, and in Europe many Masons are at once members of Co-Masonic Lodges and of the regular Masonic Lodges.

I will simply state that women today is entering many institutions that were closed to her in the past, and notwithstanding the opposition from many sources she is going ahead proving herself worthy and making her mark in law, in medicine, in the arts, in government affairs and also in Masonry.

Co-Masonry is starting at a time when all thinking people are accepting new ideas and looking forward instead of backward. Everything looks favorable to its growth. It need not fear criticism or condemnation from those who are looking to the past. The only danger lies with

MASONRY IN THE ORIENT

Editor Texas Freemason:

For the second time during my sojourn in the Orient, I visited the British colony of Hongkong, South China, during the month of December, when the annual installation ceremonies of the various masonic bodies takes place, and think a few items of news from that part of the world might be found of interest to your readers.

The membership of the colony appears to be about equally divided between two jurisdictions, English and Scotch, and the unison and harmony in which they work might well serve as an example to other parts of the world where two or more jurisdictions are occupying the same territory.

The district grand masters of the respective jurisdictions are Dr. Gregory Paul Jordan for the Scotch, and the Hon. Thos. F. Hough for the English; the latter but recently elected to the chair of the district grand lodge.

The Hon. Geo. Albert Walkins 33rd degree continues to hold the office of Sovereign Grand Inspector General of Scottish rite masonry, as well as that of Provincial Grand Master and Governor of the Royal Order of Scotland for Hongkong, South China and the Straights Settlements. He also has charge of the institution of all blue and royal arch chapters outside of the district above named, and has just instituted a blue lodge in Bankok, Siam, and a royal arch chapter in the Philippines.

I attended installation of Lodges Eastern Scotia, St. John and Naval and Military of the Scottish Constitution, and Perseverance of the English, and was interested and pleased with the ceremonies, which were conducted by the district grand officers of their respective jurisdictions.

Naval and Military Lodge is composed exclusively of soldiers and sailors of his royal majesty's service, the worshipful master being Bro. Chas. D. Arnold, a

and not without. Failure will only come if the members are not true to the high ideals of the order, if they do not practice the moral and humanitarian ideals that are its real basis.—The American Freemason."

The following, from the "American Freemason," May number, is worthy of recognition and consideration:

"The American Craft is ready now for further movement in the advance toward Universal Masonry. Younger men are to the fore—men of broader outlook and greater information. These, viewing the tendency, scope and potentialities of the institution, are refusing to fetter its natural activities by linking it longer to a narrow sectarianism. They are not demanding the shibboleths of dogmatic expression, believing, and rightly, that even at the focal point of all the creeds and faiths of men there can be but limited manifestation and knowledge of Infinity. These are the Brothers who, being of the broadening, better day, will cast aside the fetiches that those of an older time had worshipped as their gods. These are the Masons who recognize that work in the service of man is the truest service of God. For these, and such as these, in ever-increasing number, there can be no stop short of universal tolerance, universal brotherhood. They will refuse to believe lies spoken by enemies of their own brothers; will not allow a sneaking foe to spread dissensions and jealousies between men engaged in a common work. From these, of America's great peace army of Masons, there will come words of cheer when brothers elsewhere gain new position along the emerging frontiers of freedom."

The Mason's creed is Credo in Deum—God; not Credo in Deo, which is belief in God. The devil believes in God, but does not put his faith in God.

sergeant of the army, and the efficient and dignified manner in which he presided at the installation of his officers was a pleasure to witness.

This lodge, in deference of my own military service and interest in Scottish Free Masonry in the Orient, elected me to honorary membership, which honor I very much appreciate, especially as the only other honorary member is the English district deputy grand master.

Lodge St. John is perhaps the most typical Scotch of them all, as most of the brethren and the worshipful master, Bro. W. Robertson, a handsome "Scottish chief" of six foot two in kilts.

All ceremonies were conducted by the Grand Lodge officers, and were followed by banquets of the best of everything—fluids and solids—obtainable in the Far East, and especial efforts were made to have brethren of foreign lodges temporarily sojourning in the city invited, and to whom especial courtesies were shown.

The music for most of these occasions is furnished by the famous Rujput native band of the army, and the most of the banquets served by Bro. N. Blumenthal, of St. Johns Lodge, manager and caterer for the Astor house, the leading hotel of Hongkong, whose skill in these affairs is unexcelled in the Orient.

My interest and attention was particularly attracted by the systematic manner in which the craft in this part of the world have of collecting and disbursing funds for the benefit of masonry. At each annual installation contributions are made by the individual members of the respective lodges "in aid of the Masonic Annuity Fund," usually amounting to from \$40 to \$100, according to the strength and wealth of the membership. I am informed that some "home" lodges, made up of wealthy brethren, contribute annually several thousand guineas to this fund, which is for the purpose of pensioning aged indigent brethren, or their widows.

Each lodge also votes from its treasury

the sum of five guineas for the Masonic Benevolent Fund for the care and relief of needy brethren, and for the education of Masons' orphans. Two members—usually the worshipful master and the immediate past master—are appointed from each lodge on the board of trustees who supervise the disbursement of these funds.

All the installation ceremonies, in fact at all the meetings of the lodges, regular programs of the business to be transacted are printed and distributed to members and visitors as they enter the lodge room. Visiting brethren are not admitted until the routine business has been disposed of, and all is conducted with the lodge at labor on the entered apprentice degree.

Worshipful Brother A. W. Hill, Scottish District Grand Secretary deserves special mention for his enthusiastic and indefatigable labors in systematizing and perfecting the record work, not only of the blue lodges within his district, but that of the royal arch chapters as well.

DR. ALBERT FENSCHE
Manila, P. I.—The Texas Free Mason

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 'You may notch it on de palm tree a
 mighty risky plan,
 To make your judgment by de bottles
 dat kivers up a man;
 For I hardly needs to tell you how you
 often comes er-cross
 Of a fifty dollar saddle upon a twenty
 dollar hoss.

I never judge er people dat I meet er
 long de way,
 By de place where dey comes from
 where dey stay,
 An' workin' in de low-land y' dis-
 kiver as you go,
 Dat de fines shucks may hide de
 nubbins in de row."

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 There are 109 governing maso-
 nies in the world, 70 of which work in the
 English language.

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WILLIAM JAMES HUGHAN

OBITUARY

William James Hughan of Truro, England died on May the 20th, 1911, and by his death the Craft Universal has lost one of its brightest, if not its very brightest light. As a Masonic Historian and the world's leading authority on everything Masonic Bro. Hughan's name was known and honored in every country where Masonry was studied.

Bro. Hughan was of Scots descent; his father was born in the village of Dunserore in Kirkenbright Shire afterwards settling in East Stonehouse, Devonshire where Bro. Hughan was born on Feb. 13 1841. Masonic Light he received in St. Aubyn Lodge No. 954 Devonport, on July 14th. 1863, and from the first he became an earnest Student of all things Masonic and for close on to half a century has been giving to the world the benefit of his labor and research. Through all his writing is breathed a spirit of the broadest catholicity, to him every Mason was a Brother, the Rite the Brother practiced was never questioned, of this we can speak from personal experience, having enjoyed the distinguished privilege of his acquaintance.

Most Masonic writers are faddists on some particular subject, as Gould of England, Findel of Germany and Ragon of France; by each of these all who oppose their fads are mercilessly excoriated. With Bro. Hughan the mantle of Masonic Charity covered all, all were alike his Brethren; whether they differed or agreed with him he had no harsh words to offer. Well on into the 19th Century what passed muster for Masonic History was largely Fable until Hughan of England and Lyon of Scotland became pioneers in separating truth from fable. Robert Freke Gould the Historian says of Masonic learning in England,

"Masonic students, if they do not abound, are at least less rare in this country than they used to be. But twenty years ago this was not the case. Then, indeed, the lamp nearly went out, and if to any one man is due the credit of preventing that catastrophe it was to Bro. Hughan, who, when the light burned dimly, supplied it with the fuel which alone prevented it from becoming extinct."

Bro. Chetwood Crawley of Dublin a leading Irish Mason says. "The mark which Bro. Hughan impressed on the literature of the Craft is indelible. He was a leader of the pioneer band who hewed their way through the dense jungle of traditional misconception and intentional misstatement that hedged in the history of Freemasonry. When his predecessors and his contemporaries followed tradition, the blind leading the blind, he searched for himself and by himself, with the result that he replaced the fabric of Masonic history on a new and sure foundation. To the faculty of unwearying industry Bro. Hughan added the judicial temperament. He sifted the evidence before finding the verdict, with the result that his verdicts sometimes warmly combated at first, at last have gained general acceptance."

The following is taken from "The Free Mason" of London, the leading British Masonic Magazine:

Bro. Hughan's first work was "The Constitutions of Freemasons," published in 1869, which contained a facsimile of the Cole MS. This work was dedicated to the Grand Master of England, the Earl of Zetland. Only seventy copies were issued. In this Bro. Hughan laid that foundation which characterized his successive work; every statement was fully authentic; no speculation, no

could fable, no attempt to pose as the discoverer whose fame should be sounded from the housetop. His personality was sunk in his subject, and authenticity made supreme over every other consideration. His other works included:

Masonic Sketches and Reprints	1871
Unpublished Records of the Craft.....	1871
History of Freemasonry in York.....	1871
The Old Charges of British Freemasons	1872
Memorials of the Masonic Union of 1813	1874
Numerical and Numismatical Register of Lodges	1878
Origin of the English Rite of Freemasonry	1884
[This became one of the most popular of Bro. Hughan's works, and has recently been reissued by the Lodge of Research, Leicester, which previously acquired Bro. Hughan's copyrights.]	
Sketches of British Freemasonry	1888
Engraved List of Regular Lodges for A. D. 1734	1889
History of the Apollo Lodge, York	1889
Early Records of Medina Lodge, Cowes. I. of W.	1889
Freemasonry in Devon and Cornwall	1889
Histories of Lodges, England	1892
Demuries Kilwinning Masonic MSS	1892
Histories of Lodges in Scotland	1892
The Thomas Embleton Masonic MS.	1893
Ancient Stirling Lodge MS. of the Old Charges, A. D. 1650	1893
Royal Arch Masonry, 1743-1893	1893
History of the Lion and Lamb Lodge and Chapter	1894
Old Charges of British Freemasons	1895
Book of Constitutions, 1723-1896	1899
The Jacobite Lodge at Rome, 1735-7	1910

The portrait which heads this notice reproduced from one given by Bro. Hughan to the writer while the latter was Editor of the "Scottish Free Mason" away back in Scotland in the year 1895.

CLANDESTINISM

A valued correspondent in Detroit, has sent us the following with the request that we re-print it. It is taken from the "American Tyler-Keystone" of March 20, 1911. We do this with pleasure, and the more so, from the fact that in the same paper of issue of June 20, 1911, we find an effusion from our worthy senior editor, who has become suddenly afflicted with an attack of "Cacoethes Scribendi" and in consequence, he has "taken up his pen to write a few words."

We would have it understood that we are only interested in the article to the extent that it affects us, and to show our appreciation of the conservative manner, in which Bro. Pride has considered us.

We are all familiar enough with the term "Clandestine," but few of the initiates who hear it are familiar with the exact meaning of the term nor are sure to whom it can be applied. It is for the purpose of clearing up this obscurity that we issue this, a special Clandestine number. The Masonic meaning of the term Clandestine is not that usually given, hidden or secret, but, according to Mackey, is rather "contrary to or in defiance of the law." Immediately we ask ourselves: What Law? The answer is quite easy in most cases,—the law of each grand jurisdiction. That is to say, each grand lodge decides for itself as to what bodies or individuals are clandestine. Naturally such a state of affairs has given rise to much confusion in the body of the Craft, for some grand bodies recognize Masonic lodges or Grand Lodges which others have bitterly opposed and declared without the pale. For the most part this important matter is left in the hands of one or three members of each Grand Lodge and their decision is usually final—for that jurisdiction. Prejudice and ignorance may be the foundation upon which the decision rests, but it is none the less binding on that account. Now there are many

clandestine bodies in the United States, bodies which have no excuse for being and which bring a reproach on the good name of the fraternity. Such bodies should be warned against and avoided. On the other hand there are some bodies which are very generally regarded as Clandestine, which were formed in perfect good faith and are conducted in full accord with the Masonic precepts which govern our own. When applied to such bodies the term Clandestine is an injustice, for it carries with it in the popular mind a stigma which is not deserved. The promiscuous use of the term undoubtedly stirs up a feeling of rancor and hatred from which we, as Masons, should be free, and delays, by every repetition, the final adjustment of differences, and that reconciliation which should ever be our aim. The differences are for the most part not fundamental, but are as frivolous as those which separate most of the Christian sects. Christ never intended that there should be bitterness and strife in the church conducted in His name, nor does the Great Father look with pleasure on the petty schisms which divide the Brotherhood erected to Him.

NEGRO MASONRY

So-called Clandestine bodies have been formed in many different ways. We shall endeavor to outline some of them, although space forbids more than a summary. One of the oldest organizations is that carried on by Negroes. This body was started in 1784 by African Lodge which derived its charter from the Grand Lodge of England in that year. The Master of the lodge was Prince Hall who had been initiated with fourteen other colored men in an Army Lodge, warranted by the Grand Lodge of England, and stationed at Boston, March 6, 1775. African Lodge remained on the English Grand Lodge roll until 1813 when all American lodges were erased. Prince Hall, exercising the powers of a Provincial Grand Master,

issued licenses to thirteen colored men of Philadelphia who had been made Masons in England. Later he organized another lodge in Providence, Rhode Island. In 1808 these three lodges formed the African Grand Lodge of Boston, which afterward took the name of "Prince Hall Grand Lodge." From this source, or from two bodies subsequently formed in Philadelphia, which were recognized by the Prince Hall Grand Lodge, all Negro Masonry in the country has come. There is no question but that it is as legitimate in origin as much of the white Masonry in this country, for our early history records many practices which would now be considered extremely irregular. Serious but unsatisfactory attempts have been made at various times to find some technical grounds for calling the Negro lodges Clandestine, but it always has and always will resolve finally into the mere question of race prejudice. Until this disappears there is little chance of the Negro lodges ever gaining recognition in this country, although they are received on equal terms in many foreign jurisdictions.

WHITE CLANDESTINES

Throughout this review we use the term "Clandestine" under protest, only because it distinguishes in a general way the bodies under discussion. Any body which is in truth clandestine is recognized as such by all reputable Masonic authority, and yet the Negro lodges and those which we shall hereinafter mention in this paragraph are recognized by Masonic bodies of undoubted standing and integrity,—so it is largely a point of view. Two Grand Lodges in the United States have grown out of the controversy in the Scottish Rite. We shall not even touch upon this struggle except as it affects the Symbolic Grand Lodges. In 1883 the Grand Lodge of Massachusetts amended its Constitution by adding two sections, in the first of which

(Continued on page 45)

SOME PERTINENT ENQUIRIES AND REPLIES THERETO

Continued from July number.

Believing we have answered the first question of "Seeker after truth," which is as follows: "When, whence and by whom was the Ancient and Accepted Scottish Rite of Free Masonry brought to America," we cannot refrain from a brief recapitulation of events and dates, as we stated in our last chapter, that we would do so. There is no doubt existing in the minds of Masonic students, that "The Ancient and Accepted Scottish Rite" originated in Scotland. It was taken, in its **primitive form to France**.¹ The Chevalier Ramsay, during the "Reformation," in 1727, or thereabouts. It consisted of Seven degrees, as follows: 1. Apprentice; 2. Fellow Craft; 3. Master; 4. Elect; 5. Scotch Master; 6. Knight of the East; 7. Rose Croix. Then commenced the trouble, and the flames of schism spread rapidly over the world. A great number of organizations sprang into existence, but we will only mention a few in chronological order, that the chain of Masonic events may be intelligently brought to the reader's notice. In 1755, the "Grand Lodge of France" was organized. In 1754, the foundation was laid for the Haute Grades, as now understood. "The Chevalier de Bonneville" established the "Rite of Perfection," and called it the "Charter of Clermont" in honor of Louis of Bourbon. Prier, a tailor, and Lacorne, a dancing master, the latter a Deputy of Chaillon de Joinville, established a series of 25 degrees, at Paris in 1758, and called themselves the "Empire of the East and West." The historian Ragon informs us, that owing to the immoral character of Lacorne, he was deprived of his office in the Craft, and in order to revenge himself, determined to set altar against altar by the collection of this series of degrees. The members assumed the titles of "Sovereign Prince Masons," "Substi-

tutes General of the Royal Art," "Grand Superintendents and Officers of the Grand Sovereign Lodge of St. John of Jerusalem" etc. But little is known of this "Holy Empire" for some years, but Chaillon de Joinville gave a patent to Stephen Morin, a Jewish merchant to propagate the Rite in the West Indies. This "Holy Empire" spread to Berlin in 1758. To Bordeaux in 1762. We have a meagre account of the granting of a patent by Stephen Morin to Henry A. Franklin in 1767, who, in turn, founded a Chapter at Albany, New York, in 1769. A reliable historian informs us, that Stephen Morin was never in the United States of America. The nearest he came to America, was when he was in Kingston, Jamaica. In 1766 the "Grand Orient of France" annulled Morin's patent, and all his doings after that were irregular. (The matters, "how the A.A.S.R. came to America," have been treated in previous chapters).

We have been treating the subject of the Ancient and Accepted Scottish Rite, as applied to the Southern and Northern Jurisdictions, as known in America, who practice only the High Grades viz from the 4th to the 33rd degree. We have done this, believing it to be the gist of the question, as it stands out in bold relief, and in contradistinction to the A. F. and A. M. who profess only the Craft degrees. But, as this magazine is published under the auspices of, and in the interest of the "American Masonic Federation," which organization controls only the Craft degrees, and conjointly with the "Confederated Supreme Councils of America, Sovereign Grand Inspectors General, 33rd and last degree, A.A.S.R., and also, seeing that nearly all the Latin nations, and a great many European countries, practice the A.A.S.R. Symbolic, and with whom we are in Amity, we think it wisdom to advance a brief history of the A.A.S.R. Symbolic, and point out its advent into America. We will also touch, briefly, on the advent of the genuine, and simon-pure A.

A.S.R. into America, and hope this will terminate our answer to question one.

As we have shown in a previous chapter, the reason that the Southern Jurisdiction claims no jurisdiction over the Craft degrees, is, that Albert Pike, while claiming the right, (and they did exercise it in Texas) announced, that while it was lawful it was not expedient, and he concluded to refrain from its practice, so that he would not come in conflict with the Grand Lodges already established in America, and known as A.F. and A. M.

This was the condition that existed in Louisiana in 1850, as the following, historical excerpts will show:

Ragon says in his history of Scottish Free Masonry, 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 Michéal 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 latter, 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 B.B. there applied to France for Charters; and a Lodge "established after the Scottish Rite in 1790, 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 19th of June 1813 the Scottish Masons were inaugurated into a Grand Consistory of the State of Louisiana. (See Folger pages 14-15).

In 1813 the Marquis de Sant Angelo, who had been Lieutenant Commander of the Supreme Council, arrived in New Orleans and informed the Brethren of the Grand Consistory of the slumbering to which the Supreme Council of the Western Hemisphere had fallen, and as the Grand Consistory of Louisiana was the highest in rank, as well as the only active member of the sleeping Supreme Council, the Marquis Sant Angelo, with the aid of several thirty-thirds then in New Orleans, organized from it the "Supreme Council of the 33d and last degree of the Ancient and Accepted Scottish Rite for the United States of America." Several of the local P. R. S. were advanced to the 33d degree, and the Grand Consistory passed under the jurisdiction of the Supreme Council, which was recognized by the Grand Orient of France by resolution of the 16th of April, 1863.

Bro. Sant Angelo was the first Grand Commander of the Supreme Council and since then there has been an unbroken succession of Grand Commanders.

Bro. Folger, the historian of the Scottish Rite in America, places great stress upon the fact that through this Supreme Council the chain of succession was regularly kept up, and acknowledged by Foreign Powers from the year 1813 to the year 1850, and when the Cerneau Supreme Council was reorganized in 1851, the Grand Commander of the Louisiana Supreme Council of 1850, Brother James Foulhouze, was solicited to confirm its legality by installing its officers in his official capacity, which he did. As we stated above, on solicitation of the Grand Lodge, the Grand Consistory in 1833, surrendered to it its control of the symbolic degrees, and the Grand Lodge administered

them in a separate chamber for seventeen years. In the interim, however, a number of York Rite Brethren au-
 cored with the Grand Lodge for tol-
 erating the Scottish and French Rites,
 set up a clandestine and irregular
 Grand Lodge, where nothing but the
 York Rite would be recognized. How-
 ever the bulk of the State Grand Lodges
 refused to recognize them and they
 effected a union with the regular Grand
 Lodge in 1850, when a convention of all
 the Lodges was held to draft a new
 constitution. At this convention the
 Scottish as well as other Rites were
 represented, and the Brethren of that
 Rite considered that all were again to
 be on an equal footing. Imagine then
 their surprise when the Supreme Coun-
 cil received a communication officially
 from the Grand Lodge to the following
 effect:

"New Orleans, March 5th, 1850.

To the Supreme Council of Sovereign
 Grand Inspectors General, of the
 Thirty-third and Last Degree, An-
 cient 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 Sover-
 eign Grand Inspector Generals, of a
 thirty-third degree meeting at New
 Orleans, that this Grand Lodge re-
 nounces now and forever, to constitute
 any Symbolic Lodges, other than as
 Ancient Free and Accepted Masons.

"I remain, with the highest consid-
 eration.

Yours fraternally,

"J. J. E. MASSICAT."

This resolution of Grand Lodge and
 the official communication of the
 same to the Supreme Council, was in
 effect handing back to the latter body
 the control of the Symbolic Lodges of
 the Scottish Rite which the former had
 received from them in 1833. The Su-

preme Council considered it in this light
 and immediately resumed this control,
 and the Symbolic Lodges of the Scot-
 tish Rite surrendered the charters
 which they had received from the
 Grand Lodge, receiving new constitu-
 tive charters from the Supreme
 Council.

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

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

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

"Furthermore, the Grand Lodge by a
 decree of June 8th, 1833, which decree
 was notified to the Grand Consistory of
 Princes of the Royal Secret for the
 State of Louisiana, established in her
 bosom a Scottish Symbolic Chamber,
 and requested the Grand Consistory to
 divest itself of the right of constituting
 Scottish Lodges, and to transfer the

same to said Chamber. . . . This act proves undeniably that the Grand Lodge of the York Rite recognizes the right of the Grand Scottish Consistory, and consequently of the Supreme Council, to establish Lodges of its system in Louisiana."

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

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

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

Ancient Masons for the State of Louisiana ought to reflect that she herself acknowledged the right of the Supreme Council of regularly conferring Symbolism when she requested that body, on the 8th of June, 1833, to relinquish the right of constituting Lodges throughout the extent of its

territory, on condition of its establishing a Scottish Chamber in its bosom. Finally we do hereby solemnly and in the presence of the Masonic world, declare that the Scottish Masons, under the jurisdiction of the Supreme Council of New Orleans, possessing all and every condition required for one to be a regular Mason, should be received as such in the French Temples, and that our alliance with the regular Scottish authority in Louisiana shall remain unshaken."

So much for "Scottish Rite" Symbolism, as practiced by the American Masonic Federation. The question might be asked, why did we not receive our authority from Scotland, to practice the Craft degrees. We answer, in two words, "Exclusive Jurisdiction." The organizers of the A. M. F. are all or nearly all, members of the oldest Craft Lodges in Scotland, working under the obedience of the Grand Lodge of Scotland. Especially is this so of the editors of this Magazine. But, "exclusive jurisdiction," that foe to Free masonry prevails in Free? America, and ostracism prevails to that degree, that, although, its organizers have a little standing, in the Craft Lodge to which they belong, as Free and Accepted Masons, in the obedience of the Grand Lodge of Scotland, and the Grand Lodges of the American Rite, are all in harmony with the Grand Lodge of Scotland, the doors of American Lodges are closed against them, because of exclusive jurisdiction. Other Christians should not find fault with the Baptists for practicing "Close Communion."

Now, for the Ancient and Accepted Scottish Rite, as practiced by the Confederated Supreme Councils of America. Sovereign Grand Inspectors General, 33rd and last degree A. A. S. R. To remove any doubt, and to answer unvoted questions, we will quote as follows: (Proceedings of Supreme Council, 1908.)

Confederated Supreme Council of America. Sovereign Grand Inspector

General. Thirty-Third and Last Degree of Scottish Freemasonry.

Office of the Secretary.

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

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

(Attest) ROBERT S. SPENCE,
Secretary.

(Copy of Triplite Council Diploma.)

UNTO ALL MEN.

Whereas, We, the Members of the Triplite Council, being the Supreme Governing Body of the Early Grand Lodge of the Masonic Haute Grades, do certify that our well beloved Brother and Cousin Matthew M. B. Thomson, who hath herein signed his name, is Keeper of Rolls in our Council, which office is held ad vitam, ad culpam, and as power as such to confer all Degrees recognized by the Early Grand Lodge, and to grant diplomas for the same. As proof of the authenticity of these presents we have subscribed our name and affixed our grand seal, this second day of April, A. D. 1876.

WILLIAM MARTIN, M.P.G. Sovn.

Dear Sir and Brother: Word as to the position of the Scottish Grand Council of Rites among Scottish Rite Lodges of the World. It is the only one claiming to be of time immemorial and bases its laws not upon Charters, but its claim precludes the possession of such, but upon the fact, acknowledged by all Masonic historians, that up to the end of the eighteenth century all Rites were worked in Scotland in the Craft Lodges, especially in those Lodges located in the Western portion

of the Kingdom (the home of the Ancient Mother Lodge of Kilwinning), in a Pendicle or Daughter Lodge, for example, in the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who introduced the Scottish High Grades into France, from whence they have spread over the Masonic World. In 1800, for professedly political reasons, though mostly from a spirit of jealousy towards the Mother Lodge (then its powerful rival), the Grand Lodge of Scotland issued an edict forbidding its Daughter Lodges from working any other Degrees than those of St. John's Masonry. The votaries of the Higher Grades, thus left without a Masonic home, applied to the Sister Kingdom of Ireland (where there was a Grand Encampment of Knight Templars) for Charters, under which they worked all the degrees they had formerly worked under the Craft Charter, a system which continued in vogue till 1826, when the Early Grand Encampment of Ireland granted a Charter of Renunciation to the Frateres in Scotland, creating then an Independent Grand Body. Consequent on the reorganization thus made necessary, the Tabernacle or Council of Patriarchs by whom the Higher Grades had been conferred first in the Craft Lodge, and later in K. T. Encampment, with the consent of the New Grand Encampment (the Charter of Renunciation being only a Templar authority), branched off and formed what is now the Grand Council of Rites. Since then there has been an unbroken succession of Sov. Grand Com.

Saluting you, dear and Ill. Frater, B. T. N. A. N. K. T. T. E. O.,

PETER SPENCE, 33 deg.

Sov. Grand Com. Scottish Grand Council of Rites.

We have been lately called to answer the question, "From where does the right and authority come, to work the 'Rite of Misraim in America.' We append the following; from the Archives

of the Scottish Grand Council of Rites, in whose bosom the said Rite rests.

Under date of July 15, 1862, a charter authorizing the working of all degrees of the Rite of Misraim, in and for America, was granted by the Supreme Grand Council of Rites for Scotland, and subsequently approved and endorsed by the Grand Master of the Grand Council of France. A copy of this charter is here presented:

Copy of Charter.

We, the Grand Secretary of the Supreme Grand Council of Rites of Scotland, do hereby certify and declare that our Ill. Bro. Harry J. Seymour, 96 deg., G. Master of the Rite of Memphis for America, has been duly admitted a member of our Supreme Grand Council, with full powers to control and confer all the degrees of the Rite of Misraim in America as the Supreme Grand Commander, and as such has been recorded in the books of our Supreme Grand Council.

Given under our hands and seal of the Supreme Grand Council, this fifteenth day of the month Raophi A. L. 6852, and of the Christian Era, July 15, 1863.

[SEAL] AHTOLE, Grand President.

DONALD CAMPBELL,

Grand Secretary.

The following excerpt from the report of the Most Ill. and Pusiant Sovereign Commander of the Confederated Supreme Councils of America, Bro. M. M. B. Thomson, will be interesting, as being in line with our thoughts. It formed a part of the "Proceedings" of the Grand Council of Rites, at its bi-annual session, 1910:

The Confederated Supreme Council of America, formed under authority of my patent, and recognized by Grand Council in 1907, has since then led a very quiet and uneventful existence. It has continued in activity, and is doing a good work. It is, however, prouder of its descent from the Grand Council of Rites of Scotland, the ancient Mother of all Scottish Rite Masonry, than it

is of its independent existence, or its membership in the Confederated Scottish Rite Bodies of the World.

The following from the same proceedings, is a fitting close to the long and perhaps tedious answer to the first and second questions, propounded by "Seekers after truth," and we will take up the others inseriatim, and continue the answers from time to time, until all are exhausted.

During the year the Grand Council found it necessary to issue the following certificate:

'Unto all whom these Presents may come: Greeting. This certifies that M. Ill. Bro. Matthew M'B. Thomson, 33 deg., xlvi deg., 90 deg., 96 deg., &c. is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and he only has authority to act in our name. This further certifies that the only A and A Scottish Rite body organized in the United States of America, with the consent of this Grand Council of Rites, is the Confederated Supreme Council, of which M. Ill. M. M'B. Thomson is Grand Commander, and R. S. Spence is Grand Secretary.

"ROBERT JAMIESON, 33 deg.,

"Grand Secy., Genl."

ROBERT S. SPENCE

(To be continued)

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THE PECULIARITIES OF FOREIGN (AMERICAN) MASONRY

We spoke two months ago about certain peculiarities revealed by the case of Bro. Thos. H. Ingersoll who was made a Mason at St. Thomas, Danish West Indies, in 1893. Further acquaintance with the case reveals others.

When we speak of peculiarities, of course, we are sarcastic. The lodge at St. Thomas is an old lodge and it has administered Masonry in the same way for a century. It holds under the Grand Lodge of England, which is the final authority in matters Masonic. The variations between the Masonry of Har-

monic Lodge and our own are all due to innovations in the body of Masonry introduced by us. Every one of the characteristics of American Masonry to which we Americans are especially attached is an American innovation. What Masons, in theory, most zealously guard are the "landmarks" of Masonry; what they, in theory, most strongly reject are "innovations" in Masonry.

Practice is the direct opposite to theory in America. In practice we cling to innovations and reject the landmarks and our whole list of what we call landmarks is in fact a catalogue of innovations.

Bro. Ingersoll was not a resident of St. Thomas. He did not live there a year. He was there only once in his life and then for only a few weeks. He received three degrees in two weeks. He was made a Mason, passed and raised in Harmonic Lodge but did not become a member of it. He has been a Mason in good standing for 18 years and never once a member of a lodge until now. Worst of all, he was a Mason in good standing for 18 years without paying a cent of dues.

"Worst of all," we say, for that is the American standpoint which has organized Masonry on the dollars and cents basis. Indeed, all the American innovations can be traced to that American idea that Masonry is wholly a matter of paying money. American Masonic regulations are devised with the idea of getting as much money as possible from as many as possible and for as long as possible.

The American doctrine of exclusive territorial jurisdiction—of claiming and maintaining a monopoly—has no other basis than the financial one. The case we are examining brings up this point also. For Harmonic Lodge is a lodge under the Grand Lodge of England occupying Danish territory.

According to the American "landmark" most cherished of all, the one an appeal to which will bring so Yan-

kee Grand Lodges rallying around the sacred flag of Masonry, this ought to mean (of course it does not) that the Grand Lodge of England and the Grand Lodge of Denmark are bitter enemies. As long as the Grand Lodge of Hamburg maintained a lodge in New York every Grand Lodge of the U. S. denounced Hamburg Masonry as Clan-destine.

The motto of American Masonry is a little different from Claudio's. It would be "Who steals my purse steals my everything—the only thing for which I have any love, veneration or respect."—*Palestine Bulletin*.

"Shine Just Where You Are."

"Don't waste your time in longing
For bright impossible things,
Don't sit supinely yearning,
For the swiftness of angel wings.
Don't spurn to be a rush light
Because you are not a star,
But brighten some bit of darkness,
By shining just where you are.

There is need of the tiniest candle,
As well as the garish sun;
The humblest deed is ennobled,
When it is worthily done.
You may never be called to brighten
The darkest regions afar;
So fill for the day your mission,
By shining just where you are."
—Exchange.

Masonry without the chapters is a broken column showing in all its parts a perfectness which proves the uncompleted work. The Blue Lodge is the body of the column—its shaft strong and symmetrical; the Royal Arch degree is its chapter with lily work and wreathed work and fruitful pomegranates. What has gone before it had wisdom to contrive and strength to support; it alone has beauty to adorn and complete the work.—Levi C. Goodale, P. G. H. P., in *The Freemason*.

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EDITORIAL

The present number is the second issued, in volume 4. It will be noticed, that the addition of eight pages, makes it more acceptable for many reasons, the principal one being, more light, presented to illumine the Masonic mind of our readers. We have been led to believe that the great Masonic journals, are too lax in their make up. There are but a very few that reach our table, that are really worthy of the name. The great part of them, are merely mimes of some favorite Lodge. Some, are filled with clippings from journals that have nothing in common with Free Masonry, but, because of the supposed moral influence and suasion they may possess they claim recognition. There are magazines, that reach our table, that are so full of Masonic merit that we hail their arrival with delight and copy, from them, sometimes too freely. However, we nearly always know our friends. To these magazines we make our bow. We would like to be personal and mention the names of the editors, and extol their learning and merit, but journalistic modesty prevents. We do occasionally boil over, and shout their praises, and

mention their names. We hope to continue to do so.

In our opinion a Masonic magazine, should advertise its object and purpose by its effusions. We are satisfied that Masonry, like every other organization, that sets its standard high, must be in constant sight of its objective point. Masonry is more than social fame. It is more than satisfaction of greed. It is more than outward adornment and display. It is more than business. It is INTELLIGENCE. We are told that "THE GLORY OF GOD IS INTELLIGENCE." Everything done or said in Masonry is done or said, T.T.G.O.T.G.A. O.T.U. We must fight the battle against ignorance, vice and crime with the sword of truth, and what Reform, or Reformer, can claim a better or greater opportunity, or more salient force than the Masonic press.

No matter what our differences are as to legitimacy, or jurisdiction, whether I am a recognized Mason or not, so long as I am a MASON, I want always to be on the firing line, when the enemy is alert. What matters it if I have to travel many weary miles to reach a Lodge that will receive me, and in my travels pass the tylers that guard the entrance to numberless lodges, I can afford to go my way and scatter seeds of kindness as I journey and sojourn at my journey's end. I would rather be a Mason, and carry the brand of non-intercourse on my forehead, than to be the East of the most prosperous Lodge, ensconced in the the most palatial temple, and adorned with the most gorgeous attire and jewels, and have charged to my eternal account, the fact that I had ordered the Lodge, my earthly habitation closed to a Masonic worshipper, for no other reason, than that, he was not of US.

We think that it is time for the Masonic press to wake up and shake off this lethargy, and guilty fears, and teach Masonry in its beauty and grandeur, and let the dunces occupy the stool, as in

days of yore, while those who dare mount the tripod.

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A very instructive table was compiled by the United States Bureau of Education for 1890, from which the Menace makes a comparison that refutes beyond all controversy the Catholic claim that they are the friends of Education and enlightenment.

Here are the figures:

Illiterates in Roman
Catholic countries.

Austria	39 per cent.
Hungary	42 per cent.
Portugal	82 per cent.
Spain	63 per cent.
Ireland	21 per cent.
Belgium	12 per cent.

Illiterates in
Protestant countries.

Germany, Less than 1 per cent.	
Denmark, Less than 1 per cent.	
England,	9 per cent.
Scotland,	7 per cent.
Norway, Less than 1 per cent.	
Sweden, Less than 1 per cent.	

These startling figures need no argument.

When some Romanist begins to tell you about his wonderful Parochial schools, just ask him how it comes they make such a poor showing in countries where they have it all their own way.

Give them the facts and make them explain.—Ex.

— o —

POPERY DOES NOT CHANGE

President Taft may say nice things about Cardinal Gibbons, Champ Clark may praise the old fossil, and all the officials of Washington may get down on their knees to the head of the Catholic Church in America, but it will not change the nature of the beast one iota. Make peace if you will with popery—receive it into your senate; shrine it in your churches; plant it in your hearts; but be certain—as certain as that there

is a heaven above you, and a God over you, that the popery thus honored and embraced is the same popery that was loathed by the holiest of your fathers; the same in haughtiness and intolerance which lorded it over kings, assumed the prerogative of Deity, crushed human liberty and slew the saints of God.—Ex.

This is the same power that burned Jacques de Molay, that issued edicts making it a death penalty for Masonic gatherings to be held in the Middle Ages. This is the same enemy that to day is building up its fortifications and strongholds for a destructive warfare on Free Masonry. Do you, my reader, think it has changed?

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It is with heartfelt sorrow that we announce the death of Bro. W. J. Hughan who for many years has occupied the foremost rank in the world's list of Masonic authorities. Though Bro. Hughan first saw Masonic Light in England his fame has become so universal, and his sympathies so broad, so free from everything narrow, racial or Riteish that the Craft at large may, with justice, claim him as Cosmopolitan.

In the realm of history he truly brought "order out of chaos" as, before his time, what passed muster as Masonic History was largely myth and fable. Now, through his labors, and that of others whom he led, Masonic History is as reliable as history should be.

From the vast store house of his own knowledge Bro. Hughan was always ready and willing to assist the earnest searcher after knowledge. Even we, ourselves, have been favored with his personal correspondence and instruction, and we will always look back with pride to the time when Bro. Hughan was a contributor to the "Scottish Free Mason" of which we then were Editor.

Though the loss of no one man can produce irreparable loss to Masonry, we believe that the loss of no other man could be so much felt, or whose loss will

be so much deplored; in every country where Masonry is known, there the name of Hugan is a household word, and his memory will go honored through the ages. May he rest in peace.

In the person of Bro. C. Sparre of San Francisco we welcome a new contributor to our columns, the subject "Swedish Masonry" is one with which Bro. Sparre is specially qualified to deal. himself a Swedish Mason and a descendant of the distinguished Bro. who introduced Masonry into Sweden.

In another part of this issue will be found an "Obituary" written by President Matthew McB. Thomson, who was a personal friend of the late Bro. William James Hugan, and, while Bro. Thomson was editor of "The Scottish Free Mason," Bro. Hugan was a much valued contributor. This office has several bound copies of the said magazine, and we certainly value the effusions of Bro. Hugan, therein contained.

REPRESENTATIVES OF OLDEST MASONIC LODGE ARRIVE

New York, July 9.—Three representatives of St. John's lodge of Glasgow, Scotland, the oldest Masonic lodge in the world, arrived today. Worshipful Master James Strang, Past Master Andrew Brown and Junior Warden John W. Dempster compose the party.

Mr. Brown brought with him the badge of his office, an exquisite gold chain. The central link of its 40 golden shields and stars in the official seal of the lodge, was the gift of Malcolm Connore, king of the Scots, in the year 1057. The chain is insured for \$2,500, but its sentimental value is far above that price.

The Scots will remain in America six weeks. They will visit lodges in Philadelphia, Washington, Pittsburg, Ohio and Detroit—Ex.

St. John's Lodge, Glasgow, was instituted in 1690, and is seventh in seniority in Scotland. The first being Mother Kilwinning, dating from time immemorial; second, St. Mary's Chapel, Edinburgh, time immemorial; third, Melrose St. John, Melrose, time immemorial; fourth, Aberdeen, time immemorial; fifth, Cannongate, Edinburgh, 1677; sixth, St. George, Perth, 1658; seventh, St. John's, Glasgow, 1690.—(Editor.)

GRAND COUNCIL OF RITES

The following report of the Sov. Grand Commander, delivered to the "Grand Council of Rites," at its bi-annual meeting in Glasgow, Scotland, 1910, may be of interest to our readers, as a large number of subscribers have joined us since that time, —(Ed.)

The Sov. Grand Commander Col. Spence, 33 deg., addressed the B. B. attending the Grand Council, as follows:

Most Illustrious and Very Dear Brethren, Sovereign Grand Inspectors General and Sublime Princes of the Royal Secret. Another year has passed away, and it gives me much pleasure to salute you at this our annual meeting, and to congratulate ourselves on the good work accomplished during the year. I thank you for your continued kindness and support at our meetings. I have tried as far as I could to make the meetings quarterly, and to suit the convenience of the majority of the Brethren as far as my own business engagements and my various Masonic engagements would permit. In the Grand Lodge of Scotland, of which I am a member of Grand Committee, I attended the four Quarterly Communications, nine out of ten meetings of Grand Committee, and two meetings of Annuity Board. In the Provincial Grand Lodge of the Middle Ward of Lanarkshire, of which I have the honor to be Sub. Prov. Grand Master, I visited along with other office-bearers the twenty-four

lodges in the Province (other four office-bearers also had the full attendances). I attended the four Quarterly Communications, assisted the P. G. M. at the consecration and dedication of Masonic Temple for Lodge No. 963, and I consecrated and dedicated Masonic Temples for Lodges No. 31, and No. 948. I had besides, the various meetings for Benevolent Fund, By-Laws, at which I have the honor to be an office-bearer and member of Supreme Council, I attended the four Quarterly and Finance Committees. In the Supreme Royal Arch Chapter of Scotland, Communications of Supreme Chapter, and four meetings of Supreme Committee; and in P. G. Chapter, of which I am D. P. G. Supt., I attended the four Quarterly Communications and P. G. Committee meetings. I also attended all meetings of the Early Grand Encampment of the Temple and Malta in Scotland, of which I am Past Grand Master, and all meetings of the Grand Master's Council. I have a great many letters from various parts of the world asking for information, &c., and all these I endeavor to answer as far as I am able. But the ideas of some B. B. are such that I often wonder where they get them. They do not understand that the Grand Lodge of Scotland (of which Bro. Reid is Grand Secy.) only recognizes the degrees of Entered Apprentice, Fellowcraft (including the Mark), Master Mason, and the degree of Installed Master, and has no connection with other degrees. Nor do they seem to understand that the Supreme Grand Royal Arch Chapter of Scotland (of which Com. R. S. Brown is the Scribe) only recognizes Mark Master, Excellent Master, Royal Arch, Royal Ark Mariner, Red Cross of Babylon (including Knight of the Sword, Knight of the East and Knight of the East and West), and the installed degrees of Mark Master, J. H., and Z. Installed N. and E. Chief. Likewise the Grand Encampment only recognizes the degrees of Pilgrim, Knight

Templar, and Knight of Malta (including the Mediterranean Pass). These supreme masonic jurisdictions, like our own Council, are all separate and distinct bodies, and do not cross or overlap each other, and each one can give information only so far as their own jurisdiction extends. The past year has been a very satisfactory one notwithstanding the great depression in trade. The Grand Council has admitted a large number of Ill. Brethren, and the report from our Ill. and very dear Bro. Wm. Young, Past Sov. Grand Commander, and now our worthy Treasurer, is that our finances are now in a very satisfactory condition, the credit of which is in a great measure due to the efforts of M. Ill. and V. D. Bro. M. M'B. Thomson, 33 deg., our Grand Rep. in America, and to M. Ill. and V. D. Bro. Robert Jamieson, Grand Keeper of Records. I have also received during the year letters asking for assistance, and these have been dealt with in as liberal a spirit as our funds would admit. One letter I received from a Brother asking for a loan of £3, and promising to repay immediately he got home. The money was sent, and although nearly six months have elapsed, no letter or money has yet reached me. I much regret this experience, not for the amount involved, but it makes one chary of helping others, and a deserving needy Brother may thus suffer. During the year we have had letters requesting recognition from a Grand Lodge in Germany. This has been granted. A letter was received from Christchurch, New Zealand, requesting information about the degrees of the Rite of Adoption 7 deg., Order of Pilgrim, Knights of the Palm and Shell, and Nobles of the Mystic Shrine. Our Grand Recorder sent full information, and we now await their reply. I also regret that it has been necessary for us to refuse recognition to a Council formed in Boston without our authority. Fees were received from the body, but were returned. I also deplore the loss

to Grand Council of the services of M. Ill. Bro. James Jack, 33 deg., E. Com. of Ayr Council, who has gone to Canada. He was one of our most energetic members, and hardly ever missed a meeting. We trust that he will be successful in his new home, and we recommend him to the B. B. in Canada as a true and faithful Brother. Our Ill. Grand Prelate and V. D. Brother Alex. A. Martin, and Grand Sentinel and V. D. Brother Wm. Beaton, owing to failing health and length of years, have not been with us as often as we could wish, but we trust they may be long spared to us. To fill up these vacancies in the Council, two Ill. E. B. Sublime Princes of the Royal Secret, 32 deg., were advanced to the Most Illustrious Degree of Sov. Grand Inspectors General, 33 deg. The ceremony carried through was full and impressive, and I know has made a lasting impression on the minds of all present. The M. Ill. and V. D. Brethren were John H. Morran, 33 deg. Airdrie Council, and Andrew L. Mercer, 33 deg. Ayr Council, both of whom have done long and faithful service to Grand Council.

My illustrious and Very Dear Brethren, I again thank you for so faithfully attending to the work of Grand Council, and would ask you to still further press on with renewed courage, and with your assistance we will make the coming year still more prosperous than the one that is past and gone. I have to thank you for supporting me in the honorable position of Sov. Grand Commander, as it is only your approbation which lightens the responsibility attached to the high office. But the earnestness of the M. Ill. B.B. of Grand Council makes the work light and pleasant. There is yet a great amount of work to be done, and we get the majority of the Masonic B.B. to understand the nature and beauty of our degrees, there is a vast amount of gross ignorance yet to be swept away, and much deceit and misrepresentation still to be overcome. But, with your assistance, which I know

will be gladly given, we will yet convince the whole world that we are the only true body, and the oldest Grand Council of the World.

On Thursday the 13th of July of this year there died in Tacoma, Wash., a brother mason named George Atack, practically a stranger in the city at the time. The information reaching the ears of one of our members, he at once communicated with the officers of the local lodge in Tacoma, viz.: Caledonia No. 5, who went at once to the widow and having found that it was her desire that a masonic funeral be given the deceased, proceeded to make the necessary arrangements. The body had in the meantime been taken to the undertaking parlors of a York or State Rite Mason, who acted in the most discourteous manner when he learned that it was the intention of the Scottish rite to conduct the services, as his own body had made absolutely no move toward doing the last kind offices for the brother.

An examination of the deceased brother's papers showed that he had been a mason in Kilwinning Dalkeith Lodge No. 10 on the Registry of the Grand Lodge of Scotland in the year 1889, coming to Canada later, and eventually to the U. S. A. He had been up to the time of his death in the employment of Collier's Weekly but had been but a short time resident in Tacoma, and the masonic funeral given the late brother meant a great deal of consolation to the widow who witnessed the loyalty of brethren who in life had never seen the deceased, and instead of a few sorrowing close relatives only following the remains to the grave there was a goodly turnout of the members of Caledonia No. 5 and also some of the Seattle brothers came over to assist.

The ancient and impressive funeral services were conducted both at the chapel and at the grave by Bro. Dr.

Ronald Strath, R. W. M. St. Andrews Lodge No. 4, Seattle, Wash., acting as R. W. M. for the occasion assisted by Bro. Wm. Keil, R. W. M. Kilwinning Lodge No. 2 acting as S. W. for the occasion and Bro. C. L. Cliffe, S. W. Caledonia Lodge No. 5 acting as J. W. with the other officers and a large number of the members in attendance, and considering the fact that the services were held on a week day, Monday the 17th, when it is particularly hard for the brethren to leave their usual avocations the attendance must be considered exceptionally good, and proves that as masons the brethren are ready to fulfill their obligations.

We are in hopes that this and similar acts will bind the whole of the masonic fabric at home and abroad into more harmonious and solid condition and that the day will soon come when there will be but one Rite viz. Right founded on Truth.

OFFICIAL

At the meeting of the Grand Lodge Inter-Montana, held at Salt Lake City, Utah, on St. John's day, June 23rd, 1911, the following named persons, were by unanimous vote, declared guilty of gross un-Masonic Conduct, and expelled from all Masonic rights and privileges:

Dominick Campagna, formerly of Garibaldi Lodge No. 2, Salt Lake City, Utah.

Guy Castalogni, formerly of Garibaldi Lodge No. 2, Salt Lake City, Utah.

John B. Beck, formerly of Robert Burns Lodge No. 1, Seattle, Wash.

At a meeting of the Board of Managers of the A. M. F. Article 5. See 1—page 12—was amended to read 50 cents instead of 65, as now appears in the fifth line from the top, and erasing the words "official magazine and," in the seventh and eighth lines. The subscribing for the magazine to be optional with the B. B.

* * *

It is hoped that the Lodges which

have not sent in their half yearly reports will do so at once. It is imperative that every member be in possession of his clearance card showing that he is clear on the Lodge books. Article 7 see 1 of Bylaws, reads:

"Any Brother falling into arrears of dues or assessments beyond the time prescribed by the laws of his Grand Lodge and who, in consequence, is not in possession of the Semi-annual clearance card, shall be deprived of all right to participate in the permanent benevolent fund of the Grand Lodge or Daughter Lodge and of the Mortuary fund, nor can he speak or vote in his Lodge without permission asked and received."

The importance of this is easily seen.

MINUTES OF GRAND LODGE INTER-MONTANA

The Grand Lodge Inter-Montana, A. A. S. R. (A. M. F.), held its usual semi-annual meeting, at the Hall of "Garibaldi Lodge No. 2" Salt Lake City, Utah, on St. John's day, June 24, 1911.

The various Lodges of its obedience, were represented by delegates, in person and by proxies, with very few of the latter.

The M. W. G. M. Matthew McB. Thomson, was in the East and ably presided.

The Lodge was opened in due and ample form, by the M. W. G. M., assisted by the other officers of the Grand Lodge. The minutes of the last meeting were read and approved. The financial report of the condition of the Grand Lodge was read by the Grand Treasurer Bro. R. S. Spence. (Space to print the same is forbidden in this issue, as it is quite lengthy.—Editor). The said report was approved, as read.

The matter of the expulsion of two members of "Garibaldi Lodge No. 2," was brought up and acted upon, and after some discussion a vote was taken that D. Campagna and ——— Castalogni, be expelled from all rights of Masonry, in the A. M. F. for un-Masonic conduct.

The Craft was then called from labor to refreshments, at high twelve. At two o'clock P. M. the Grand Lodge resumed its labors. The M. W. G. M. then read a telegram from Seattle, Washington, asking that the Grand Lodge adjourn to meet at that place. The request coming so late, and after the matter had been earnestly discussed by the officers and members, it was decided that, in as much as the Grand Lodge Inter-Montana was, as its name implies, indigenous to the mountain region, and it seeming hardly proper to relinquish its claim to this territory, the matter would better be laid before the Supreme Grand Lodge, A.M.F. at its next meeting, and such action taken by that body as seemeth good.

In the absence of the Grand chairman on Foreign Relations, who is now in Europe, M. G. W. M. Thomson, reported that we were in a condition of amity, and recognized by nearly all the Grand Bodies of Europe, and Latin America, and that recognition had just been granted and relations of amity established with the "Grand Lodge of Italy."

This being all the important business before the meeting, and a few matters of minor importance being attended to, the Widow's box was passed and liberally patronized.

The Lodge was then closed in the West by order of the East, peace and harmony prevailing.

After the adjournment of the Grand Lodge the B. B. of Garibaldi Lodge No. 2 entertained the Grand Lodge at a sumptuous banquet, at which interesting and appropriate speeches were delivered by B.B. Thomson, Spence, Bergara, Conti, Collita, and others, not forgetting our host, Br. John Seren, the M. W. M. of Garibaldi, who did himself and his Lodge proud, and his kind and generous hospitality will long linger in the minds and hearts of the B. B. present.

JAMES THOMSON.

Grand Secretary.

MASONRY IN SWEDEN

(Continued)

The Table Lodge is formally opened with an invocation to the Grand Architect. The room in which the banquet takes place is as much protected by its insulation from observation as the Lodge room itself. During the banquet, seven toasts are given. They are drunk with certain ceremonies, which are prescribed by the ritual, and from which no departure is permitted.

Those toasts are.

1.—The health of the Chief Magistrate. 2.—That of the Grand Master and the supreme power of the order. 3.—That of the Master of the Lodge; this is always offered by the Senior Warden. 4.—That of the two Wardens. 5.—That of the Visiting Brethren. 6.—That of the initiates or affiliates if there be any. If none to the other Officers of the Lodge. 7.—That of all Masons whosever spread over the face of the Globe.

These seven toasts refer to the seven Libations made by the ancients in their banquets in honor of the seven planets, the Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn, and the seven days of the week which are named after them; and the Table Lodge is then closed with the * * * which are passed around the Table from the Master with the usual forms.

The instant that the Table Lodge is opened, a change takes place in the names of things, and no person is permitted to call a plate a plate, or a knife a knife, or anything else by the appellation by which it is known in ordinary conversation.

The vocabulary of the Table Lodge as used at Swedish Masonic banquets is as follows:

Table-cloth they call Standard.
Napkins they call Flag.
Table they call Tracing-board.
Dishes they call Great Plates.
Plates they call Tiles.
Spoons they call Trowels.
Knives they call Swords.

Forks they call Pickaxes.
 Bottles they call Caskets.
 Lights they call Stars.
 Chairs they call Stalls.
 Meals they call Materials.
 Bread they call Rough Ashler.
 Red Wine they call Strong Red Powder
 White Wine they call Strong White Powder.
 Water they call Weak Powder.
 Beer they call Yellow Powder.
 Coffee they call Black Powder.
 Salt they call White Sand.
 Pepper they call Cement.
 To drink they call To Fire.
 To carve they call To Hew.
 (To be Continued).

The following is a closing page to a printed lecture, delivered by Bro. John Yarker, the Masonic historian, at Manchester, England, March 31, 1883. We commend it to all Masons.

And now, in conclusion, I say to you, in the words of the Grand Hierophants of Egypt: "Mortals, whose eager lips aspire to suck the teats of Truth, learn that there exists but one sole Architect of this immense Temple called the Universe! Go, sojourn upon earth, among the children of men, the sublime truths ye come hither to learn! but accord not this favour to the unworthy. Write not upon snow." Seek your proselytes amongst those only who can appreciate what we teach; we need not mere numbers. Bring to our folds those only who can raise their hearts to the divine. Tell them that we interfere neither with their Craft allegiance nor their religion. We come to our brethren evilless. We have no forged characters of great personages—no false history. We bind no one to our Councils with bonds of iron, nor prohibit them from belonging to other systems. Freemasons—they come to us free, and they may depart free if they find that we do not satisfy their wants.

But let me emphatically urge you to brotherly firmness. Do not allow our beautiful and instructive Rite to be

hindered and defamed by blind leaders of the blind, and by those who are interested in the propagation of pretentiously false system, and who practically set brother against brother by pretending to high social position above the aspiration of the average Mason, and by requiring, as they do, certain religious tests and declarations. That is not Masonry. If these pretenders offer us open war or secret intrigue—as they have done, and may do again—let us proclaim in all lodges that we have far better right in Masonry, and in the highest offices of its councils, than have they; and call upon the offenders, whatever their boasted social position may be, to depart from a society which they pollute by their presence, and to whose brotherhood they do not merit to belong. Masonry is Truth, Love, Tolerance! Its converse is forgery and lies, unbrotherly acts, social and religious exclusiveness. We hope to represent in all senses the first series; let who will accept the latter. We are content to leave it to the Craft Universal to examine our respective claims, and to judge between us. Much as I esteem Craft Masonry, if I thought that it was possible as a society that it could listen to and encourage Masonic traitors, perjurers, and false traducers, I should say that it was the most base and vile of all societies; for it is in reality capable of effecting either great good or great harm, according as it is officered and directed by honourable or dishonourable brethren. Hence, it becomes the bounden duty of every Craft Mason, even if an opponent of the High Grades, to make assurance that the officers of the Craft are men of liberal and enlightened character, and of common honesty of purpose, who would shame to set Masons by the ears with social and religious tests and oaths. We are really fighting the battle of liberty for Craft Masonry at our own cost, and our brethren of the Craft do not require to be told that a false and spurious system of High Grade Masonry even now dominates all the acts of the Grand

Lodge of London,* to the detriment of all true Masonry, or advancement of the meritorious and modest brother: and hence, by supporting our Rite, the Craft declares itself emphatically for liberty of conscience, as in duty bound. Beyond this, we can have no wish to introduce the question of the High Grades into our Lodges.

* These tactics were introduced into the Grand Lodge of Ireland, and have become almost intolerable. The same objectionable system is now being tested in England. The Scottish high-grade system is the most tolerant, from the greater independence of the people. Of course, all members of the A. and A. Rite are not equally intolerant, and these must not be held responsible for the doings of their subordinates in the Provinces: whilst we are passing through the Press, one of the most learned Masons in England, and a supporter of the A. and A. Rite, advocates mutual tolerance in the pages of the Freemason (October 13th, 1883).

FOR AFFILIATION A CLEAR BALLOT SHOULD NOT BE REQUIRED.

Editor of Tidings:—There has been some discussion recently in regard to what vote should be required to admit a non-affiliate to membership in a lodge. The Constitution of the Grand Lodge of Wisconsin declares that a non-affiliated Mason is a Mason in good standing. He is entitled to all the rights and privileges of Masonry except those incident to membership in a Lodge. He is one of the great Brotherhood who claim to be bound together by the ties of brotherly love. In his application for membership in a Lodge why should he be placed on a plane with the profane, who have no Masonic rights and his petition be required to receive a unanimous vote? Such a requirement would be a very poor exhibition of brotherly love. Justice is one of the cardinal virtues

taught in every Masonic Lodge. Would it be just to adopt a regulation which would enable some black-ball crank (many Lodges have one or more) to keep one to whom we are bound by the most sacred ties, from the privilege of membership in the Lodge of his choice? Some brother has said that in the larger cities of the State there are many Masons who remain non-affiliated for years and until some impending necessity prompts them to seek membership that they may receive Masonic aid, and he wants a clear ballot that they may be kept out of the Lodge. The brother who makes this argument appears to have lost sight of the sacred obligations of Masonry. The argument has the ear-marks of commercialism rather than those of brotherly love. A non-affiliated Mason is as much entitled to Masonic charity as if a member of a Lodge. If in need it is our Masonic duty to relieve that need. If sick we should visit him. If he dies he may receive the honor of a Masonic burial. Then why keep him out of the Lodge? "Should you ever meet a friend and more especially a brother Mason in destitute circumstances, it will be your duty to contribute to his relief as far as you can without material injury to yourself." The Lodge organization is not the soul of Masonry. That is embodied in those eternal principles that sprang into existence to illuminate the World when God said, "Let there be Light." Non-affiliation is a recognized Masonic evil and our Grand Lodge has often tried to remedy that evil by its legislation. Its last effort in that direction was to adopt a four-fifths, instead of a clear ballot for membership. For many non-affiliates hesitate to pass the ordeal of a clear ballot to join a Lodge.

To require a clear ballot for membership would tend to promote rather than lessen non-affiliation. It would be nearer to Masonic justice to allow affiliation by a majority vote than to require a clear ballot.

CLANDESTINISM.

(Continued from page 28)

enumerated all bodies or Rites which are recognized as Masonic; and in the second pronounced expulsion on any Master Mason who should identify himself in any way with any other. This was aimed primarily at the Cerneau Scottish Rite, one of the parties above referred to. This action was objected to by many Master Masons owing allegiance to the Massachusetts Grand Lodge, who entered a protest which was scathing; claiming that by attempting to exercise authority over or recognizing as Masonic any bodies but such as conferred the three symbolic degrees, namely, Entered Apprentice, Fellowcraft, and Master Mason, they were overstepping their authority and violating the Ancient Landmarks. They therefore declared that by this violation the Grand Lodge of Massachusetts ceased to exist and that the territory was open for the establishment of a "regular" Grand Lodge. In 1882-89 the Grand Lodge of Ohio took steps similar to those taken by the Massachusetts Grand Lodge, and three lodges and many individual Masons withdrew their allegiance from that body. In 1891 these lodges formed a new Grand Lodge. Holding that Massachusetts was unrepresented for the establishment of regular lodges, the new Ohio Grand Lodge established lodges there which subsequently formed the St. John's Grand Lodge of Massachusetts. In Massachusetts and Ohio therefore there are at the present time two Grand Lodges. The older bodies only are recognized by all of the American jurisdictions, but many foreign Grand Lodges have exchanged representatives with the newer bodies as well as the old.

CONCURRENT JURISDICTION

One of the principal arguments against these clandestine bodies is that they have violated the American doctrine of sole jurisdiction. This doctrine is not a landmark and is not held strictly by any Masonic power outside of North America.

Almost if not quite every country in Europe has Grand Lodges holding concurrent jurisdiction. As a matter of policy in America the system can be defended, for we have natural divisions, in our states, which make convenient boundaries for Masonic jurisdictions. We have made one mistake in the matter, however, which should be corrected. A policy which conflicts with those of other powers should be a matter of careful arbitration and not of dogmatic dicta such as we have made it. The Grand Orient of Spain, which is recognized by practically all of Europe, Ireland, New Zealand, New South Wales, etc., does not recognize our policy and has instituted many lodges in this country, principally in Pennsylvania. These lodges are regularly formed, holding allegiance to a regular Grand Lodge, but on account of our American policy, are called Clandestine. A few other lodges have been formed by other Masonic powers in different states, under the same conditions, and are also Clandestine. Without a doubt this confusion of Masonic authority is unfortunate, but our dogmatic attitude in the matter, instead of putting a stop to such invasion, has created an excuse and an argument for the creation of other regular and irregular bodies who, with justice, play upon the claim of Universality in Masonry to gain recruits, and with equal justice, assert that American Masonry thinks more of its own undisputed authority than it does of the fraternity as a world-wide institution, formed for the purpose of helping those who need encouragement in the struggle upward.

OTHER BODIES

A case in point is the American Masonic Federation, which has established several lodges in different parts of the country within the last four years. This Federation was warranted by the Grand Lodge "Inter-Montana" A. A. S. R., Symbolic, which in turn was chartered by the Supreme Council, 33d Degree, of Louisiana, which derives its authority

from, or works under the "Grand Council of Rites of Scotland." The majority of our readers will probably not have heard of any of these bodies and yet all of them, particularly the American Federation, are actively working in the United States. The claim (the A. M. F.) that American Grand-Lodges are not Masonic, inasmuch as they do not recognize or practice the fundamental landmark of Masonry, universality. They also claim that, as they are the sole exponents of Universal Masonry in the United States, they have the whole field to themselves and can establish lodges wherever they see fit. This is a doctrine which cannot be recognized by any American Grand Lodge, and yet the fact remains that the A. M. F. is rapidly gaining adherents in some sixteen states. This is not a theory, but a condition. How much better it would be if our Grand Lodges would come out of their insular position, if only from the standpoint of policy, and be a part of world Masonry instead of American Masonry. The institution is greater than this continent, why should not we be getting all that is in it? We know that Masonry in Europe is largely responsible for the recent advancement toward personal liberty, and yet we hold back the hand of fellowship because, forsooth, the hand of Europe is tainted with politics and religious propaganda. We forget that the lodges in America in our early history were the chief seats of the spirit of revolution, and that from them emanated the very essence of our declaration of rights. We like to talk of the effect Masonry had in the formation of our constitution, but when it comes to a show down we are apparently ashamed of it, for we refuse recognition to European Masons for the very reason that they are making the fraternity an active force instead of a plaything, just as our Revolutionary patriots made it a force.

Another body, having for its object the bringing together of all Masonic elements, has its center at Cleveland,

Ohio. This organization goes under the name of The Independent Order of Universal Freemasonry. It has made but little headway in gaining active adherents, but has aroused considerable sympathy because of the broad standard which it advocates. Joseph Penney of Kentucky is at the head of an organization which confers degrees from the first to thirty-third. We cannot give his claim of legitimacy, but as he is very generally discredited, we judge it to be not very serious. Darius Wilson has obtained as much notoriety as any Mason in the country. He has spread degrees broadcast through the east and middle west and has more than once become involved in court proceedings because of it. His methods are most objectionable, it is even claimed by a contemporary that he is offering Masonry "by mail," although we have no evidence of this. He does advertise for members, however, at reduced rates, and has taken in many dupes in the long course of his operations.

All of the bodies enumerated above are held to be clandestine by American Grand Lodges, and the adherents of these grand bodies are forbidden to hold Masonic intercourse with any member belonging to them. It would be a serious proposition for any Grand Lodge to go into the claims of each of these bodies and investigate, without prejudice or rancor, their worthiness or unworthiness. In the first place it would necessitate the fixing of statutory requirements in Masonry which it is much more convenient to leave unfix'd. Nevertheless it is only fair to our initiates that they should have definite information on the matter, each from his own Grand Lodge, for the general proposition with which they come in contact is wholly unmeaning at the present time. Let us have light!"

* * *

Editor The Tyler-Keystone:

A copy of The Tyler-Keystone of March 20th having been sent me by

friend, I read with much interest your article on "Clandestinism" and was especially pleased with the temperate spirit with which the subject was treated. I would like with your permission to make a comment or two through the medium of "Old Mail Pouch," part corrective and part explanatory.

In speaking of the "American Masonic Federation," you say that it "was warranted by the Grand Lodge Inter-montana A. A. S. R., Symbolic, which in turn was chartered by the Supreme Council, 33d Degree, of Louisiana, which derives its authority from, or works under the 'Grand Council of Rites of Scotland.'" This is not exactly correct, the "Grand Lodge Inter-montana" was not Chartered by the "Supreme Council of Louisiana" but was Instituted by authority granted by that body, a difference in terms meaning much to one versed in the ways of the A. A. S. R. Then the Supreme Council of Louisiana does not derive its authority from the "Grand Council of Rites of Scotland," but came to America by way of France when Louisiana was a French possession, (see Folger's History of the A. A. S. R.) The only connection between the "American Masonic Federation" and the "Grand Council of Rites of Scotland" is that the higher Degrees of the Scottish Rite are gained by its members in bodies Chartered from the Scottish Council.

We do not claim that the "American Grand Lodges" (meaning those of the York Rite) are not Masonic, only that they are "Irregular," inasmuch as they are based instead of being of the Family Universal, and that they have broken the covenants and forsaken the Landmarks of Masonry; and further that they are self created and in consequence devoid of any real authority.

There are thousands of foreign-made Masons in this country in good standing in their native jurisdictions who are un-

able to visit a York Rite Lodge, though they have the documents to prove their standing, the writer though a Past Master of a Lodge in Scotland and a life member of his Mother Lodge, a Past Grand 1st Principal (in America P. H. P.) of the E. G. Royal Arch Chapter of Scotland and Past Grand Master of the Grand Encampment of the Temple and Malta in Scotland, and in this, the Country of his adoption, filled the office of Grand Orator in the Grand Lodge of Idaho (York), was compelled to take his Dimit because he refused to obey the dictate of the Grand Lodge of Idaho and sever his High Grade connection with Scotland. It was to correct faults like this that earnest Brethren banded themselves together in the "American Masonic Federation." We are not optimistic enough to hope or expect that we can ever make York Rite Masonry Universal, sooner expect to see the "Ethiopian change his skin or the Leopard his spots," but we hope to see a Federation of Masonic Lodges reaching from the Atlantic to the Pacific, from Canada to the Gulf of Mexico, where every Mason will be a Brother; and neither Race, Creed, or Color prove a barrier.

That we will reach the goal we strive for is, we believe, proven by the success which we have already met, (in limiting us to sixteen States you have hardly done us justice) while the fact that twenty Foreign Masonic Powers have given us formal recognition shows that we have the sympathy of the Craft to cheer us on.

In conclusion we will suggest that our Brethren of the York Rite (do we presume in saying "brethren?") will learn the lesson taught by history, that persecution never killed reform and refrain from soliciting the several State Legislatures to pass laws in the vain attempt to stop our progress, or the folly of passing laws to prevent our Brethren

from visiting their Lodges when such a visit surreptitiously made would lose the visitor membership in his own Lodge. Why not try to lead us by being better Masons than we are? See who best can work, even if we don't agree, and Masonry and the world will be the better for the effort.

Respectfully,

M. McB. THOMSON,
President General and Founder of the
American Masonic Federation.

Chicago, Ill.
July 10th, 1911.

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

Dear Sir and Brother:—

I have to bring a candidate from darkness to light to-night in the capacity of Senior Deacon. After the regular routine, we shall attend to the matter in question without delay. I am exceedingly gratified with the progress we are making here and in general wherever our Lodges are dispersed. In this connection, I want to offer my hearty congratulations for the noble and indefatigable pursuit you have in store for our welfare. I remarked in my recent letter that I am an enthusiastic Mason. How could I help being otherwise? I know my ground and also know the existing conditions with our worthy Rite in this country. Rest assured that we are doing our share with impunity and zeal, even though Chicago is one of the most difficult zones to work harmoniously, perhaps the most calloused of all, but we are doing our work so beautiful and without ostentation, that our "York Rite" Brothers are getting in the condition and frame of mind, that we are not so bad after all. We are particularly gratified with the tactics employed by Brother Keeler and to him belongs all due credit for the intelligent mastering of the affairs. We are absolutely undisturbed by malign accusations, since

they emanate from the narrow minds of selfish purposing centers.

At the beginning, when my membership was in its infancy, I was somewhat perplexed in meeting friends who were "American Rite" Masons; this however I attribute to not being well informed with the existing conditions. I have since learned much, have done a great deal of research work, (we have a grand library belonging to the City) and have learned the lesson of Rochefoucault: "No accidents are so unlucky but that the prudent may draw some advantage from them." Since then, I bear bravely and support with the utmost sincerity the pillars of our Temple.

"The law of the worthy life is fundamentally the law of strife. It is only through labor and painful effort, by grim energy and resolute courage, that we move on to better things."—Roosevelt.

In conclusion of my lines, I want to wish you and the Federation in wise a prosperous and irreproachable advance and Godspeed in your undertaking. For, no one wishes to have our malign accusers to be brought to justice sooner than I do. I shall leave for Europe on the 3rd of August, will probably establish in Berlin or Bucharest (Romania) not losing sight of my mother Lodge; however, and component membership of the American Masonic Federation. In this capacity, I shall visit as many Lodges and as many Rites as time will permit me to do so, reporting conditions there; also the manner in which I was received. This, if you see fit, you will kindly rector in the Universal Freemason. As I carry letters from my Loh to various bodies, I shall wish to have the Federation extend thanks for the reciprocal recognition abroad, through our official organ, and have them sent to the respective Lodges. I trust my request will be complied with, and concluding my lines, I beg to remain with best wishes.

DR. BERNARD BRAMM, 3rd Deg.

THE UNIVERSAL FREE MASON

Vol. 4

SEPTEMBER, 1911

No. 3

SOME PERTINENT INQUIRIES AND REPLIES THERETO

(Continued from the August issue)

Question 1—When, whence, and by whom was the Ancient and Accepted Scottish Rite of Free Masonry brought to America?

This has been answered at length in previous numbers.

Question 2—How many degrees did the Rite consist of at the time of its introduction?

This question has been fully answered in previous numbers.

Question 3—By what constitution was it governed?

At the time of its introduction to this country, it was governed by no constitution. It was made up of a conglomeration of degrees, the work and invention of numerous individuals, who acting with authority, and wholly without principle, adopted the fiction, afterwards promulgated as the "charter" or "Constitution" of Frederick the Great. We will briefly reply to this fabrication, we say briefly because we have explained this in previous numbers in connection with this article. We quote from an author, who speaks for the "Southern Jurisdiction," at Washington, and whose effusion is the vade mecum of that organization. We quote this so that we can more forcibly produce the opposite, and give our readers the choice. "In his own country of Germany the

Rite of Perfection under Frederick the Great, freed from the intrigues and power of the Jesuits, continued to flourish, and he gave it its Grand Constitutions in 1762, which on October 25 of that year were finally ratified at Bordeaux, France, and proclaimed for the government of all the Lodges of Sublime and Perfect Masons, Councils, Colleges, and Consistories, of Sublime Princes of the Royal Secret, over the two hemispheres. This was done with the consent and approval of the **Grand Consistory of Berlin, of which Frederick the Great was the Grand Commander and the Supreme Chief of the Scottish Rite.** But, he, seeing the success of the war of the American Revolution for liberty and independence, a new nation born and established on the Western shores of the Atlantic, whose independence had in 1783 been acknowledged by the mother country of Great Britain and a treaty of peace made and declared; and knowing what influence Masonry had exerted in producing that result, and the new American nation with an immense continent behind it, with a vast future before it, resolved upon a change and an augmentation of the Rite of Perfection. Thus, after a period of twenty-four years, he re-constructed and re-organized it upon a new basis, and to prevent its control from again falling into the hands of the Jesuits and to bring into it all the history of the Teutonic Knights during the Crusades,

that order now being composed of Protestants, he added and interlaced eight other degrees to it, named the new and reformed system, the **Ancient and Accepted Scottish Rite of Free Masonry**, and established the **Grand Constitutions**, which were ratified and signed at **Berlin on May 1, 1786**. By these Constitutions of 1786 he resigned his authority, and his Masonic prerogatives were deposited with a Council in and for each nation, to be composed of Sovereign Grand Inspectors General of the 33rd and last degree of **legitimate** Free Masonry, limited in number to that of the years of **Christ on the earth**. On **August 17, 1786, Frederick the Great died.**"

The author of the above speaks authoritatively, and for the Southern and Northern Jurisdiction, which, in their combined organization claim to be the "Mother Council of the world." Now, look on this picture: From 'Findel's History of Free Masonry,' page 698 published in London, and translated by D. Murray Lyon, Grand Secretary of the Grand Lodge of Scotland.

"The spuriousness of the so-called constitutions, etc., of 1786 of the Ancient and Accepted Rite."

(Declaration of the Grand Lodge of the 3 Globes at Berlin).

These Statutes, Regulations, etc. (of the Ancient and Accepted Scottish Rite of 33 degrees), translated by Albert Pike, in our opinion, bear internal evidence of their spuriousness, and we have on all proper occasions denied their authenticity. The last steamer from Europe brought us the result of the investigations of the Grand Lodge of the 3 Globes as contained in its Protocol of December 19, 1861, which sustains us.

The Protocol as translated is as follows:

"The Grand Master stated that W. Bro. Merzdorf of Oldenburg, the highly estimated honorary member of the Grand Lodge, had sent to the "Direct-

ory of the Order" (Bundes-Directorium) a lengthy critical examination of the Constitution and Statutes of the system of the 33 degrees. The collection of these Constitutions, etc., has the title:

"Statutes and Regulations, Institutes, Laws and Grand Constitutions of the Ancient and Accepted Scottish Rite, compiled with notes from authentic documents for the use of the Order. By Albert Pike etc.; New York 1830."

"The Grand Master then gave the principal contents of the historical-critical examination of Bro. Merzdorf, and mentioned particularly that the above named Constitutions and Laws, which formed at present a basis of a system of high degrees in America, France and England, were attributed to King Frederick the Great, who is said not to have issued them himself, but to have approved and signed them at the Grand Orient of Berlin, on the 25th day of the seventh month of the year 1762, and in May 1786. These documents are in the Latin, French, and English languages. The last of them, May 1, 1786, begins with the following introduction: "Nos Fredericus Dei Gratia-facerunt" etc. The Constitutions have the following introduction: "Probante praesente, sanctione deliberaverunt" etc. and closes with "Deliberatum, actum sancitum in Magnae et Supreme Concilio," etc.

According to the contents of these documents, Frederick the Great is said to have revised, recognized, and increased from 25 to 33 degrees the system of high degrees in a Supreme Council held at Berlin, and which have often been the subject of critical examination, in consequence of the doubts of their authenticity, which have always been uttered.

Bro. Le Blanc de Marconnay directed a letter about this subject, dated May 25, 1833, from New York to the Directors of the Grand Mother Lodge of the 3 Globes. He wrote as follows: "The highest tribunal of 33rd and last degree

of the Ancient and Accepted Scottish Rite (a Masonic authority which has extended its jurisdiction over Europe, principally France,) claims to have its authority from Frederick II, King of Prussia, the said Monarch having, on the 1st of May 1786, revised the Masonic Constitutions and Status of the High degrees, for which he had himself given the reglementes?" etc. **Are these historic traditions founded on truth? Is there any trace to be found of such a fact? Is there any probability for their being reality?**

The answer which the Directory returned, on the 17th of August 1833, says: "The Grand National Mother Lodge of the Three Globes was founded on the 9th of September 1740, under the authority of Frederick the Great, who was its first Master. He never had anything to do with the organization and legislation of the Grand Lodge. **All that has been related of his having in 1786, originated a high Masonic senate etc., has no historical basis.**"

Kloss attends to this subject in a long examination in his "History of Free Masonry in France," (page 409) and stamps the Constitutions and Statutes of the Ancient and Accepted Rite as, "the Grand lie of the Order." As harsh as his judgment may appear at a first glance, the Directory of the Grand Lodge of the Three Globes, after repeated research in the archives and historical collections, cannot help sustaining it, by declaring the Constitutions and Statutes entirely false because:

1.—King Frederick the Great attended no Masonic affairs for only seven years (from his initiation in 1738 to 1744) and was never engaged in them afterwards. He kept himself aloof from every direct participation in them, devoting himself, with almost superhuman exertions, exclusively to the troubles and cares of

government and the command of his army.

2.—In the year 1762 the third Silesian campaign engaged the whole of the time and activity of the King, and on the 1st of May 1786, (the last of his life) indeed a few months only before his death (17th of August) he resided, a martyr to the gout, decrepit and weary of life, in his castle at Sans-Souci, near Potsdam, **not in Berlin**. According to the most reliable information, the King arrived in Berlin September 9th, 1785, visited his sister, the Princess Amelia, inspected his public works and spent the night at the mineral springs to attend on the next day (September 10, 1785) the manoeuvres of his artillery. From the place of review the King returned to Potsdam. He never again came afterwards to Berlin; for, after having passed the winter in great suffering, his approaching end became no longer doubtful to his physicians in 1786, and the suffering monarch moved, on the 17th of April 1786 to the castle of Sans-Souci, where he through four months, suffered and died a hero.

3.—It is, therefore, a falsehood that King Frederick the Great had convoked on the 1st of May 1786, in his residence at Berlin, a Grand Council for regulating the High degrees. It does not correspond at all to the manner of thinking and acting of the sublime Sovereign to have occupied himself near the end of his earthly career with things which he had characterized as idle, valueless and play-work.

4.—The documents kept from time to time in the archives of the Grand National Mother Lodge do not show the slightest trace of the above mentioned documents or of the existence of a Grand Council in Berlin.

5.—Of the persons who are said to have signed those documents, only Stark and Woellner are here known, the others are entirely unknown, nowhere

mentioned in any of the numerous Masonic books or writings collected there. But Stark could not have signed the documents of 1762 and 1786, for he declares in his book "The Accusations against Dr. Stark and his defense: Frankfort 1787 page 83 and 245, that he had renounced, since 1777, all his Masonic connections, and had not participated in any way afterwards with Masonic matters, and had been very indifferent, that he did not want to answer letters of his former friends who wrote on such subjects. As to Woellner, nowhere in the Archives of the National Grand Lodge of the Three Globes, can be found evidence that he took any interest in the high degrees although he was Grand Master of that Body from 1775, to 1791."

Much more could be said or quoted, but to complete the picture we have only to refer to a few items we have before stated. We quote from Bro. John Yarker's "Speculative Masonry," page 137 published in London in 1872.

"We know little of this Holy Empire, for some years, but Chaillon de Joinville, gave a patent to Stephen Morin, a Jewish merchant, as inspector general in 1761 to propagate the Rite in the West Indies: It had reached Berlin in 1758, and at Bordeaux adopted a representative Constitution in 1762, which is yet preserved. Morin granted a patent in 1767 to Henry A Francken who founded a Chapter (Holy Empire) at Albany New York (in 1769. On page 146, we find "But the boldest slight was taken at Charleston, America by 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. 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. Under these large sums of money have been collected, which impudent hoax—not to call things by a harsher name—is utterly repudiated by all Masonic historians."

The forgery is admitted, in Pike's "Statutes of the Ancient and Accepted Rite" New York, 1862, when he calls his organization the "Mother Council of the world."

Bro. Beswick in his work, "Swedishborgian Rite," New York 1870, says: "that Frederick the Great of Prussia was a declared enemy of the Ancient and Accepted Rite to the day of his death in 1786."

For further evidence see: "Dr. Folger's History, New York 1862; Finkel, Kloss, Rebold, How etc., etc. "Vasal "Scottish Rite" Paris 1827; page 19; Mirabeau, Paris, Vol. 3 1788; "Official proceedings of the Centennial Proceedings of the Initiation of Frederick II. Berlin 1838. Lenning "Encyclopedie Hermes, Vol. I. page 296." "L'Historie secrete de la Cour de Berlin," 1789, page 215; also Chemin de Pontes; Claval, and "Schlosser, "History of the 18th Century. All of these and many others stand out in bold relief, in "repudiating the "Constitutions and Statutes" of 1762, and, as it is upon these self styled "Constitutions" that the "Mother Council of the world?" composed of the Southern and Northern Jurisdictions of America, base their claim to recognition we are satisfied to leave the matter to our readers to judge.

The fifth question. "Was Frederick the Great, King of Prussia, a Scottish Rite Free Mason?, we think we have answered that in the negative, when we quote the Grand Lodge of the Three Globes, in these pages. We will take up the next question (6), and perhaps the seventh also, in our next.

R. S. SPENCE
(To be continued).

FIGURES GREAT PYRAMID'S COST

Scientist Finds \$100,000,000 Would Reproduce Ancient Egyptian Structure.

A painstaking compiler has written a paper which gives the estimated cost of reproducing the great pyramid of Cheops. The author assumes that the material should be equally as good as that of the original, and that all the chambers and passages should be reproduced. The length of the sides of the pyramid are at present 746 feet, the height 454 feet, and the area of the base 123½ acres.

To build it there would be required 373,000 cubic yards of coarse limestone backing stone, 140,000,000 cubic yards of fine limestone as facing stone, 2,000 cubic yards of granite as facing stone, and 2,000 cubic yards of polished facing granite. The total cost of the foregoing would be at least \$36,000,000, and the labor required would be 24,000,000 days' work, equivalent to the work of 2,000 men for a period of two years.

Assuming that the labor required to reproduce Egypt's wonderful pyramid would cost no more than an average of 125¢ a day for each workman, this item would reach a total for the two years of \$36,000,000, which would make the total for material and labor \$72,000,000. To this figure must be added at least \$300,000 for transportation and smaller items, and, practically, whenever estimating the cost of a suitable foundation would also have to be considered. The pyramid of Cheops stands on a foundation of solid rock 120 feet deep, and if a foundation of this depth were built, an additional 2,600,000 cubic yards of material would have to be used, bringing the total cost of the reproduction up to about \$100,000,000.

The pyramid of Cheops consumed the labor of 100,000 men for 30 years, which is about 900,000,000 days' work.—The Stone Trades Journal, London.

AMONG THE LODGES

We have had the pleasure during the past month of visiting the Lodges on the Pacific Coast and witnessing the phenomenal growth of Universal Masonry in these regions, a growth which will be a lasting monument to the zeal and ability of the District Deputys in charge. We left home for the North West on July the 14th, our first stopping place being Portland, Oregon, where we met with the BB. of Strath Lodge; unfortunately the R. W. M. was out of the city but he was well represented in the East by Bro. Lindsay who represents the D. D. G. M. there. The BB. of Lodge Strath are earnestly working for the good of the Craft and have accomplished wonders in the face of bitter opposition on the part of our York Rite BB., who have left no stone unturned, and found no method too despicable in their effort to hinder the progress of the work. The City Press owned by York Rite interests has been freely used to malign and vilify the Deputy in charge, while the privilege granted the meanest criminal of defending himself when accused has been denied our B., though they offered to pay for it at advertising rates. The result has been to disgust all fair minded men with a party adopting such tactics and a consequent increase in the membership of Strath Lodge. All honor to the faithful BB. who have worked so zealously for the cause they love, it is by such men that history is made.

From Portland, Oregon we went to Spokane Washington, where we met with Thistle and Inland Kilwinning Lodges both of which are in a flourishing condition and the BB. all earnest and well up in the work. We also met with the Spokane Council of Kadosh and crowned the Ill. BB. O. R. Nestos, John Neuros and Barney P. Rucker the three principal officers of the Council as S. G. 1. G. 33 degree.

The BB. in Spokane have also had difficulties to surmount caused by York Rite persecution, the Deputy in charge Bro. T. Perrot having been arrested and held under bail for six months to have the case against him dismissed before coming to a trial there being no evidence to substantiate the charge.

From Spokane we went to Seattle the Capital of the State, where most of our Lodges are located, there we had the pleasure of meeting with the BB. of the several Lodges and seeing the first and third Degrees worked in Kilwinning and St. Andrews Lodges in a style but seldom equalled. In Giuseppe Garibaldi Lodge we were honored with Honorary membership and given a life members Card. While in Seattle we organized the Lodges of the State of Washington into a Grand Lodge in the Federation under the style and title of the "Grand Lodge A. A. S. R. Symbolic, for the State of Washington in the American Masonic Federation" with Br. Dr. Ronald Strath as the first M. W. G. M. Mason, and W. W. Ladd as G. L. Deputy, and from our knowledge of Dr. Strath personally as also of the BB. associated with him in the government of the new Grand Lodge we predict for it a great future. We also met with the Frateres of Pacific Council of Kadosh and conferred the 90 and 95 Degree of the Rites of Misraim and Memphis on the M. Ill. Bro. Edward Brunini 33 and conferred on several BB. the Royal Order of Scotland. We enjoyed the special privilege and honor while in Seattle of meeting with the "Alethe" Lodge of the Scottish Rite of Adoption and seeing the Worthy Mistress Sister Ladd initiate a Candidate into the first Degree of Adoptive Masonry. The work was well performed as was also the general work of the Lodge, the Ladies showed that their heart was in the work; and the BB. could receive valuable hints in procedure and decorum by visiting the Ladies Lodge.

"Alethe" is the largest Lodge of the Adoptive Rite on the Pacific Coast and is a monument to the untiring energy of Sister Bowersmith the Deputy in charge.

Our business in Seattle having been accomplished we proceeded to Tacoma where 100 BB. met us in the Lodge Room of Caledonia Lodge, this Lodge is the youngest Chartered Lodge in the North West and the largest also, in numbers only equalled by the earnestness of its BB. an earnestness shared alike "from the R. W. M. who resides in the East to the youngest Entered Apprentice in the Lodge. We had the pleasure also of Chartering Pacific Council of Kadosh and Crowning S. G. I. G. Ill. BB. Millar, Barna Stringer and Cliffe officers of the new Council.

While in Tacoma it was again our privilege to meet with a Lodge of the Adoptive Rite. Though younger and smaller in numbers than the Seattle Lodge its members are as enthusiastic and under the leadership and direction of Sister Cliffe the Deputy it will make its older Sister "Alethe" work hard to retain first place.

During our visitation we were accompanied by the Ill. and M. W. Bro. A. F. Lucas 33. 90. 96. Special Deputy Grand Master to whose untiring Zeal and Executive ability the A. M. F. is largely indebted for the success of the order in the North West.

Proceeding from the North West south to San Francisco we met with the Sovereign Grand Inspectors General in executive session and Crowned Ill. Bro. J. J. Enos Captain General of Golden Gate Council, a S. G. I. G. 33.

From San Francisco we went to Los Angeles accompanied by the Ill. BB. W. L. Provol D. D. G. M. and J. J. Enos. In no place where the A. M. F. have planted Lodges have the BB. had greater difficulties to overcome than in Los Angeles, and nowhere have difficulties

been more nobly surmounted there being now three flourishing Lodges in the City.

A joint meeting of the three Lodges was held under the auspices of St. Johns Lodge the oldest of the three. Bro. Dubois the R. W. M. of St. John worked the E. A. Degree and never have we seen the Degree better exemplified, not one of the officers having recourse to a Ritual, something that gave us great pleasure. Assisted by the Ill. and M. W. Bro. W. C. Cavit Grand Master of the Grand Lodge of California, we gave the Installed Degree to the R. W. M. M. and W. W. of Rob Roy and Walhalla Lodges; and Crowned the Ill. B.B. Duntson and Caldwell Commander and Marshall of Angels City Council of Kadosh as S. G. I. G. 33.

The building up of Universal Masonry in Los Angeles has been the work of two indefatigable B.B. Lew E. Stapleton and August Spilmer District Deputy Grand Masters, the work accomplished by these B.B. in the face of the opposition with which they were confronted is a marvel, both are well grounded in law and Ritual and we anticipate great things from them in the future.

The old adage has it that "all work and no play makes Jack a dull boy" and the B.B. in Los Angeles know well how to mix pleasure and business so that both be attended to in the fullest measure; all tried to make our visit pleasant, our worthy and esteemed Deputy Bro. Spilmer going the length of arranging a wedding with himself in the role of Bridegroom, this we thought was for our special entertainment until we had the pleasure of meeting the Bride when we concluded that the entertainment was Augusts and that our pleasure was in witnessing their happiness; may their pleasures be big ones and their troubles only little ones. On the evening of the 2nd of August we were entertained at a Banquet in the Louvre Cafe at which Bro. Blunt R. W. M. of Walhalla Lodge won deserved credit as toast master, on

the 3rd we were the Guests of the B.B. to the Island of Santa Catalina where we met with and were entertained by the B.B. of Avalon returning to Los Angeles in the evening to return home believing that while we had thoroughly enjoyed ourself we had also accomplished some good for the cause we all have so much at heart, the growth of Universal Masonry.

GENERAL PIKE

"I cannot say how the truth may be,
I say the tale as 'twas told to me."

We have been requested, by a much valued and esteemed subscriber, in the State of Michigan to publish the following, which we do, "Verbatim et Literatim." The effusion is from the "Ohio Free Mason," of June 1911.

"Albert Pike for more than thirty years Sov. Grand Commander of that organization known as the Supreme Council of the Ancient Accepted Scottish Rite for the Southern Jurisdiction, needs no particular introduction to the Masonic fraternity throughout the world, yet there are things in connection with his life which was brought out by occurrences known, and which we also believe should be published.

That Pike was active on the Confederate side during the war of the rebellion is a well known fact. How active is not so well known, and for the purpose of more perfect information we are reproducing herewith undisputed evidence which was brought out by occurrences fully explained in this reproduction.

That he was never reconciled and willing to accept the result of the civil war and that his division of Masonry into a Northern and Southern Jurisdiction was in accordance with his undying hatred for the North was not only demonstrated in the division of the Scottish Rite which was engineered by him, but was emphasized by him at a Lodge meeting in

Chillicothe, Mo., when he said "It remains for us to achieve by our royal art, that which we attempted, and failed to secure by the sword."

We commend this to your very careful consideration.

The following was published in the Republican, of Davenport, Iowa, April 5th, 1898.

A STRONG PROTEST

AGAINST HONORING THE MEMORY OF GENERAL ALBERT PIKE.

August Wentz Post Adopts Resolutions and Declares the Proposed Ac- tion a Disgrace to every Union Soldier

August Wentz Post, at its meeting Saturday night, registered a most decided protest against the proposed action of Congress in raising a monument to Albert Pike, a general in the Confederate army. The resolutions which were adopted, and the accompanying explanation by Dr. Morgan, will serve to set the public right on Albert Pike, and on the stand of the Grand Army posts all over the country.

THE RESOLUTIONS

Headquarters August Wentz Post No. 1, Department of Iowa, G. A. R.

Davenport, Iowa, April 2, 1898.

Whereas, It has come to our knowledge that measure is now pending in both branches of Congress asking the Government to settle a site on which to erect a monument in honor of the memory of the late Albert Pike; and

Whereas, The late Albert Pike was a traitor to the Government that is now asked to honor his memory, in so much as he was a brigadier general in the Confederate army; and

Whereas, He was a Confederate general who recruited the Indians from the

Indian Territory for that army, and commanded them at the battle of Pea Ridge, where both history and testimony of individuals who were there say that just before the battle, in order to make them more cruel and blood-thirsty, he plied his Indians with liquor, and absolutely permitted them to murder our wounded and scalp our dead; Therefore,

Resolved, By August Wentz Post No. 1, Department of Iowa, G. A. R., that we most respectfully and earnestly ask our Iowa delegation of Senators and Representatives to use all their influence to defeat this measure, which, if passed, will be a disgrace and humiliation to every Union soldier now living.

Resolved, That these resolutions be sent to the Hon. William B. Allison, with the request that he enlist the entire Iowa delegation in an effort to defeat this measure.

Unanimously passed by August Wentz Post, at its regular meeting, held this, the above date.

(Signed) J. P. RISLEY,
Post Commander

Attest: D. B. MOREHOUSE,
Adjutant

Editor Republican: As a committee of one, appointed by August Wentz Post No. 1, G. A. R. to send the accompanying resolutions to Senator Allison, and also furnish the same to the press for publication, I deem it a duty I owe to every old soldier—yes, to every loyal citizen of the United States, to give something of an explanation of why these resolutions were introduced and passed. Therefore, as a prelude to the record which is to follow, it may be said that, February 26, 1898, the Hon. James D. Richardson, of Tennessee, introduced a joint resolution in the House of Representatives at Washington, asking that permission be granted "to erect a monument or statue to the memory and in honor of Albert Pike, in such place in the City of Washington, Dis-

trict of Columbia, other than the Capitol or Library Grounds, as shall be designed by the Superintendent of Public Buildings and Grounds," and "that the sum of two thousand dollars, or so much thereof as may be necessary, is hereby appropriated out of any money in the Treasury not otherwise appropriated, for the building of foundation upon which to place said monument or statue."

"The Hon. James D. Richardson, of Tennessee, who introduced these Resolutions, has since resigned as Congressman to take the more important place as the head of Southern Masonry.

THE BILL

March 15, 1868, Senator Henry M. Teller, of Colorado, introduced a duplicate of this bill in the Senate of the United States, and the Hon. Lemuel E. Quigg, of New York, in reporting the bill to the House of Representatives, from the Committee on Library, said that Albert Pike "was a distinguished citizen of the United States, an able lawyer and statesman, an accomplished poet, and a brave soldier."

Such being the facts in this case, it is considered proper to inform the American people in regard to the military history of this "brave soldier," and to let them know for what purpose it is proposed to use public funds in connection with Government land.

LOSSING ON PIKE

The History of the United States, by Benson J. Lossing, p. 592, gives the following: "Pike was a native of Boston, but long a resident in the slave-labor States.

He was commissioned by Governor Rector to organize the most savage of the Indian tribes (Choctaws and Chickasaws) on the borders of Arkansas. He raised two regiments, was commissioned a brigadier, and with them he joined

the army of the conspirators. He dressed himself in gaudy costume, and wore a large plume on his head to please the Indians; and before the battle of Pe Ridge, it is said, he maddened them with liquor, that they might allow the savage nature of their race to have unchecked development. In their fury they respected none of the usages of civilized warfare, but scalped the helpless wounded, and committed atrocities too horrible to mention."

The Pictorial Book of Anecdotes and Incidents of the Rebellion, by the same author, pp. 337-8, shows the following: "But, from all his eminence, he (Albert Pike) became an exile from home, traitor to his country, the pusillanimous leader of red-handed savages against the valiant defenders of the Union, and the noblest flag that ever floated, and to reach the climax, deserted the savage victim of his own silver-tongued eloquence, and ran like a coward, in the day of battle.

PIKE'S CORRESPONDENCE

Nov. 22, 1861, the following order was issued by the Confederate Secretary of War: "In the Indian country west of Arkansas and north of Texas is constituted the Department of Indian Territory, and Brig. Gen. Albert Pike, Provisional Army, is assigned to the command of the same. The troops of this department will consist of the several Indian regiments, raised or yet to be raised, within the limits of the department."

Nov. 27, 1861, Pike wrote as follows to the Confederate Secretary: "It will be unwise to refuse to receive into service any of the Indians who may offer to enter it.

We have now in the service four regiments, numbering in all some 3,500 men, besides the Seminole troops and other detached companies, increasing the number to over 4,000. An additional regiment has been offered by the Choctaws

and another can be raised among the Creeks. If I have the authority, I can enlist even the malcontents among that people. I can place in the field (arms being supplied) 7,500 Indian troops, not counting the Comanches and Osages, whom I would only employ in case of an invasion of the Indian country." Dec. 2, 1861, the Confederate Secretary of War replied to the letter of Gen. Pike as follows: "In answer to your letter of the 27th ultimo, I have to say that the Department makes no objection, but, on the contrary, cheerfully assents to your mustering into the services as many companies or regiments of Indians as you may be able to find arms for."

SCALPED UNION SOLDIERS

The battle of Pea Ridge was fought March 7, 1862, and in this fight Union soldiers were scalped and otherwise mutilated by the Indians under the command of Albert Pike, and on his order, as will be seen by the following, which is quoted from his official report, dated March 14, 1862. Pike said: "Colonel Drew (in command of an Indian regiment) then came to me with his regiment, about five hundred strong, and I sent him across the field, directing him to form in rear of the line of cavalry, and if they advanced through the woods to follow them, dismount his men near the other edge, and let them join in the fight in their own fashion." Thus, Albert Pike, the "brave soldier," directed that his Indians be allowed to "join in the fight in their own fashion," and became responsible for the barbarities which followed.

March 9, 1862, T. I. Kenney, by order of Gen. Curtis, wrote as follows to Gen. Van Dorn, Confederate: "The General (Curtis) regrets that we find on the battlefield, contrary to civilized warfare, many of the Federal dead who were tomahawked, scalped, and their bodies

shamefully mangled, and expresses a hope that this important struggle may not degenerate to a savage warfare."

March 14, 1862, Col. Bussey, who was in command of the Third Iowa Cavalry at the battle of Pea Ridge, said as follows in his official report: "**You will perceive that eight of my men were scalped, that their brave comrades, fighting in support of our national banner, the emblem of all that is good and great in the present civilization of the world, should thus be butchered and mangled by rebel savages has excited among my men an indignation that will, I assure you, exhibit itself on every field where they may in the future be allowed to engage the enemy, in a relentless determination to put down the flag that calls to its support bands of rapacious and murdering Indian mercenaries.**"

March 13, 1862, Gen. Curtis wrote as follows: "**Gen. Pike commanded the Indian forces. They shot arrows as well as rifles, and tomahawked and scalped prisoners. I am credibly informed that Colonel ReCTOR, of Arkansas, has disbanded his regiment.**" (The regiment commanded by Pike).

April 12, 1862, John W. Noble, Adj. of the Third Iowa Cavalry certified as follows: "I hereby certify, upon honor, that I was present at the engagement near Lectown, Ark., on the 7th of March ultimo, when the main charge of the enemy's cavalry was made upon our line, that there were Indians among the forces making said charge, and that, from personal inspection of the bodies of the men of the Third Iowa Cavalry who fell upon that part of the field, I discovered that **eight of the men of that regiment had been scalped. I also saw the bodies of the same men which had been wounded in parts not vital by bullets, and also pierced through the heart and neck with knives, fully satisfying me that the men had first fallen from**

the gunshot wounds received and were afterwards brutally murdered."

May 11, 1862, Col. Bussey reported as follows: "After the battle (Pea Ridge), I attended in person to the burial of the dead of my command. Of twenty-five men killed on the field of my regiment, eight were scalped, and the bodies of others were horribly mutilated, being fired into with musket balls and pierced through the body and neck with long knives."

May 21, 1862, Gen. Curtis reported as follows: "I have the honor to now lay before the committee the statements and exhibits inclosed, from which it will appear that a large force of Indian savages were engaged against this army at the battle of Pea Ridge, and that the warfare was conducted by said savages with the barbarity their merciless and cowardly natures are capable of."

The above report was made to Congress.

PIKE'S ADDRESS.

Shortly after the battle of Pea Ridge Gen. Pike tendered his resignation which was approved and sent to Richmond by the commanding general, and on the first day of July, 1862, Gen. Pike issued an address to the Indians, in which he said: "Be not discouraged, and remember, in all things, that you can have nothing to expect from the enemy. They will have no mercy on you, for they are more merciless than wolves, and more treacherous."

Gen. Pike, the "brave soldier," characterized the Union soldiers in a manner which modesty forbids mentioning in print. It is hoped that those in authority are "more merciless than wolves, and more treacherous" when it comes to appropriating Government money and Government land to assist in perpetuating the memory of any man with such a history.

March 24, 1862, the New York Sun printed the following: "It is known that one of the most infamous features of the secession conspiracy is the employment of a large band of Indians to make war, not only on troops, but also on peaceable and unprotected loyalists. These savages were mostly instigated and organized by Albert Pike, a New England man, who has long resided in Arkansas, and has become infamous by the prostitution of his genius in the cause of secession."

November 30, 1862, Gen. Hindman, Confederate, in his report, speaking of Gen. Pike, said: "Col. Cooper, who was next in rank and had succeeded to the command (of Gen. Pike), deemed it his duty to place Pike in arrest, and so informed me, enclosing a copy of the circular, and expressing the opinion that the author was insane or traitor. I approved his action, and ordered Gen. Pike sent to Little Rock in custody. I also forwarded Col. Cooper's letter to Richmond, with indorsement, asking to withdraw my approval of Gen. Pike's resignation, that I might bring him before a court martial on charges of falsehood, cowardice and treason."

I submit that this record needs no comment. As a loyal man, during the fearful struggle for national existence referred to, I can only express regret the keenest, and mortification the most complete, that any man with an honorable record, a Senator of intelligence and wide reputation, should have introduced a bill in the Senate appropriating public money and property for the purpose of keeping alive the memory of a man whose deeds deserve the execration of every American, whether he wore the "blue" or the "gray" in that struggle. Such is the record of the "brave soldier" this Government is asked to honor.

J. B. MORGAN.

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EDITORIAL

The phenomenal growth of the American Masonic Federation during the four years of its existence has been unprecedented in the history of things Masonic. With five Grand Lodges at home and in Foreign Countries working directly under the Supreme Lodge we are justified in enlarging our field of operations. All Masons should, and we of the Scottish Rite do, believe that Charity is the greatest of all the virtues and though the exercise of that virtue is provided for in the Box of the Widow in our Lodges and Grand Lodges we believe that much more could be done by concerted than by individual effort, that our BB. are of like opinion is shown by the numerous letters we receive containing suggestions for the carrying out of this idea. Among these suggestions are the Establishment of a Sanitarium in the Rocky Mountains, Building Three Homes one East, West and Central, and establishing an annuity and Benevolent fund as is done by the Grand Lodges of England and Scotland. That something of this kind should be done we believe, also that the time is ripe for us to consider it, therefore we solicit our BB. to give us their ideas for publication in the Uni-

versal Free Mason; in the multitude of counsellors there is wisdom" then BB. let us form ourselves into a committee of the whole, and amongst us we can surely formulate a plan worthy of our organization and the cause we represent.

To those who are not well informed as to the extent of our expansion, we take pleasure in publishing the proceedings of "Oriental Star Lodge No. 2" of Tinnevely, South India. The officers and members of said Lodge, are educated and well informed natives of that far off land, as their names imply. It is now four years since the American Masonic Federation, was formed, and our growth has been marvelous. We have extended our borders and our usefulness, until we have Lodges, in countries that requires from four to six weeks for the correspondence to reach us. We have very few States left in the Union in which to establish ourselves and this is owing to the fact that these states have passed obnoxious laws, making it a criminal offense for any Masonic gatherings, except those, ordained by the permission of a Grand Lodge of the American Rite of that State. It is also well to observe, that each and every one of these states, that have passed these laws, have done so, with an almost solid vote of members of legislatures, who were also members of the "American Rite," and thus were in control of the situation. These same Masons are also loud-mouthed in denouncing Catholic intolerance. One State, in particular, is powerless to execute the law it passed, as every Judge on the benches of the Districts and the Supreme Court, were emblems of High Grade Masonry, and are thus dis-qualified to judge of the Masonic merits or demerits of the alleged intruders. So much for "EXCLUSIVE JURISDICTION."

Nevertheless, we are growing, and are in daily receipt of encouragement from the Masonic world. We are firmly root-

ed in Panama, in the "Canal Zone," in Costa Rica, in India, and the West Indies, and on the Pacific Coast the name "American Masonic Federation," is emblazoned on the walls of upwards of forty Lodges. California and Washington, each have a Grand Lodge with an extensive jurisdiction. North, East and West we are known, and to know us is to bless us, because we bring Masonic peace, where discord has reigned, Masonic truth, light and honor, where misrepresentation, slander and intolerance has held sway. Thus the good work goes on, and "So mote it be."

We again call the attention of our subscribers to the fact that it is imperative, that they notify this office when they change their address. We receive a number of complaints that the magazine does not reach its destination. We do not like to complain to the Post Office Department until we are sure that the fault lies with them, and we find upon close investigation, that the miscarriage is, in most cases, neglect to notify us of a change of address. Of this we are sure, the magazine leaves our office all right, and we are not able to follow it farther, except on complaint then we investigate.

President Thomson, has been on a tour of inspection of the Lodges in the Northwest for the past few weeks, and his report will be found in another part of this issue. He reports to this office, however, that his visit has been fraught with success, and much good will, undoubtedly, result therefrom.

OFFICIAL

Much of the time of the Grand Secretary and Grand Master is taken up answering questions propounded by the BB. many of them of a similar nature, in many instances the one reply would suit a dozen queries and if the reply

were given publicly would save dozens more queries on the same subject, therefore for the future all queries sent to either the Grand Secretary General or the Supreme master except from Lodge Secretaries or Deputies on official business will be answered through the "Universal Free Mason" in a column specially set apart for the purpose. Such questions as cannot be properly answered thus: If pertaining to Ritualistic matters should come through the Lodge Deputies to the Supreme Master, on other matters through the Lodge Secretary to the Supreme Secretary, **In no case will other letters be answered.**

This does not apply of course to District Deputies in their official correspondence with the Supreme Master.

The Secretary General A. M. F. calls the attention of Lodge Secretaries, to the necessity of writing the names of BB. who desire diplomas, etc. very plainly, as it is sometimes next to impossible to make them out correctly, especially, is this so with foreign names. The clerical force of his office is much annoyed in consequence. We would suggest the use of a typewriting machine when possible or convenient.

T. T. G. O. T.

G. A. O. T. U.

Universal Free Masonry

AMERICAN MASONIC FEDERATION (Incorporated)

ORIENTAL STAR Lodge, No. 2.

Ancient and Accepted Scottish Rite; Symbolic; of Free Masonry.

Tinnevelly, S. India 1st June 1911.
The Grand Secretary General,
A. M. F.
Most Worshipful Master:—

A regular communication of the Oriental Star, Lodge No. 2, A. A. S. R. of F. M. in the A. M. F. was held on Saturday the 22nd April 1911 at 6:30 p.

m. at the Masonic Hall, Palamcottah.

The Right Worshipful Master having been unavoidably detained, the officers next in rank as per Dispensation, and in accordance with the charter of Erection and Constitution were installed as follows:

Wor. Bro. K. T. Ramasami, R. W. M.

Wor. Bro. S. V. Raghava Chary W. S. W.

Bro. T. R. Sanjivi, W. J. W.

Bro. M. A. Padmanabha Chary S. D.

Bro. A. R. Pamasami Iyengar, J. D.

Bro. M. Muthuswami Pillay, I. G.

Bro. R. Veeraraghava Iyenger, Tyler.

The door was guarded by the Tyler with a drawn sword in hand.

The Charter of Erection and Constitution received from the most Supreme Grand Lodge, Evanston Wyo., U. S. A., of the A. A. S. R. of F. M. in the A. M. F., was read by the P. W. M.

The minutes of the previous meeting of O. S. 2 working under Dispensation of the Most Supreme Grand Lodge was read and passed.

The Widow Box was circulated and the collection was deposited in the Casual Fund of Benevolence.

Ballotting for Messrs. P. M. Subramania Pillay and S. Raghavendora Rao was gone into and they having been found worthy were initiated.

The initiation of Mr. R. C. Andia Pillay was postponed as the candidate was not present.

The question of the formation of the Managing Committee was discussed at length and it was reserved for final settlement in the next meeting.

The regular communication began, and the three Brethren, R. Veeraraghava Iyengar, T. Duraisami Iyenger, S. M. S. Sivagnarasundram Pillay were raised to the Master Mason Degree, with the unanimous consent of the Brethren present.

The communion was closed with the circulation of the Widow Box and the lodge was ordained to meet on Saturday

the 20th May 1911 at 6.30 p. m. at the Masonic Hall, Palamcottah

Yours fraternally,

S. V. RENGASAMI

Ag. R. W. M.

T. R. SANJIVI

Secretary O. S. 2

AN ECHO FROM THE TIME WHEN "BLUE LODGE" WAS MASONRY

A magazine two years old, has just fallen into our hands. It is the June 1909 number of "The Ohio Free Mason." We know not who publishes it, as we have not interested ourselves sufficiently to ascertain, as it is not on our exchange list, but we value, anything that belongs to the cult, and is of value, no matter from whose master pen it may emanate. The following seems to come from an able mind, and speaks well for the thoughtful devotion to the subject, and the concise manner in which it is presented:

On June 24, 1855, the Masonic Fraternity at Eaton, Ohio, celebrated the anniversary of St. John, on which occasion Eld. Walter delivered the oration. "Such was pronounced," says a living writer, "the fraternity to be one of the most polished pieces of oratory to which they have ever listened." We will introduce a few extracts, showing his views, in part, of an order of which he had been a devoted member for more than a quarter of a century.

In the address above alluded to, he introduces the antiquity of Masonry, tracing its history and its triumphs over different nations and ages up to the present, showing recent familiarity with its past career. He then turns his attention to the principles of the "Order," and says:

"It has its secret words and signs and forms, not differing materially from those originally used by the architects of Byblus, and the craftsmen of the

ple. While these are useful to the
son, the knowledge of them would
reluctant to others; and we possess,
rest, sufficient moral courage to re-
unimpaired by the carplings or sneers
are, desirous by a morbid curiosity
show what does not concern them.

rather than the declaration of the
acts of association, and principles of
the Masonry chooses to make no ex-
planation. It must be tested by its
acts. It stands before the world to be
judged as every other institution should
by an enlightened public opinion;
I am free to say if it produces no
fruits—if it shall be found to have
no other object than to exhibit gay
dances, and glittering jewels on some
of festival—I care not how soon its
honored name is blotted from the
earth.

The principles of our order are Brother-
Love, Relief, and Truth. When we
practice these virtues as well as
less them, our landmarks will be
set away, and our strength palsied.
It is only when these are neglected or
often, that the sneer of the scorner
reflects on us, or the taunt of prejudice
reaches us; if true to ourselves, we are
not hurt, but if faithless, what wonder if
we wither under the just rebuke and
intellectual contempt of the wise and good.

Brothers, let us carry out the great
principles of our honored order, and
then we can feel how beautiful was that
act of benevolence that caused a
man to rush to death to save Rome,
and a son to throw his body as a shield
between his country and the horrors of
a plague. Let us learn this lesson,
that while a lofty benevolence may
inspire the sacrifice, it is only by a cor-
rect knowledge of duty that that be-
nevolence can be made serviceable, by
giving it a proper direction.

If we contrast the two characters
of Washington, the patriot, and
of Howard, the philanthropist, we at
once perceive how piety and patriotism,
of man and country, when correct-

ly directed, rise superior in their God-
like benefit to all that have ever ac-
crued from a thousand immolations, and
stand out in bold relief, 'pure, beautiful
and sublime—rising above time and
sealed by eternity': Martyrs the first—
benefactors the latter; the first to be
venerated by their lofty conceptions and
nobleness; the latter never to be for-
gotten for their practical labors in dis-
enthraling and ameliorating the dis-
tresses and ministering to the necessities
of their fellow-men. Thus much for ef-
fort. But if individual excellency has
accomplished much for the welfare of
man, and as such, deserves all praise—
if we find associated effort brought to
bear successfully against the ills which,
from a thousand causes, assail, poor man
—should we not prize and foster that
institution which, next to the blessed
religion of Christ, offers balm for the
wounded; medicine for the sick; food
for the hungry; shelter to the houseless;
and a hearthstone and a home to the pil-
grim of sorrow? There can, in benevo-
lent hearts, be found but one reply.

We ask then, has associated effort ac-
complished all this? Has a plan ever
been adopted which, keeping out of view
those minor differences in which men
may not be expected to harmonize, and
uniting in its great plans of benevolence
those of every name, party and sect, has
found this highest obligatory recogni-
tion to 'help, aid and assist' in ameliorat-
ing the ills of life, as far as means, in-
fluence and fraternity will allow? Has
this been done? Is there such an as-
sociation? If so, what is its baptismal
patronymic? We answer, it has been
done; there is such an association, and
its name is Masonry. If we are further
asked, how men have been guided to
the formation of such a society, we an-
swer at once, by adopting the spirit and
working by the letter of Masonry's great
book of constitutions, the Holy Bible.
Nay, many of her ceremonials, signs and
symbols strike the mind of the intelli-
gent members of the brotherhood, who

are conversant with the Bible, as having been suggested by its perusal, and as having their origin and phraseology in the study and understanding of the same book.

These things go to show that this institution is not only to be venerated for its antiquity, but respected, esteemed and patronized for the great and beautiful moral lessons it teaches."

After presenting, in a clear and impressive manner, the principles of the "Order," he refers to its perpetuity, with glowing eloquence, thus:

"We love her, then, because she hath gone forth upon her beautiful mission for centuries upon the songs of the angels upon her lips, 'Glory to God in the highest,' etc. We love her for her antiquity, which her history, written by her foes, carries back for more than a thousand years, and her traditions handed down from lodge to lodge, locates amid the secret chambers of King Solomon's temple, where amid the awful hush in which we are told that the temple rose in magnificence, so that 'there was neither hammer, nor axe, nor any tool of iron heard in the house while it was building.' The royal sovereign of Israel, and the Tyrian widow's son, and another worthy, dear to Masonic tradition, communed together, and there taught that symbolic language which, read aright, invests silence and secrecy with a charm and a glory that rest not on the din of martial trumpet and drum, or the gorgeous blazonry of mortal ovation.

We love her too because, reasoning from the past, we look upon her as the only human monument which, having withstood the 'corroding tooth of time,' shall be destroyed only when the time—

'Like him of Gaza, in his wrath,
Plucking the pillars that support the
world,

In Nature's ample ruins lies entombed,

And midnight, universal midnight reigns.'

We say, arguing from the past, may predict for Masonry a perpetuity which cannot be predicted of any mere human institution.

If her tradition be true—and who yet disproved it?—she rose when the first temple. She saw that temple in its dazzling splendors, crowning Mount Zion at Jerusalem, whither tribes went up to worship: that temple was destroyed; darkness pavilioned the city of the Great King; and the exiled mingled their low wail with the murmuring of the Euphrates, and hung tuneless harps amid the branches of weeping willows there, and when haughty captors asked them for a song, cried, in impotent pride: "We will sing the songs of Zion for a stranger."

Masonry survived the blow; and when the edict of Cyrus bade the captive turn to their own land and rebuild the temple, who can doubt but that Masonic pride, and Masonic honor, and Masonic faith, are to be found in the words of high-souled Zerubbabel and Joshua, the rest of the chief of the fathers to the people, when the adversaries asked to build with them the temple: "We will build with them the temple: for we have heard that the Lord our God hath said unto us, build ye the temple, and I will be with you, and I will give you the land. Ye have nothing to do with us to build a house unto our God, but we ourselves together will build unto the Lord God of Israel." As King Cyrus, the king of Persia, commanded us.'

Masonry has outlived the throne; it gave permission to rebuild the house of the Lord. The empire of the East has dissolved like a dream, while illustrious Masonry, like the most powerful ocean, moves on unwearied, unwaried, protegee and younger sister of Time. Ask for Corinth, the most populous, wealthy of all Greece, with her colonnades and porticoes, and temples and palaces and theatres and statues? "Gone, gone, like a schoolboy's tale, the order of an hour"; and Athens, too,

political greatness, military power, eloquence, politeness, arts, her Parthenon and her Mars and its Arcopagus. She is not, thou, too, 'lone mother of dead ones,' where art thou? She, too, is helpless in her crownless woe.

Masonry has outlived the dynasties, saw her rise. She has outlived the centuries of operative workmanship, her sons helped to construct; and yet that still crumble and fall, and under to the midnight moon, from our ruins of the Parthenon, the Temple of Venus and the Coliseum, are there around us that the only pillars which withstand the shock and the storm time, are those which have their foundations laid in the great word of life—those pillars, wisdom, beauty, strength—the temple which they were dedicated to love.

This is the temple of Masonry. And we wonder while we trace the mutations of earth and behold 'Ichabod' written upon the ruins of all her 'solemn pledges and gorgeous pageants?' Can we wonder that they have departed and left these memories 'the melancholy ghosts of dead renown,' to haunt the scenes of her former glory?

It may be said of each, 'God was known in them for a refuge.' They did not say, who bowed down at their graven altars and worshipped their useless deities, 'God is our refuge and might, a very present help in trouble; they were destroyed.

Masonry has laid the foundation for her superstructure in an unchanging and faith in God, and in the midst of the wildest storms which human wickedness and human folly, armed with force and priestly curse—the rack and the torture, and the dungeon and the gagot—inquisitorial brutality and despotic power have poured out pitifully upon her, she has been enabled to say, in the language of the Psalmist: 'The Lord of Hosts is with us, the God

of Jacob is our refuge.' And we know, those of us who have looked with uncovered brows upon the awful hieroglyphic, beneath which, our Worshipful Master presides, in the language of the Psalmist, that 'God is in the midst of her.'"

WOULD THIS APPLY TO "WHITE FOLKS"?

INJUNCTION DISSOLVED

The negro Masons in Conway have been having a discussion before the Chancery Judge, J. G. Wallace, of Russellville, this past week. Ralph Amos, a negro minister, and Grand Master of the A. F. and M. Masons of the State of Arkansas, was alleged to have initiated and advanced three negroes to Master Masons in 30 minutes, and members of the local negro Masonic Lodge in Conway secured an injunction from County Judge J. A. Lea restraining Amos from initiating candidates and performing other rites of a negro Masonic nature in Conway. In the trial before Judge Wallace, the Conway Lodge contended that Amos was not a regular Mason, according to their tenets, and was violating the principles of Masonry. Amos contended that the Conway Lodge had no record or legal document since its existence, and that it was accordingly bogus, clandestine, irregular, spurious, and superficial, and simply trying to imitate the regular Masons. After listening to the evidence introduced by both sides and hearing the argument of the lawyers representing both parties to the suit, the judge decided that one organization of negro Masons is as clandestine as the other, in nature and reality, and that one Order has as much right to exist as the other, and hence set aside the injunction issued by the County Judge, and permitted Amos to continue his work, if he so chooses.—Gazette.

AS TO SCAPEGOATS

It is related in an ancient book of Hebrew history, that in the old times the 10th of the month Tisri was set apart as a day of national humiliation and expiation of the sins both of the priests and the people. On this day, so the story runs, two he-goats were brought to the door of the tabernacle and "presented before the Lord." After this the High Priest cast lots upon them, one of Jehovah and one for Azazel (dismissal). The goat on which the lot for Jehovah had fallen was then slain as a sin-offering for the people. Upon the other goat the priest laid his hands, and in so doing imposed on the poor and unoffending beast the sins of the entire nation. The goat, with its burden of iniquity, was then caused to be sent away into the wilderness, "unto a land not inhabited," and by this easy and comparatively cheap expedient the people disposed of their annual accumulation of sins. (Consult, Lev. XVI, Num. XXIX). It does not appear, however, that poor Billy Capricornus had the slightest idea of the immense service he was rendering to a sin-burdened community, nor that his involuntary assumption of their transgressions distressed him a particle.

In our modern way of doing things, many a man and Brother is made such a scapegoat; with the only difference, that he goes into exile deeply humiliated and with bitterness in his heart.—Brother be careful in making scapegoats.

NORTHWEST NEWS

All communications or items of news intended for this department should be addressed to the North West News Editor, P. O. Box 363, Tacoma Wash. and should be in his hands not later than the first of each month in order to ensure publication in next month's issue of the magazine.

ERECTION OF A NEW GRAND LODGE

The Grand Lodge of the State of Washington U. S. A. Ancient and Accepted Scottish Rite Free Mason (Symbolic), is an accomplished fact.

On Tuesday July the 25th 1911, the chartered lodges of that State bearing holding under the obedience of Grand Lodge Inter-Montana were called into a Grand Lodge for the State of Washington by the Most Worshipful the Supreme Master Mason, Bro. Melb. Thomson who journeyed from Seattle, Wash. for that purpose.

For some time past the FRM in Northwest have felt they were incapable to administer their own affairs far as a Grand Lodge is concerned, as it was practically impossible for delegates of that far off corner of U. S. A. to attend the communications of the Inter-Montana Grand Lodge they were anxious to have a grand body of their own.

At an occasional meeting of the Grand Lodge of Inter-Montana the territory of the State of Washington was relinquished by it to the A. M. E. and the President General of the latter body has duly considered the petition of the lodges of that State, granted them dispensation to act as and be a Grand Lodge within its borders pending arrival of the official Charter of Erection.

The progress of the work of United Masonry has been most marked in particular part of our country, and predict that in the near future this will be one of the best Grand Lodges in obedience of the American Masonic Federation, as there are very earnest determined workers there, workers who have had to defend their position in the most trying and exacting conditions and who have not been found wanting in the crucial tests of persecution, prosecution by the civil authorities arising under the spur of our rivals.

who only strengthened their own and others convictions as to the truth of the position our Rite of Masonry holds in the civilized world to-day.

The press of Seattle and neighboring cities in commenting upon the formation of the Grand Lodge used very different language to that which they used a year ago when commenting upon the arrest and imprisonment of one of our most loyal and efficient organizers, Bro. Thomas Perrot, and goes to show that we will just live our masonry and pay no attention to the carping and bickering of others we will in the long run win the respect and esteem and ultimately the enforced recognition of our erstwhile detractors.

The BB elected and installed as the officers of the new Grand Lodge are:

Most Worshipful Grand Master, Dr. Donald Strath of Seattle.

Right Worshipful Grand Master Henry O. R. Nestos of Spokane.

Right Worshipful Grand Master Substitute Carl M. Dies of Seattle.

Right Worshipful Grand Senior Warden William Keil of Seattle.

Right Worshipful Grand Junior Warden C. L. Cliffe of Tacoma.

Right Worshipful Grand Secretary J. Rummelsberg of Tacoma.

Right Worshipful Grand Treasurer G. S. Mammion of Seattle.

Very Worshipful Grand Charlain Joseph Mueller of Seattle.

Very Worshipful Grand Senior Deacon S. Massa of Seattle.

Very Worshipful Grand Junior Deacon Charles Lombard of Seattle.

Very Worshipful Grand Senior Steward John Benthien of Tacoma.

Very Worshipful Grand Junior Steward L. Matheson of Seattle.

Very Worshipful Grand Almoner F. Rossia of Seattle.

Very Worshipful Grand Marshall J. Hansen of Tacoma.

Very Worshipful Grand Inner Guard Bert Eble of Seattle.

Very Worshipful Grand Tiler H. E. Grey Jones of Seattle.

Supreme Grand Master's Deputy W. W. Ladd of Seattle.

* * *

SCOTTISH RITE BODIES UNITED

Supreme Grand Master Organizes State Grand Lodge for Washington

Membership Nearly 800

Spokane, Tacoma and Seattle Organizations Joined—Woman's Auxiliary to Be Formed

From the Seattle Post-Intelligencer, Wednesday, July 26, 1911.

The six Scottish Rite lodges of the state were yesterday organized into a grand lodge of the state of Washington by M. McB. Thomson, supreme Grand master of the American Masonic Federation of the Ancient and Accepted Scottish Rite.

The newly organized grand lodge embraces four lodges in Seattle, one in Spokane and one in Tacoma, besides three unchartered lodges working under dispensation, and has a membership of nearly 800.

Formerly these lodges were members of the Grand Lodge Inter-Montana.

FORM WOMAN'S AUXILIARY

Today Mr. Thomson will organize a woman's auxiliary to the Masons called the Alatha Lodge of the Scottish Rite of Adoption, and tomorrow he will go to Tacoma, where he will charter the Council of Kadosh.

Mr. Thomson, who has the distinction of being known as the best-informed Mason in the world today, is grand representative of the grand council of Rites of Scotland in the United States and is also grand representative of the grand encampment of the Temple of Malta for Scotland, the oldest body of Knight Templars in the world, to the United States, Canada and Central America. He

makes his headquarters in Salt Lake.

HOLDS MANY TITLES

In addition, he holds the titles of past grand master of the Grand Council of Rites of Scotland, past grand master of the Royal Arch chapter of Scotland, past grand master of the Grand Encampment of Knight Templars of Scotland, and holds a thirty-third degree in the Masons in Scotland, England, France, Spain, Portugal, Italy, America, Hayti, Brazil, Mexico, Egypt, Turkey and Roumania.

He also holds the ninety-sixth degree in Memphis and the ninetieth degree in Misraim.

* * *

Tacoma Council Kadosch, in the city of Tacoma Washington has made application for a Charter; it has been working under a dispensation for the last six months, so when the Grand Representative of the Grand Council of Rites of Scotland was here in his official capacity as Supreme Grand Master, to erect the Grand Lodge of Washington (Symbolic), the members of the council, numbering 28, seized the opportunity and placed in his hands a petition to the Grand Council praying that they be given a charter as a member of the Grand Council. When this charter arrives it will give to the State of Washington two chartered Councils, and when the Spokane Council at present existing under a dispensation sees fit to apply for and receive a similar charter, the State of Washington will then be able to work the consistory degrees of the A. & A. S. R. and thus add some additional laurels to the successes already attained.

The principal officers of the Tacoma Council elected to be the Charter officers are:

Sir Knight C. A. Bartz Eminent Commander.

Sir Knight C. L. Cliffe Marshall

Sir Knight C. Stringer Captain General.
Pacific Council No. 35 in Seattle is doing excellent work, the needed paraphernalia has been purchased and the

work of the various degrees is now exemplified in full form, this Council has an active membership of 69 and the attendance is always good as there is always something of interest on hand.

Washington Encampment Knight Templars also located in Seattle expects soon to be in a position to apply to the Early Grand Encampment in Scotland for a charter, they have been working under dispensation for nine months, and when the Sir Knights in Tacoma and Spokane are also ready to apply, the State of Washington will have given a good account of herself along every line of Masonic activity.

R. S. STRATIL

Tacoma, Washington.

A ROOSEVELT STORY.

From Washington comes a story about a story told by President Roosevelt at luncheon with some friends the other day during a discussion of the candidacy of William Randolph Hearst for the Democratic presidential nomination. The story was told originally by Abraham Lincoln, but Roosevelt seemed to think it fit his case. This is the tale:

"A man had a fine trotting stallion, which had beaten everything in sight. Its owner brought the stallion up in front of the grand stand and was surrounded by admiring friends. In a few minutes a farmer came along, who said:

"'I'll bet ye \$100 I've got a Durham bull that can out-trot it in a mile race.'

"A match was made and a \$20 forfeit was put up.

"When the time came for the race the man who owned the stallion refused to race.

"Why?" asked some friends.

"'Well,' said the man, there will be no glory in beating a Durham bull, and think of my position if the Durham bull beats me.'"

MASONRY IN SWEDEN

(Continued)

The Swedish Rite as practised to day consists of twelve degrees, the three first degrees, constituting the St. John's Lodges Entered Apprentice, Fellow Craft and Master Mason, and do not differ much with the work of Lodges in Scotland, but do so to a great extent in America, more or less, in the different States, as there is hardly two States of the so called York Rite that work alike, but I am happy to say that "The American Masonic Federation and the Swedes work the degrees almost the same, the only difference is the language. As already stated the symbolic degrees came from France, but in the year 1777 the system was compared with the Scottish and English Lodges and the work adjusted according to the Scottish, as worked in Kilwinning.

The next is the St. Andrew Lodges with two degrees the 4th Scottish Fellow Craft and the 5th Scottish Master, which correspond with the Lodge of perfection 14 degree in the Scottish Rite and this two degrees take in all the degrees from the 4th to the 15th. The 15th degree entitles the holder to civil rank in the Kingdom. It would be useless for me to tell the reader that these degrees came from Scotland, as their names have already told the story.

The next branch of the order takes in from the 5th to the 10th degree the 9th degree Knight of St. Andrew and Prince of Secret, Royal is the summit of the Scottish Masonry, and answers to the 32nd degree in the Scottish Rite; this part came from France, and France got it from Scotland. The degrees in this branch has different names to the Scottish Rite, the 6th Knight of the East the 7th Knight of the West and Master of the Key, the 8th Knight of the South in this degree, the work differs to a great extent from the work of the Scot-

tish rite and seems to be the explanation of things in other degrees and to build a foundation for the degrees to follow. The 9th degree Knight of St. Andrew and Prince of Secrets Royal, as already stated answers to the 29th and 32nd degree of the Scottish Rite.

The 10, 11 and 12th degrees are Knight Templar System; the tenth and eleventh degree is the Knight Templar proper, and the twelfth degree is only one of office and is mostly only held by the King, who is perpetual Grand Master of the order.

The Knight Templar Branch, I will go into in next number

C. SPARRE

"WHAT FOOLS THESE MORTALS BE"

A bill has been introduced in the Oregon legislature imposing a punishment of a year in the penitentiary for faking any established fraternal order. This is intended to put a check on clandestine Masonry, more than anything else and it is hoped it will have a good result. The legislature made it a misdemeanor punishable by a fine of \$50 to \$500 to print or circulate, plain or in cipher, the ritual of any society or order, without the expressed authority of such society or order. Nebraska has a similar law.

We clip the foregoing from a Masonic exchange, and fail to see the point. If it is an item of news, it is stale. If it is desired to educate the Masonic reader to the necessity of such legislation, then we think it will fail of its object.

We have been using the word "Clandestine" so much that it has become questionable as to its proper application in our language. The object of this nefarious legislation, as stated above, is "intended to put a check on clandestine Masonry, more than anything else," and the writer seems to think, or at least he states, "it is hoped it will have a good

result." If this is the wish of the writer, we acquiesce in his hopes. But if this is all the result that will be reached, it seems to us that "the game is not worth the candle."

If we understand the situation, and we think we do, the "American Rite" Masons, have placed themselves in battle array, and by the aid of the State Legislature of Oregon, have announced to the Masonic world, that, that Rite is IT. If this is correct, we certainly have no objection, and they are welcome to all the honor it will bring them. Our Rite, is the Ancient and Accepted Scottish Rite, and we practice the precepts of that Rite, and if there is anything objectionable in its exoteric or esoteric teachings or practices we challenge comparison.

We have proven all things and we hold fast to that which is good. We do not take up this cudgel, because we deem it necessary, nor do we wear the cap because it fits us. But, as we are well and honorably represented in the State of Oregon, by a number of active and well attended Lodges, we think it will interest our members to learn of what their state legislature has accomplished.

IF THEY DO NOT KNOW.

* * *

As addenda to the above, the following taken from the "American Tyler-Keystone," of August 20, 1911, may be interesting reading. The Greatest of American menaces, the Jesuitical organization, the "Knights of Columbus," meeting in convention in the MASONIC TEMPLE, in the sacred city of Portland, in the State of Oregon, famed by its legislature for its Masonic prudery. Just think of it for a moment and them smile or blush as you may feel.

CATHOLICS IN A MASONIC TEMPLE

Robert C. Wright

In a recent issue of the daily paper at Portland, Oregon, there appeared the following in the news columns:

"Knights of Columbus from Europe, Albany, Astoria, Baker, and in fact from every city in the state where a council is maintained, will join with their Portland brethren Sunday in a programme planned in conjunction with the initiation of 66 candidates, that promises to draw one of the largest representations of that order since its introduction in Oregon. Reservations have already been made for 500 Knights at a banquet to be held that evening at the Commercial Club, with provisions to increase the accommodations.

"Portland Council conducts initiation ceremonies about twice a year, though there have been exceptions, and being regarded as the parent council in the state, the occasions are viewed as features by outside members. As a means of facilitating the conferring of three degrees so that the banquet may not be delayed, it has been arranged that members and candidates will meet at the Cathedral at 8:30 o'clock Sunday morning and at 9 o'clock they will attend high mass there in a body. At 10:30 o'clock the first degree will be conferred at the Masonic Temple, West Park and Yamhill streets. At 1 o'clock the candidates will be reassembled to be conducted through the impressive second and third degrees of the order.

The banquet will be featured other than with edibles, and it will terminate in time for visiting Knights to make connections with late trains and suburban lines. The committee in charge of all details is composed of C. B. Merrick, J.

J. Flynn, J. Frank Sinnott, J. E. Malley, B. C. Jones and W. F. McKinnon. At a special session of the council held last evening at the clubhouse, additional candidates were passed on and arrangements were perfected for a visit to Albany, June 25, when a special train will carry about 300 Knights, and the first council in the history of that city will be instituted."

This would be rather confusing to Free Masons of Europe. In America however, it indicates that the foreign power of the Catholic Church recognizes that the lay membership must have societies which are secret and confer degrees. The growth of so many insurance and fraternal orders of various kinds in this country excites a desire for something to satisfy the longings of the Catholic heart to be in line and not apart from other citizens. Thus we observe the conferring of the "impressive second and the third degrees" by this Catholic order. Then think of the church permitting them to go from holy mass to do this in a Masonic temple! Also the Masons cheerfully renting it to them! To be fair, the second generation of Catholics here will always be extremely liberal in many respects. That there are selfish politicians among them is beyond question, but so there are among Methodists, Baptists and every other religious sect. A man's a man when he has it in him, no matter what he belongs to, and nothing will make downright bad material into good, it matters not what society it is that attempts it.

NOTICE

Correspondence is invited on all subjects relating to Free Masonry which may properly be published. There are many who have a full knowledge of

pressing questions which are uppermost in the minds of the members of the Craft, suitable for serious discussion, and who can, by lending their co-operation, make this journal more valuable.

These pages are open to all who have a genuine desire to promote the welfare of the Order. Communications from Secretaries of Lodges, Students of the History of Free Masonry, or from those who have items of news and reports of current events, will be specially welcomed.

All letters on literary matters should be addressed to: "The Editors, "Universal Free Mason," 585 Main Street Evanston, Wyoming or 3 Centre Avenue Salt Lake City, Utah.

A RELIGIOUS TRUST

The Catholic hierarchy assume to have the only and true religion in the world. All others are false, spurious, heretical, and damnable. The pope is the viceroy of God Almighty the head-center and earthly embodiment of religion.

In what respect is a religious trust better than the other trusts that are crushing the life out of all business, and making all business endeavor problematical and uncertain? None whatever.

The same spirit of persecution—the same desire to be supreme—the same hateful intolerance—the same beastly thirst for power, which possesses the Catholic priest also makes the great trust in business, so menacing to American life and prosperity.

The divine right of kings, popes and trusts are all sustained by power, and maintained by force, and have no place in the higher and better civilization of this age.

"But the religious trust." It antagonizes everything, everybody who aspires to liberty, freedom and true religion.

God is your Father and all ye are brethren.

The papacy is anti-Christ and the worst trust on earth. Get rid of it or it will get you.—Ex.

CARVING FOR ETERNITY.

An ancient sculptor was asked why he bestowed so much labor upon his work. He replied, "Because I am carving for eternity." Masons are indeed carving for eternity, by shaping their characters and incidentally helping to mold others. Fraternal duties cannot be discharged by remaining inactive. The Dead Sea is dead, because it is always receiving and never giving out. So whenever a grand truth is grasped during the coming year pass it on; whenever a kindly impulse springs up in the heart follow its leadings and much good will be the result.—Masonic Sun.

TRINITY CHURCH VERY RICH

The annual report of Trinity Church Corporation, New York City, shows that the receipts of the parish for the past year were \$865,000, the largest item being \$750,000 from real estate rents. Pew rents were \$16,000. The parish spent \$950,000 for new buildings, \$340,000 for the maintenance of its ten churches and eleven schools and \$157,000 for taxes.

Trinity's balance sheet shows that the parish now owns productive property assessed at \$13,700,000. These figures do not include the property used for churches, chapels, schools and burying grounds.

The number of communicants reported is 8,600, a slight increase.

IF HE'D ONLY HAD THE CHANCE

The world is full of heroes whom the people never name

Because the chances needed for their valor, never came;

The woods are full of songsters that have never charmed man's ear.

Because when they have warbled there has been no one to hear.

There's many a gentle poet who has never twanged a lyre

Because he's kept too busy being worthy of his hire;

There's many an unknown maiden with a voice that would entrance

And face with which to charm you, if she only had the chance.

Would Bonaparte or Caesar ever have achieved renown

If each had been a shoe clerk in some country town?

Would Washington be honored by his countrymen today

If George the Fourth had acted in a wise and decent way?

The waiter at your table might, if singled out by fate

To be just where he was needed, become supremely great;

The girl who guides your collar through the ironing machine

Might in other circumstances have become a stately queen.

So let us not be pesting at the man who grubbs unknown,

He might have been a Bismarck had he loitered around a throne;

Your barber might have dazzled as an emperor of France

Or become another Cromwell if he'd only had the chance.

—S. E. Kiser in Chicago Record Herald

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SOME IMPORTANT INQUIRIES AND REPLIES THERETO

(Continued from the September issue)

Before leaving the subject treated upon in our last number, and as a prelude to the next question we will quote from a compilation of historical refuse, bound into a book and published by the "Historical Society" of San Francisco, California, relating the formation of a Grand Council in Charleston, S. C. in 1881. Admitting for argument sake, that this is correct, the hero of our story, De Grasse Tilley, came into Masonic prominence through this source, and as a river cannot rise above its fountain, this will lead us to coming events.

The Constitutions of 1786 established by Frederick the Great, as well as the Rituals of the eight additional degrees which constituted the Ancient and Accepted Scottish Rite of Free Masonry, had been received by the BB. at Charleston, S. C. Although the Revolutionary War in America had been successful and the United States had been established on a sure foundation with a constitutional government, yet it was in its infancy. In some portions Free Masonry under a different and several Grand Lodges, the inheritors of their Foreign Grand Lodge progenitors, was still unsettled, and a hostile feeling manifested itself for many years. There were two opposing Grand Lodges in South

Carolina, one the "Ancients" and the other the "Moderns." In this state of affairs the Brethren of the Rite of Perfection in Charleston found themselves between two fires, and without a Supreme head to their own Rite existing anywhere; and, as related by Sir Walter Scott, in "Quentin Durward," one of the Waverly Novels, in the reply made by Quentin Durward to Charles, Duke of Burgundy, when he said, "And that finally, when I did avail myself of that imputed character, it was as if I had snatched up a shield to protect myself in a moment of emergency and used it, as I surely should have done for myself and others, without enquiring whether I had a right to the heraldic emblazons which it displayed."

So it was with the Brethren at Charleston, S. C. They were in possession of the Grand Constitutions of 1786 as well as 1762 together with the Rituals of the new rite formed as the Ancient and Accepted Scottish Rite (and the new rite and Grand Constitutions of 1786, became their shield of protection and defense, by their appropriation and adoption, no power then on earth existing to dispute their right to them; and the parent Supreme Council, which was formed agreeably to the Constitutions of 1786, was that founded at Charleston, S. C. on May 31, 1881, by Bros. John Mitchell and Frederick Dalcho. And so was formed the first Supreme Council.

In 1802, the Supreme Council conferred the 33rd degree on Bros. Count De

Grasse Tilley, Hacquet, and de la Hogue, and these brethren by its authority of Letters Patent dated February 21, 1802, established the Supreme Council of France, and those of the French and English West India Colonies. The Supreme Council of France was duly installed by De Grasse Tilley on December 22, 1804, at Paris, in the hall known as the gallery of Pompeii, situated in the Rue Neuve des Petits Champs. This Supreme Council was the first and only one established in France, and it was afterwards divided into two branches, one called the Supreme Council of France and the other the Supreme Council of the Grand Orient of France. These two bodies are still in existence, (1902) but the former only is in relation of comity with the mother Supreme Council (which created it) and all the other regular Supreme Councils of the world. Bro. De Grasse Tilley also established the Supreme Councils of Italy, Naples, Spain, and the Netherlands."

As to the truthfulness or importance of the foregoing we ask the reader to go backward in this epitome, commencing with the May number 1911. Question 6 Who was the Count De Grasse Tilley, and what did he have to do with Scotch Rite Masonry?"

The great German Masonic Historian, Bro. J. G. Findel, says, in his book, "The history of Free Masonry" page 437 et seq. "We have already called attention to the fact that a certain Bro. Stephen Morin received from the Emperors of the East and the West, in 1761, a warrant authorizing him to establish all over the New World, Perfect and Sublime Masonry of the 25 degrees, and to nominate inspectors, and that these 25 degrees were, in America, increased to 33 degrees. This Ritual was thence transplanted to France, when it received the party word 'Ancient and Accepted Scotch Rite.' Everything brought forward in the present day tends to prove, that the Ancient and Accepted

Scotch Rite is not older than the year 1801, when it was established by five Jews, John Mitchell, Frederick Dalcho, Emil de la Motta, Abraham Alexander, and Isaac Auld, who, merely for the furtherance of their mercantile transactions, had portioned out among themselves the offices of a Great Commander, Lt Great Commander etc., and kept the whole administration of the same in their own hands; that at that early period of their existence the degrees were not clearly defined; and that the Rite did not assume its present settled form till 1802. From this we may perceive how it was possible for the Supreme Council of Charleston to make a circular epistle, December 4, of the same year, containing an account of the establishment of the Rite, and the number of the degrees in it, without specifying in what manner this pretended ancient rite had been delivered to them, or how it was connected with similar systems of the kind. In that year 1802, Count de Grasse Tilley and several other brethren from the French Islands in America, received warrants entitling them to found a Supreme Council of this Rite in Saint Domingo, or any other place where they thought proper with the exception of the United States and the English Antilles.

In 1804, de Grasse Tilley appeared in Paris from America, with the title of Sovereign Grand Commander, invested with power from the Constitutions of 1786, to found Supreme Councils in those States and Kingdoms where they did not as yet exist. His first care was to procure partisans to assist in establishing a Supreme Council. To attest his claims, he had what he called a golden book, containing, however, nothing more than a copy of the authorization and charter of Morin of the year 1761, the charter drawn up for himself in 1802, the constitution of 1762, of the Princes of the Royal Secret in Bordeaux having 35 articles, and that charter in 18 articles, fabricated in America, but supposed to

have originated with Frederick the Great in 1786 etc. When the signatures in the possession of de Grasse, were tested the only well known name amongst them was that of his father-in-law, de la Hogue, the others being totally unknown."

We will now turn to "Folger's Masonic History," another accepted authority, and continue our investigations.

"The Register of De la Hogue, (father-in-law of De Grasse Tilley), contains as its first entry, the filiation of the powers of Morin, as Inspector General. It states then, that Morin gave the degree of Grand Deputy Inspector General to Franklin at Kingston, Jamaica; he to Moses M. Hays, at Boston; he to Spitzer, at Charleston; all the Deputies in Sublime Council (themselves of course) to Moses Cohen; he to Hyman Isaac Long; and he to De la Hogue, De Grasse etc., at Charleston."

"Deeming that all matters connected with the history of the Sublime degree will be interesting, and more especially to show the effects which immediately followed the establishment of the new Rite, we will here take occasion to follow the Count De Grasse Tilley. On the 21st of February 1802 Bro. Count Alexander Francis, August Tilley, Count de Grasse, Deputy Inspector General was appointed by the Supreme Council a Grand Inspector General, and Grand Commander of the French West Indies, etc. And, in their Annuary of 1802 they pretend to give the names of the officers of the Lodge of Perfection, Consistory etc., established in St. Domingo by the Count, together with the Sovereign Grand Inspectors General and Supreme Council, of that island, in all of which the Count is declared to be the Representative in St. Domingo, of the Charleston body, viz; Representative of the Council of Princes of Jerusalem, also of the Sublime Council of Princes of the Royal Secret, and also of the Supreme Council of the Thirty-third degree."

The French Masonic Historian

"Ragon," says, in this connection: "The Count never established a Council, nor a Supreme Council, in the island of Saint Domingo, as has been asserted, but came direct from South Carolina to France. Previous to the Supreme Council established by the Grand Orient of France in the island of Hayti, in the year 1837, there never existed at St. Domingo, any Council of Princes of Jerusalem, any Consistory of Princes of the Royal Secret, nor any Supreme Council of the Thirty-third degree."

The Ineffable degrees, or the Rite of Perfection, were practiced in France from 1761 to 1804. At that time (1804) the Count De Grasse Tilley, who had taken the Thirty-third degree in the pretended Charleston Council, brought the additional degrees, with the thirty-third, to France, as a "novelty" or "curiosity," not with the title of the "Rite of Perfection" or "Ineffable Degrees" by which name or title they had always been known until then, but, under an entire new name, viz; that of the "Scottish Rite, Ancient and Accepted."

The same author says, "Count De Grasse in 1802, received Patents from the Supreme Council of Charleston, to establish a Supreme Council at Cape Francois, St. Domingo. This pretended Supreme Council figures largely in the Annuary of the Charleston Council of that year, and they state that it was the only Supreme Council with which they were in correspondence. The truth is that the Supreme Council at St. Domingo, never had an existence. In 1803, the Count returns to Paris, representing himself as the Supreme Chief of the Thirty-third degree, and on the 22nd of December 1804, the Supreme Council of the Thirty-third degrees was erected, and provisionally organized in Paris, but was not published, decreed, and definitely constituted until January 19, 1911."

Returning to Bro. Gould's history, we learn: Immediately after the establishment of this Council in Paris by the Count De Grasse, the Grand Orient,

viewing it as a rival, began to resist the claim, on the ground, that she was in possession of the degrees known as the Scottish Rite, and had practiced them since 1762, that the addition of four or five un-important degrees did not make a new rite of it, and that the claim of the Council was preposterous.

The Grand Orient claims to have received all the known rites of Masonry into her bosom, beginning with the Rite of Perfection, or Scottish System, and consisting of twenty-five degrees, continuing so to do until she had absorbed the whole, thereby destroying the action of the numerous Masonic Bodies in the work of conferring degrees.

The "French Modern Rite" was the work performed by the Grand Orient from 1782 down to 1804, when De Grasse Tilley arrived with his, so called, new rite, and attempted to set it up as a rival to the Grand Orient. Whereupon the Grand Orient claimed that the rite was not a new one, but that she had always been in possession of it since 1758, had given it to Morin in 1761, and that it came back to her by the hands of German Hacquet in 1803, in its pure unadulterated state."

It is no wonder then, that immediately after the formation of the Supreme Council by De Grasse Tilley, quarrels began between the two bodies. The Supreme Council attempted to establish a Grand Lodge, and confer the Symbolic degrees, under the title of the 'Scottish Grand Lodge.' This history of Masonry in France is elaborately written and does not concern us just at this time. However, we have to make brief references to it, to show the discordant times that existed; first the amalgamation of the two Grand Bodies, and then separation of the same shortly after, and the pretendent absorption of the Scottish Rite by the Grand Orient, and the denial of the said claim by the other Supreme Bodies. Vessal, the French Masonic writer says, "The Grand Lodge of France possessed the Scottish Rite be-

fore it was known in the New World, and that the Scottish Rite, brought into France by the Count De Grasse, arbitrarily and abusively re-modelled, is the same as that which the Grand Lodge had possessed for forty years. He further says; "The Ancient and Accepted Rite is the same as that which the Grand Lodge of France possessed, that the important degrees of the Ancient and Accepted Rite, are the same that were carried to the United States by Stephen Morin, that most of the intercolated degrees are foreign to Scottish Masonry having been borrowed from other rites.

Folger, writes of these troublesome times as follows: "The powers which De Grasse's Supreme Council claimed, the doctrines which it promulgated, and the innovation upon old and established usages and laws, which it attempted to introduce, were quite strange and unheard of. The Grand Orient, at once, declared herself possessed of all the degrees which the Count De Grasse and his Council pretended to have, and assumed the control over them. The war between the two bodies was severe, especially as De Grasse had turned the whole matter into a political machine, his Supreme Council being composed of Bonapartists and the Grand Orient of Royalists. On the downfall of the Empire, and the restoration of Louis XVIII. in 1814, the Bonapartists who composed the Supreme Council fled from France, and became exiled, while the Grand Orient, or Royal Party paid their allegiance to the returning monarch, and became high in favor. The Supreme Council after this went to sleep, and the Orient, taking all power into its own hands, became the reigning body, and continued so down to the present time. Furthermore, and more by way of re-capitulation, we quote from the same author: "For all this trouble and commotion, the Masons of France have to thank the Count De Grasse. He was always known there by the cognomen of "the Intriguing Count."

he carried the degrees with him from Charleston to Paris. As far as they are concerned, all parties, without any exception, admit the same degrees, to the number of twenty-five, which Stephen Morin carried away with him from France, in 1761, were brought back in 1773, in their unadulterated state, by German Hacquet, and passed from his hands into those of the Grand Orient. The same degrees were brought to France by the Count De Grasse, in 1804. In reference to the other degrees, five or six in number, which are additional, those, with the exception of the Thirty-third, which was manufactured in Charleston), were all in the possession of the Grand Orient before, but were termed, like a great many others, "obsolete." But, whether they were so, or not, is a matter of very little consequence. The Grand Orient, in a circular, issued in 1819, thus speaks: "That in 1773 she suspended working the High Degrees, and that the hand of time effaced the remembrance of them in France, that she had not worked them for more than thirty years, when De Grasse established his Supreme Council in Paris."

In closing our reply to question 6, and by way of a finale to the discussion of the two past questions, we may as well, at this time, consistently state that our reasons for not recognizing the Supreme Councils of the Southern and Northern Jurisdictions, established by Oliver Pike, are aptly stated by Bro. Robert E. Folger in his able work "Masonic History, Ancient and Accented Scottish Rite," page 69. "What does the B. Bro. Pike mean by the 33rd degree? No other answer can be given, that we are aware of than this, although on our part, a mere supposition, viz: The Secret Constitutions are the basis, in his opinion, of the 33rd degree, and all who receive that degree, solemnly oblige themselves to receive, support, and defend that instrument. He that does not do this, has not received the 33rd

degree, but is "Spurious," "Clandestine," "Illegal," a "Fraud" etc."

Quoting from the Report of the Grand Orator of the Chamber of Rites (Paris), we find: "That Supreme Council (Charleston) labors under very serious errors as it regards the laws by which it is governed, and the rights which it arrogates to itself. It refers to a decree of May 1st, 1786, fathered upon Frederick II., King of Prussia, and by which, according to their statement, the twenty-five degrees have been extended to thirty-three, and the rules of the rite established for the future. This rite, in fact, has no other true regulations than those decreed at Bordeaux, and as it regards the laws of Frederick II., it is most certain that they never had an existence. No traces of them have ever yet been discovered, either in Paris or Berlin, before the year 1804, and then they were brought from Charleston to Paris by Count De Grasse."

Findel says on page 449 of his history:

"As early as 1814, the Grand Orient of France had become aware that the Scottish Rite was endeavoring to undermine her, and therefore she felt it incumbent on her, being urged thereto by numerous Lodges and Chapters, to strive to obtain the lead, and to centralize all systems and all Rites. The Supreme Council pour la France issued a circular letter of remonstrance, which, however produced no effect. Since Napoleon's fall, this latter had much deteriorated, and had gradually shown greater signs of weakness and inactivity, so that this circular epistle was the last evidence of animation which is manifested. It joined the Grand Orient, the Supreme Council of which undertook the conduct of the Rites, whilst the administration of the Higher Degrees, i. e. from the degree of Prince of the Royal Secret to the very highest degree, was transferred to the Grand Consistory, composed of 33 members, who were appointed November 21st, 1814. After the members of the

Supreme Council of France had joined the Grand Orient, this latter became the legitimate and actual depositary of the Scotch Rite, which was not only afterwards acknowledged in a paper issued against her, but was likewise confirmed by the founder of the Supreme Council himself: for when De Grasse Tilley, in the beginning of the year 1815, had returned to France, after his release from imprisonment, he was satisfied with appearing on the stage with the "Supreme Council for America," December 27, and carried on a trade in the high degrees very advantageous to himself, with the view of paying his debts. It was natural for the Grand Orient to warn her Lodges against such a Council as this."

We think we have followed the fortunes of Count De Grasse Tilley, far enough to reply to the sixth question of our article, as to go farther would only carry us into the Masonic wars that ensued in France, and unite us with the broil that has existed since 1815, in that country, and which is no concern of the writer and does not convey any information to the "enquirer."

Question seven reads, "Why do we have two Supreme Councils in the United States—a Northern and a Southern Jurisdiction?"

We might consistently ask another question, why do we have two Methodist Churches in the United States, the one called the Methodist Church North and the other the Methodist Church South? To answer this question would be to say, that even the worship of the Deity has not obliterated the feeling produced by the "late war," and North and South cannot kneel at the same Altar. Albert Pike had two dominant characteristics: the one, he was a very zealous adherent of the Southern cause, and consequently a general in the Southern army, the other that he was not a professing Christian; as the ritualistic work of his Jurisdiction will disclose. These statements may be a little awry, or not

germane to this subject, as we cannot connect the Council of Albert Pike, formed from the fragments of the Charleston Council, in 1863, with the original Council formed there in 1801. But, as the Count De Grasse Tilley, had long before, passed to his account, with all his imperfections on his head, he cannot be charged with any short coming of Scottish Rite Masonry, as practiced by the Northern or Southern Jurisdiction of the United States of America. However, to the question:

Article five of the pretended Grand Constitution of 1786 provides, that there shall be only one Council of the 33^d degree in each nation or kingdom; two in the United States of America, as distant as possible one from the other; one in the British Islands of America; and one, also, in the French Colonies. Therefore, since August 5th, 1813, the provisions of Article V of the Constitution of 1786 have been, measurably complied with, and there are in the United States of America, two Supreme Councils, acting with, and recognized by, each other. There are others, but they have nothing in common with the two first named, neither with the subject matter of the article. Question eight, and last, requiring a more lengthy reply, we will treat at length in our next.

ROBERT S. SPENCE

(Continued in our next.)

MORTIS MUNITAS

Here lies a common man 'Tis his hands,
Crossed meekly as a maid's on her breast,
Show marks of toil, and by his gentle dress
You judge him to have been an artist.
Doubtless, could all his life be written out,
The story would not thrill nor startle
tear;

He worked, laughed, loved, and suffered
in his time,
And now rests peacefully, with upturned
face.

Whose look belies all struggles in the
past.

A homely tale; yet trust me I have seen
The greatest of the earth go stately by,
While shouting multitudes beset the way.
With less of awe. The gap between a
King

And me, a nameless gazer in the crowd,
Seemed not so wide as that which
stretches now

Twixt us two, this dead one and my-
self,

Smiled, dumb and deedless, yet he is
enshroued by a touch from out the
skies,

And he wears, with all unconscious
grace,

The strange and sudden Dignity of
Death.

Written by Richard E. Burton, selected
by Albert Pike.

o

WHY LAWYERS GO TO HEAVEN

Or Rather, Why They Don't Go Else-
where

Knowing that there has been con-
siderable doubt, in the minds of lay-
men at least, to the future condition of
the legal profession, I am herewith re-
sponding to you, as well as I can from
memory, a few lines on that very inter-
esting subject, which were composed by
an old friend of mine at the time of his
admission to the bar in the state of
Michigan, some forty years ago.—J. A.
Burkham of the Independence, Wis.,

A devil came to the earth one day.
And into a courtroom took his way,
Not as a lawyer, with very grave face,
But proceeding to argue the points in a
case.
And a lawyer his majesty never had
seen,

For to his dominion none ever had been;
" 'Tis the fault of my agents," his majesty
thought,

"That none of these lawyers have ever
been caught."

And for his own pleasure he had felt a
desire

To come to the earth and the reason to
inquire.

Now, when the first lawyer had come to
a close,

The counsel opposing him fearlessly
rose,

And heaped such abuse on the head of
the first,

That he made him a villain, of all men
the worst.

Each claimed he was right and the other
was wrong.

They sparred and contended and argued
so long,

That, concluding he'd heard enough of
the fuss,

"Old Nick" turned away, and soliloquized
thus:

"They have puzzled the court with their
villainous cavil,

And I am free to confess they have
puzzled the devil.

My agents were right; let lawyers alone.

If I had them, they'd enchain me out of
my throne."

o

THE "PUT IT OFFS"

My friend, you have heard of the town
of Yawn,

On the banks of the River Slow,
Where blooms the Waitawhile flower
fair,

Where the Sometimeorother scents the
air.

And the soft Goeasys grow?

It lies in valley of Whatstheuse,

In the province of Letitslide,
That tired feeling is native there—

It's the name of the listless Idontcare,

Where the Putitoffs abide.—The
Playbox.

TOWN LOT SALE

One of the most interesting phases of the development of the irrigated country is the astonishing growth of the new towns which spring up as soon as engineering work is finished. In laying out many of its irrigation projects the Government reserved certain tracts for the location of towns to supply the needs of the new agricultural communities. These towns are plotted in an attractive manner, with a central park from which radiate business streets and broad avenues. Near the outskirts of the townsites the lots include several acres suitable for extensive lawns or for the growing of fruit or truck.

In the beautiful Sun River Valley in Montana the Government is constructing an irrigation project embracing about 250,000 acres of exceptionally fertile land. The first unit, known as the Fort Shaw Unit, is completed. The town of Simms lies in the western portion of the tract, 30 miles west of Great Falls on the Sun River branch of the Great Northern Railway which is now being constructed. It is surrounded by 7,000 acres of irrigable land on the Fort Shaw Unit and is the trading and shipping point for 18,000 acres under private irrigation ditches. The town has expanded so rapidly that the Government has decided to offer additional lots for public sale beginning September 27. This sale includes one of the most desirable business blocks with lots 36 x 140 feet, and adjacent lots varying in size from 140 x 160 feet to 4.8 acres. The lots will not be sold for less than the appraised value, and the terms will be cash.

The town now contains two stores, hotel, and excellent schools. There are exceptionally good openings for a lumber and coal yard, implement house, elevator, bank, drug store, creamery, blacksmith shop and livery stable.

The reclamation service of the United States has favored us with the foregoing,

and we publish it, believing it may assist some of our readers who may contemplate seeking new fields and fortune.—Editor

A DECLARATION OF PRINCIPLE
BY THE EDITOR

The following from the pen of B. Morcombe of the "American Freemason" finds a resting place in our heart. Not that we are called upon to endorse every part of it, or to take up the cudgels in our own behalf, for we often find ourselves in the same box, but because it voices our feelings, and teaches us that the spirit of conservatism is abroad in the land, and it is wrong to "Mow the ox that treadeth out the corn." B. Morcombe, is a Mason, true blue, wool and a yard wide, and will not be dictated to in matters that do not concern his critics. In addition to the above, we think it is remarkably good reading for all Masons, to the extent that it teaches tolerance, and eschews un-Masonic methods, especially those the Morin-De la Motta-Pike class, that arrogate to themselves powers that they have no right or cause to espouse.

"I have, of recent receipt, two letters of criticism. The same were based on a matter which has appeared in the pages of late issue. The strictures published touched upon a superimposed issue of Masonry, and as to which the editor and some of his contributors have expressed strong opinions. One of the letters, coming from a brother to whom I have no acquaintance, is denunciatory, even to the point of virulence. Because of the nature of the writer I have no answer to him. I can not obey the Biblical injunction of replying to "a fool according to his folly," however desirable may be the policy. I do not care to become involved in Masonic controversy. The writer's opinions are his own. He is

held to hold them, beyond any question. But the opinions of other men and other Masons, however much they differ from mine, are likewise entitled to the same tolerance, and, at least in these pages, illingsworth will not pass as argument. Hence I do no more than refer to the matter as a curiosity in Masonic debate.

But the other communication comes from a brother whom I have known for many years. In all things I have found him truly judged by any standard of Masonry or manhood. This brother believes and sincerely believes—that I have gone wrong, and that I am persisting in wrong doing, in that I have admitted articles to these pages which attack a certain Rite which arrogates to itself the title of Masonry. He is of opinion that such policy, if persisted in, may injure the American Freemason. He hints, as a probability, that in some Grand Lodge resolution might be presented, condemning the magazine for its attitude. I know that the brother is sincerely respectful of my interests; that he would not say anything which seemed injurious to such interests, and that he would advise against anything of that kind in the Grand Lodge of which he is an honored member.

The brother, however, fails to understand the temper of the editor or the purpose of this magazine. So long as I obey the rules and regulations of Masonry, and the statutes of the Grand Lodge to which I hold allegiance, I am not further bound in my opinions or their expression. This magazine is a free forum, having for its only purpose to secure for existence the edification of Master Masons, and no subject under which may give knowledge to its readers is "tabu." If any Lodge, or Grand Lodge, shall see fit to condemn editorial policy, I will consider such action as an evidence that The Freemason is fulfilling its purpose, and that such Lodge or Grand Lodge, has lost proper Masonic orientation. If there

are any in the jurisdiction so thin-skinned as to be affected by such condemnation, I will hope that there are men elsewhere, who are really free, in number sufficient to make up for any loss so sustained.

But now to the nature and the cause of my offending. And to state this fairly and clearly requires first that the intention of The Freemason be made known. From the first the magazine has put itself forth as an exponent of Ancient Craft Masonry. If it were possible, all else would be ignored and treated as non-existent. The bulk of the membership, and the real strength of the organization is in the Lodges. All other bodies claiming to be Masonic trade upon that strength, even while some of them affect to despise it. All there is of symbolic value or historical truth is in the three degrees of the Lodges. Let those who prate so vaguely and mysteriously of ulterior truths deny this plain proposition, if they can. But like cuttle-fish, when disturbed, they seek to darken all the waters of controversy, that so they may hide themselves and their weaknesses. The American Freemason can find enough, and more than enough, for its available space, in the rich history and symbolism and jurisprudence of real Masonry, without trenching upon the nebulous territory of other rites. But when in elaboration of any thesis it becomes necessary to speak of these other and alien bodies, we will not be stopped nor obscured by any sophistries or hairdrawn arguments. If it is sought to foist upon the simplicity and sufficiency of Craft Masonry any conglomeration of ancient philosophy and modern faddism—things without system, not understood by those who advocate them and not understandable by anyone—and to call this farrago Masonry, it is surely time, in the name of Freemasonry, to call a halt; to separate truth from fiction, pretension from fact, to distinguish between the true and the false so far as the fraternity is concerned.

I have heard men use the terminology of Hindu philosophy, to whom the fundamental principles of that philosophy were as foreign as Sanskrit itself. I have heard them discourse on the lore of ancient Egypt, when the paltry smattering of their information showed ludicrously to the student. They had learned their lessons by rote, in the various degrees of their Rite, and then sought to impress others with the superiority of their wisdom. I once proposed a reading of the Book of the Dead to one who spread on with crude colors what I recognized as an attempt to portray the judgment scene in the Hall of Amenti, and he was even unaware of the source of that which he attempted to tell.

Many Rites and systems of degrees have attached themselves, or have by adventitious circumstances been attached to the body or foundations of Masonry. Some of these have been abortive, and have perished, leaving hardly the memory of a name. Others were of worth for their time, and having accomplished their purpose fell away, as the scaffolding falls from a building when the permanent work is finished. There were others, again, of little value at the beginning, but afterwards so modified and improved, that perhaps—and the "perhaps" is significant—they may have a permanent place and a real utility. But when the advocates of any Rite, or set of Masonic degrees, would lay stress upon these to the obscuring or the degradation of the foundation on which they have built without leave, it is well to examine their claims. For, as intimated above, all these others are no more than parasites, living upon the Craft and drawing nourishment therefrom, without any return. And it must be apparent to whoever would regard Masonry from any standpoint of unbiased judgment, the fraternity is impoverished and drawn upon for its richest elements by the growths which have fastened upon it.

I refrain here from naming any special Rite. It has been imputed to me as sin that I have expressed opinion even though such opinion is based upon some historical research and a knowledge of false claims made. But, I ask, and I leave it to any clear-thinking and well-informed Mason, though his degrees be as those of a thermometer in number, whether a mere emblem or variation of jewelry does or should indicate any superiority among brethren. Yet a mystical figure or a bizarre ornament attached to the watch-chain is supposed to give a knowledge denied to others. Is the brother who wears the Square and Compasses, if he does so with pride and a proper understanding, one whit inferior to him who has a mass of symbolic incongruities scattered over his person? Here comes my brother wearing the Christian Cross, having all the meanings that the Crusades gave to a knightly daring. Above it he displays the Crescent and Scimeter of Islam. There, then, in the Shrine, or perhaps in the Chivalric degrees, some place where these hostile emblems are merged and made as one, where the lion and the lamb of warring creeds may lie down together in millennial accord? If there it should be known as of value to one having little money, or whose ambition in fraternal associations are bounded by historical congruity. Here, again, comes my brother who proudly shows an ornithological monstrosity in the shape of a two-headed fowl. I know the President's significance; can trace the heraldic device, perhaps, as far back as my neighbor. Nay, more, I know the recent attempts made to carry this bird back to Assyrian times. But can the wearer, any man, tell me what this double-headed eagle has to do with Masonry? So soon as he goes back to Phoenician origin, or revamps the story of Prometheus the Great, I can retort with the charge of literary forgery, and prove my charge.

It is alleged that this Rite is ancient, it is of common proof that its first showing was to aid a discredited English dynasty, that it was fabricated by the Jesuits, taken over by Jews, and foisted first upon American Masons by men who made a regular trade upon credulity. Will the wearers of these emblems deny that up to a time well within the memory of living men their Rite was puerile and meaningless and numerically weak to the point of nothingness? It was then taken up by one who had scholarship, enthusiasm and genius, made over into a glittering hodge-podge of degrees, and intended to be conferred only upon those who had learning and intellectual quality beyond their fellows. Albert Pike and his compeers hoped and intended that into the Rite they reorganized there should be gathered men of commanding personality and superior gifts of mind, and that these should prove a steadying and unifying influence for the Masonry of the whole world. Do you who doubt this want the proof?

But the work that was begun by the great men passed into the hands of pigmies. Where are the successors in that boasted Rite to Pike and Mackey and Parvin, and others of like calibre? That which was intended to be an exalted plane, to which the best of Masons should be admitted, as ability was proved, has become no more than a field in which inferior men can work out other schemes. The Rite that these men named made great and respected is now no more than a secret, a close corporation—a thing repressed and opposed to any idea of Freemasonry. It is un-American, and it is further from the principles of democracy than any unlimited monarchy or the headship of a church. And do you want the proof? Do you want the figures of revenues paid by the lodges over the country into a treasury that makes no report? Do you want to know what is paid to a self-perpetuating governing council, for services that are ridiculous in their value? These

figures are at your service.

Do you, my brother of Symbolic Masonry, doubt this (for to you I am writing)? Do you doubt the load the Craft is carrying in every jurisdiction in the United States? Do you know that this alien Rite has gained control until you Master Masons have nothing to say as to the affairs of your own Grand body? You know, vaguely, that if one or more of you shall venture to take certain degrees beyond any purview of the Grand Lodge, of right, you will have certain penalties visited upon you. But this is only a part of your bondage. I propose to tell it all. If any Lodge or Grand Lodge, as has been intimated to me, shall condemn The Freemason or its editor for attempt to tell the truth, I will appeal, and with confidence, to the Master Masons of the United States, believing that free speech and free press are things inseparable from our American liberties, and that Masons are not denied any of the privileges that are of birthright to other men.

I ask you, my reader, in the light of recent events, as given in these pages, and as you may have noted them elsewhere, to consider whether there is no other influence working in your Grand Lodge than that which has its origin in your Lodges? Is there no alien power that makes itself felt through Grand Masters and permanent members of your Grand Lodge, forcing such laws as may be desired, putting divisions among brothers, and laying violent hands on your liberties as men and Masons? Do you, Master of Lodges, in whose hands is supposed to repose all authority of the Craft, have more than a registering voice in affirming or negating the things that your masters have already decided for you? These are questions for you to answer. This article is for those who might think that The American Freemason, or its editor, is to be turned from any line of conduct believed to be right by either persuasion or covert threat.

The Universal Free Mason.

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EDITORIAL

We are possibly intrenching upon the realms of confidence, but we cannot refrain from presenting to our readers the views of a tolerant Mason, a man who has climbed the ladder and reached the top, and is, withal, a Bright Mason, an attribute not possessed by every Mason. The writer has had some correspondence of a confidential nature, with this office, and the following is the culmination of this intercourse. We sincerely wish that all Masons would view the situation in this way, then would the words of the immortal Burns be, in a measure, fulfilled.

Iowa, August 7, 1911.

Mr. R. S. Spence,

Dear Sir and Bro:—

Your very interesting letter was awaiting me on my return from my vacation.

I have been a Mason since 1902, but long before that I was deeply interested in the history and symbolism of our ancient Order.

I am fully aware of the inconsistent attitudes of most of the American Grand Lodges with respect to the doctrines of "Exclusive Jurisdiction," and withholding recognition from other Grand

Bodies, particularly those of Latin origin.

They have placed themselves in a peculiar dilemma. If they deny recognition, say, to a Spanish Grand Orient, that Grand Orient may, with equal propriety deny recognition to them. If the Spanish Orient does not recognize them, of course, from their standpoint this is unoccupied Masonic territory and they have a right to enter it and form Lodges. Thus the whole matter of America Grand Lodges falls by its own weight. The same is, of course, applicable to the Scottish Grand Council of Rites as to the Spanish Orient. I personally, am unalterably opposed to any recognition of any particular Scottish Rite Body by the Blue Lodge. As Master Masons we can know nothing of the higher Bodies. How ridiculous the expulsion of a Master Mason for joining some one jurisdiction, yet it is done right here in Iowa, and our Courts, when invoked, simply say, "the Order can make its own laws."

But, I think Light is dawning in the East. A large body of Masons are becoming more tolerant and the time may come when a Mason of whatever Rite will be hailed and welcomed as a Brother. Hasten the day. I wish I could exercise influence enough to bring this about. Any man who can reconcile the Masonic factions will be a benefactor of the race. But, while Christians, in the name of the Prince of Peace, shed each other's blood, perhaps, a dream of Universal Masonry may not be realized. But, rest assured, Bro. Spence, that my voice will always be raised on behalf of justice to your Bodies, and for recognition of them.

Now, as respects the Southern Masonic Jurisdiction, to which I belong, I have seen your Rituals in the hands of Bro. ——— of Detroit, and ours are much different. Bro. Pike was not a Christian, and his degrees are written to be applied, with equal propriety, to Mohammedan, Jew or Gentile, while

your like the Northern Masonic Jurisdiction are largely Christian especially your Rose X. For this I like ours better. It is a matter of taste. I am following your History carefully. It has given me much light.

I am glad your Shrine sources are the same as ours. I had understood that the N. Y. Misraim and Memphis Bodies claimed as direct descendents of Marconi founder of the Rite.

I should like very much to have these degrees as well as the Early Grand Rite of XLVII and Sat Bhai. Will you inform me how, and at what expense I can obtain the same. I cannot visit your Lodges in Detroit because of the intolerant laws of my Grand Lodge, nor can I sit in your Consistory, but in these other bodies they have not, so far, interfered. I am a member of Blue Lodge, Chapter, Council, Commandery, Consistory, Shrine, Order of Eastern Star, Arctia (Masonic) Fraternity, and Royal Order of Scotland, all in good standing. I shall be pleased to hear further from you.

Faternally yours,

o

We are pleased to note, and welcome the glad tidings contained in the September number of "The Universal Freemason," one of the best, if not the best Masonic journal published in the United States, that Bro. Morcombe has in store, an effusion from the pen of that greatest of Masonic writers, Brother John Yarker. We copy the following from that journal, for the edification of our BB who may not be subscribers to that valuable periodical.

"An announcement of peculiar interest is the preparation and immediate publication in these pages of an article, or, as it will appear, a series of articles, by that veteran Masonic writer and scholar, Brother John Yarker, of West Didsbury, England. The title, "Neglected and Difficult Points of Masonic History, and Chiefly the Ancient or Jacobite Mason-

ry," is sufficient to stir anticipation and to whet the appetites of informed or inquiring readers. Speaking of the period covered Bro. Yarker says that "it has been quite neglected by all the historians." This fact, in itself, would give unusual value to the material. It has long been my opinion that the connection of Masonry with English politics and with the English dynastic struggles of the seventeenth and eighteenth centuries is yet to be told. I believe that with a clearer view of such connection much that is now obscure or unexplainable in Masonic history and ritual might be understood. There is no man in England, or elsewhere, so well fitted for the task of cleaning some of these obscurities. He has given the years of more than an average life-time to the study of Masonry, following along some paths absolutely unknown to the majority of Craft students. Especially has he given a keen and trained attention to the subject of ritualism, and has had opportunity beyond most others in gaining access to difficult and occult sources of information. Writing me of this series our distinguished brother says:

The conclusions to which I arrive, and which I contend are proven, are as follows:

1.—That Scottish Masonry is rightly so termed, and had its origin long before any Grand Lodge, and was Christian.

2.—That it derived from the Harod or Masters' Fraternities, and as such claimed and had power to create and legalize Craft bodies. Hence it still has that right, but wisely forgoes it wherever there is a Grand Lodge! That it had three degrees or points, represented by the present Royal Order of Scotland (which probably brought them into England).

3.—That in 1740, and long before, the three degrees were the Red Cross, Rose Croix and Templar Kadosh, taken over by Dunckerly in 1791.

4.—That in 1754 they added the triad of the Three Crowned Skulls. This was

not used by Dunckerly, though he used the Kadosh ladder. That in 1754 they also, and not Dunckerly, added the last degree, Knight of God, our present 32 degree.

I then pass to the (VII Chapter) Rite of 25 degree, and in the VIII to the Rite of 33 degree, showing that they arose, not in Charleston in 1801. I close by asking the last named, as some others have done, to eliminate from rituals and history all traces of the Morin frauds, and thus pave the way for a better feeling. But I admit that all degrees save the four are worthless.

Such material as is here promised is especially of value to Master Masons, as it will enable them to judge for themselves the claims of other and supposed ulterior Rites. The purpose of this magazine is educative, and whatever will widen the horizon of Masonic learning for its readers is welcomed. The "higher criticism" in Masonry has come to stay, and we but make ourselves and the institutions ridiculous by refusing to examine whatever is presented, if it promises to substitute facts for fables. If it be necessary, in some cases, to give up cherished possessions and beliefs, the truth that remains is worth more than all else.

* * *

In the "American Magazine" (September) appears an article reviewing a former notice of the actions of the Grand Lodge of Mississippi, in re-instating a member who had been expelled in his home lodge, for daring to take the high degrees in a Body other than the orthodox Council as recognized by that Lodge. This review seems to take the matter seriously, as though it was an isolated case. The editor of this paper, was at one time Grand Orator of the Grand Lodge of Idaho, and was given a chance to take his demit, under a penalty of expulsion, because he received the higher degrees, from a Body other than the "Southern Jurisdiction," known as the "Albert Pike" re-organization. The

Brother's name is Kitchell and the lodge Greenwood Lodge, Mississippi.

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It is with pleasure that we announce the exchange of Representatives between the A. M. F. and another Foreign Masonic Power, viz, the Grand Orient of the united Scottish, Memphis and Mizraim Rites for Italy and the Italian Colonies, East at Firenze Italy BB. John Soren of Salt Lake City and Edward Brumini of Seattle Wash. represent the Grand Orient in the Lower and Higher grades respectively near the A. M. F.

The G. O. is in relations of Amity with the following Grand Bodies.

- 1.—Supremo Gr. Cons. e Grande Oriente dei Riti Uniti per la Francia e Colonia (sede, Parigi)
- 2.—Sovr. Gr. Cons. Iberico e Gran Loggia Simb. di Spagna (sede, Madrid)
- 3.—Grande Oriente dell'Impero Germanico (sede, Berlino).
- 4.—Sovr. Gr. Santuario di Memphis e Mizraim (sede Berlino e Londra).
- 5.—Sup. G. Cons.: di Rito Scozzese A. & A. Per la confederazione Germanica (sede, Ludwigshafen s Rhein)
- 6.—Sup. G. Sant. Gen. di Memphis e Mizraim per il Regno Unito della Gran Bretagna e Irlanda (sede, Manchester)
- 7.—Gr. Loggia Simbolica Catalana-Balear (sede, Barcellona).
- 8.—Massoneria Russa (sede, Leningrado).
- 9.—Centro Massonico Portoghese (R. N. S.) (sede, Lisbona).
- 10.—Supremo Gran Consiglio Unificatore della Massa: Mista (sede Parigi)
- 11.—Ordine Egiziano di Memphis (sede, Parigi).
- 12.—Gran Loggia di Cuba.
- 13.—Supr. Gran. Consiglio Italiano

The Editors, BB. R. S. Spence and M. M'B. Thomson have been honored with honorary membership in the Grand Symbolic Lodge and Supreme Council of the United Rites for Italy and the Italian Colonies, we highly prize the honor.

OBITUARY

We regret to have to chronicle the Death of two esteemed BB. Emile Schultz and Will L. Davies. Both BB. were faithful and zealous members of the Craft with which they were both identified since the A. M. F. was introduced in San Francisco, and both were members of Golden Gate Council of Kadosh. Bro. Davies was for some time Secretary of Universal Lodge and Chairman of the Hall Association doing good service in both positions, the BB. in San Francisco deeply feel the loss of these two BB. Requiescat in pace.

OFFICIAL

A. J. DeSouza has been expelled by St. Andrews Lodge Seattle Wash. for gross un-Masonic conduct.

A. S. Janowsky of San Francisco Kil-winning Lodge has been expelled for gross un-Masonic conduct.

As some misunderstanding seems to exist, as to when and how visiting BB. should be received in a Lodge in the A. M. F. the following instructions are given for the guidance of the R. W. MM.

No visitor is received into a Lodge until the "Family" business is transacted, that is: until the minutes have been read and the business arising therefrom is transacted, then if there be visitors in waiting the R. W. M. will send a committee of at least two BB. to examine the visitors, if the visitors be members of a Lodge or Lodges in the A. M. F. they shall show the "Clearance Card" of the A. M. F. for the current term, without which no one can visit any Lodge other than his "Mother Lodge."

If the visitor belong to a Lodge not in the A. M. F. he shall be required to take the "test" OB. and be carefully examined.

In introducing the visitors the examining committee shall report the Lodge to which the BB. belong and that

they are in possession of the Semi annual card for the current term, or that they have passed the examination as the case may be.

Should a visitor present himself later the Tiler must see that he has the clearance card before reporting.

THE GRAND LODGE OF A. F. & A. M. OF ILLINOIS

W. J. Sloan

M. W. Grand Master

Chicago, Ill. Sept. 19th, 1911.

To the Presiding General

Wardens And Brethren of

The American Masonic Federation.

Greeting:—

Be it known that at a meeting of the Members of the Grand Lodge of the State of Ill. held on September 8th, 1911 at Chicago Ill. A motion was made seconded and passed that The Grand Lodge of the State of Ill. apply to the American Masonic Federation for affiliation. And in obedience to the will of the Brethren and under the seal of the Grand Lodge we hereby pray to be affiliated with your Honorable Body.

Fraternally,

The Grand Lodge of A. F. & A. M. of the State of Ill.

W. J. SLOAN

Grand Master.

DOES AMERICAN MASONRY NEED A "MONROE DOCTRINE?"

We are tempted to ask the above question both because of the invasion of American soil by Foreign Masonic bodies, notably the so-called Grand Orient of Spain; and the monumental insolence of two third rate European Powers presuming to pass on the regularity of American Masonry.

The Spanish invasion we will dismiss with but a few words—it is worth no more—Masonry in Spain like most of the countries of Continental Europe is divided into several different and antagonistic branches, to particularise there

are in Spain SIX independent Masonic Powers (with four of which the A. M. F. is on terms of amity) one of these the youngest and weakest which calls itself the "Gran Oriente Espanol" with little or no following in its own country has succeeded in roping in dupes in the State of Pennsylvania where it has established several Lodges from whom it obtains the necessary funds to run its business and keep alive, and except for which it would be dead beyond the chance of resurrection, the joke of it all is that the members of these so-called Lodges warranted by this self created Spanish Authority would be denied recognition were they to attempt to visit any of the other Powers in Spain, while in this—their own country, they are recognized by no Masonic Body—Can we call such men AMERICANS?

The two Foreign so-called Masonic Powers who have invidently presumed to pass upon the regularity of American Masonry are the "Grand Lodge Alpina" of Switzerland; and the "Grand Orient of Italy" in Rome.

The former of these would be to insignificant to notice were it not that under its auspices is published an "Annuaire" or Calendar in which it professes to give the names and officers of the RECOGNIZED Masonic Bodies of the World, it being of course the judge of the regularity of the worlds Masonry, and the standard by which it judges is whether a Masonic Grand Lodge pays it black mail or not. The antics of this Masonic Mouneback would be laughable were it not pitiable to thing that any man or organization professing to be Masonic could so far degrade themselves for the sake of a few paltry Dollars, or what is even worse to curry favor with the American York Rite so far degrade themselves, and how mean and poor must they feel in the knowledge that while they have reaped no monetary advantage, they are despised by every independent and right thinking man, and that (worse of all) the Ameri-

can York whose lick spittals they have made themselves, so thoroughly despise the tool they have condescended to use, that out of the 49 York Rite Grand Lodges in the U. S. A. only 9 recognize this Swiss abortion. The Grand Orient of Italy at Rome by its self assumed title, and the fact of being located in the Italian Capital has giving it an apparent prominence to the uninformed Mason of other countries to which it is not entitled, as in place of being the Italian Grand Lodge it is but one—and by no means the most important of eight independant Italian Masonic Grand Bodies, this self-styled Grand Orient is itself split into three factions, viz, the Symbolic Grand Lodge of Italy of which the Grand Secretary is Dr. Umberto Zanni. And the Supreme Council of Italy of which Savenio Pera is the Commander. And it is this appology for a Grand Lodge, disowned by the other Italian Grand Lodges (with four of whom the A. M. F. is in Amity) and it self split into factions, without credit at home or recognition abroad that presumes to pass upon the regularity of the American Masonic Federation.

Italian Masonry is altogether unrecognized in the U. S. A. only two of the York Rite Grand Lodges—Ohio and the District of Columbia—will receive or recognize a Mason hailing from an Italian Lodge, in the Lodges in the A. M. F. alone has the Italian Mason found a welcome and a home, how long may we ask will these owing obedience to this pseudo-Grand Orient be admitted to our Lodges if it continues its present course of lies and calumny?

We append a letter from Ill. Bro. Ochs our Foreign Secretary upon this same subject which may enlighten some of the BB.

New York, Sept. 11, 1911.
Hon. M. McB. Thomson,

Salt Lake City
Most Ill. Sir and Bro.:

Your communication received.
I am astonished to learn that the Italian

Grand Lodge at Rome has given such a misleading information to our Italian Brs. So we are irregular? I have always been under the impression that an irregular Mason is the one who does not pay his dues towards his lodge, and that a clandestine Mason is the one who does not belong to a recognized Grand Body. I did not know that a clandestine Mason is one who is not recognized by the Symbolic Grand Lodge of Italy in Rome; I knew that the Pope is in Rome, who regularizes the genuine Catholics, but I did not know that the Symbolic Grand Lodge in Rome regularizes the world's Freemasonry. Let me tell you right here, Bro. Thomson, that Freemasonry is about to be compared to the Tower of Babel; they all claim superiority, they all claim regularity, and it became an awful mix-up; but the ones who claim the most deserve the least. This is as true, as the fact that the Brs. of the Symbolic Grand Lodge of Italy at Rome will have to get up very very early in the morning, and this for a long time, till they will be asked to pass their opinion of American Masonry—it takes Italian Brs. to render themselves so ridiculous as to ask a Masonic Body that is itself in a very peculiar position when the question of regularity is raised, whether or not an American Masonic Body is regular?

Perhaps these Italian Brs. do not know that the American Masonic Federation is recognized and in relations of Amity with Argentine, Brazil, Spain, Portugal, Germany, Turkey, Egypt, Romania, Mexico, Hayti, Cuba, Greece, and many other Masonic Powers—and even in Italy we are recognized though not by the Roma concern, what differences does it make to them whether the people in Roma pass on them favorably or not? And in order to prove to them whether or not they are genuine Masons—let them write to a Bro. who is above all doubt, who may justly pass upon no matter what Masonic Body; a Bro. prominent in Masonry and prominent in society—and this is the Most Ill. Bro.

Dr. Christoforo Malachio

Senatore del Rev

6. Via Bagnta, Milano

And just see what he will answer? but they love to tell the Bro. that they belong to a Grand Body of which Bro. Jacques Ochs is the chairman of the committee of foreign relations.

As soon as they will get an answer, be sure that they will change their mind—and will know to appreciate the Grand Body under which they belong.

Faternally yours,

JACQUES OCHS.

In conclusion we will remind our BB. that in every Country of Continental Europe, and in most of the American Countries as well there are two or more Masonic Powers which are more or less opposed to each other, the A. M. F. to be in Amity with one must of necessity be at variance with the others; and those with whom we are at variance cannot be expected to speak favorably of us, that is a trait in poor human nature, therefore it will be well when a Bro. wishes knowledge as to the standing of the A. M. F. in a Foreign land to first communicate (through his Lodge Secretary) with the proper officer who will tell him where and to whom to address himself.

We further give warning to all and sundry Foreign Powers that the A. M. F. is an American Organization mostly composed of American Citizens who neither can or will brook foreign interference with their affairs, it has ever been our policy as exponents of the universality of Masonry to recognise all Masons who could prove themselves such, as Brothers and make them welcome to our Lodges irrespective of Race, Creed or Nationality, and it is our desire still to do so, we are firm believers in the oneness of the Masonic Family but we also believe in our old motto "Nemo Me Impune Lacescit" None shall touch me with impurity, it may not be as

Christian as turning the other cheek, but it is more human, and we warn our Foreign BB. to keep out of our affairs or take the consequences.

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Copy of Patent sent by the Supreme Council of Italy at Firenze to John Seren.

LUX SUPREMA LEX
ORDINE MASSONICO ORIENTALE
ANTICO E PRIMITIVO DI
MEMPHIS E MIZRAIM

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

RITO FILISOFICO ITALIANO
E RITI UNITI
SUPREMO GR. CONSIGLIO GEN-
ERAL PER L'ITALIA E COLONIE
LIBERTA—EQUAGLIANZA—

UMANITA

Cabinetto Del Gr. Maestro Gen.
Presidente Del Sup. G. C. G.

Gr. Or. di Firenze 24 Aug. 11.

A. Tutti i LL. MM. sparsi

Sulla superficie della Terra

S. S. S.

Con la presente PATENTE nominiamo l'ILL. e C. Fratello John Seren 32.. 86.. 90.. di Salt Lake City, Utah U. S. A. Garante d' Amicizie del Nostra Sup. C.: G. e Rappresentante della "Gran Loggia Central Ausonia" Presso la "American Masonic Federation."

Tutte le Officine e tutti FF. LL. MM. sono invitati accogliere il Car. e Ill. F. John Seren 32.. 86.. 90.. con gli onori dovuti alla di lui qualifica.

Pace.. Armonia.. Solidarieta..
su tutti i punti del Triangolo.

* * *

Copy of Patent sent by the Supreme Council of Italy at Firenze to Edward Brunini.

LUX SUPREMA LEX
ORDINE MASSONICO ORIENTALE
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MEMPHIS E MIZRAIM

A. U. T. O. S. A. O.

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Sulla superficie della Terra

S. S. S.

Con la presente PATENTE nominiamo l'ILL. e C. F. Edward Brunini 33. 90. 95. di Seattle Washington Grante d' Amicizia del Nostra Sup. G. C. G. e Rappresentante del "Collegio dei Riti" presola "American Masonic Federation." Tutti le Officine e tutti i FF. LL. MM. sono invitati ad accogliere il Car. e Ill. F. Edward Brunini 33.. 90.. 95.. con gli onori dovuti alla di Sui qualifica.

Pais.. Armonia.. Solidarieta..

nei Numeri Savi alla Grande Opera

Ill G. Cancelliere

G. G. S.

Gior. Di San Fortunato

33.. 90.. 95.. vii..

Il Gran Maestro Generale

Eduardo Frosini

33.. 90.. 96.. vii.. Gr. s. di Sin

LUX SUPREMA LEX
ORDINE MASSONICO ORIENTALE
ANTICO E PRIMITIVE DI
MEMPHIS E MIZRAIM

A. U. T. G. S. A. G

RITE FILISEFICO ITALIANO

E RITI UNITI

SUPREMO GRA. CON. GENERALE
PER L'ITALIA E COLONIE
LIBERTA—EQUAGLIANZA—

UMANITA

Cabinetto Del Gr. Maestre Gen.

Presidente Del Sup. G. C. G.

CORRESPONDENCE

A. L. G. D. G. A. D. L'Un
 GRAND ORIENT D'HAÏTI
 ORIENT DE PORT-AU PRINCE,

le 20 Aout 1911 E. V. No. 296.

Le Grand Maître

Grand Commandeur de l'Ordre

A la Federation Maconnique Americaine

Tres Ill. Freres,

J'ai l'honneur de vous accuser reception de votre bonne communication du 8 Juin ecoile me remettant le diplome constatant nun election comme Membre Honoraire de votre Federation Maconnique.

Je vous prie de vouloir bien agreer mes sinneres et fraternels remerciements pour cette haute marque de distinction qui ne peut que contribuer a resserrer plus eloitement les liens fratern, qui emissent cesdeux Grandes Puissances Macon.

Le Grand Secretaire vous transmitts a les renseignements que vous demandez pour la confection de sa Patente.

Je saisis cette occasion pour vous remercier d'agreer l'expression sincere de mes sentiments fraternels.

AUG. A. HERAUX

* * *

Gr. Or. di Firenze 28 Agosto 1911 E. V. III e Pot. FM. M'B. Thomson 33. 90. 96 Presedint American Masonic Federation G. M. e Sov. G. C. del Sup. G. C. Salt Lake City, Utah, U. S. A.

Car e Ill. Fratello—,

Salute, Pace, Prosperito.

Con anime lieto responsa alla vostra gradita lettera del octo corente felice di comunicarvi che il nostro Supremo Gran Conciglio Generale accetta ben volentieri di entrare in amichevoli rapporti con la vostra patentza augurandosi che dai vincoli Fraterni che ci uniscence, resa attiva la catena Masonica, posse scaturira novella luer A.. G.. D.. G.. A.. D.. U.. del rente della Reale Arta Muratoria.

Vi mandiamo con le stessa corr cortese unio delle nostra Costituzioni un no. libre di recente publicazione scritte in

difesa della Grande Opera rappresentate della Massoneria Ovtodoxida di tutti i Riti regalarì e legittimi.

Ho il piacere di comunicare che il nostra S. G. C. G. delibereto eggi stesse in adunanza speziale di nomenari vei, Ill. F. M. M'B. Thomson ed Ill. F. e C. F. R. S. Spence Secr. Gen. Membri Onerari del Supreme G. Cons. Grn. del R. F. It. de RR. UU.

Sperimo che verrete accettare di buon Grande questo nomine che e nuovo sogne della nostra amicizia.

Inuevi diplomi dei Riti Uniti nonsene ancora iatti ma appena saranna premiti ci farne un devera de mandarvili.

Coma Granti d'Amicizia della vos. Potenza presse la nostra avrete la cotesia di nominare.

Per i Grande Simplicii il Cav. F. Giovanni Plini 33. 90. 95. di Terni e per i Gradi Filosofici, seconde uostra sistema me stesse Dott. Eduardo Forzini 33. 90. 96. IX. R. C. P.

Augur andemi che i nostri rapporti cosi bene inaugurati preseguane sempre piu Fr. per i numert Sacra N. S. N. vi de il tr. F. A.

Il Gran Maestro Generale
 Eduardo Frosini

33. 90. 96, VII. Gr. S. di Sirie.

o

THE "THOMAS VALENTINE"
 LODGE, NO. XXI.

OF A. F. AND A. MASONS.

FREEMASONS' HALL, CRUMLIN
 ROAD, BELFAST,

5th August 1911.

My Dear Bro. Thomson:—

I remember you well and your kind letter to the secy. was a very wholesome fraternal topic and your friends all of whom you mention are living and doing well.

We heard some years ago through our Ayr brethren that you were dead and now to have that thoroughly contradicted under your own signature which I recognize is a pleasant surprise for your Irish Brethren who will have

your name again inscribed on the Honorary List.

We have now a fine Hall on Crumlin Road, Belfast which your humble servant finished and had it opened free of debt to the great delight of the brethren.

We have also sitting in it 12 Lodges and 8 R. A. chapters and on the fair way of getting a Knight Templars Preceptor as I was exalted to this degree some years ago.

I am a past chairman of the Belfast Masonic Charity Fund and this year am Vice-Chairman of Belfast Masonic Widows Fund as the rep. from Lodge XXI. I collect their subs to next year will have to make a record action when taking the Chair as its all for a good purpose I think no trouble of doing a little work.

Masonry is flourishing in Belfast and this year we have established new District Grand Royal Arch Chapter and the sergt. whom you remember was Bro. D. J. Barry is Captain of Scarlet Veil. I was nominated for Grand Second Principal but declined for another prominent Brother, however am again nominated for same office next year.

Awaiting your reply and any information I can give you on this will be gladly given.

With kindest regards and fraternal greetings from

YOUR IRISH LODGE No. XXI.

REPLIES TO QUIRIES

G. H. McCullum San Francisco wants to know who J. F. Furness is; and if he is a Vice President of the A. M. F.

Mr. Furness is Grand Master of a body styling itself "the Grand Lodge A. F. & A. M. of Ohio, which is a split from the York Rite Grand Lodge of Ohio. Mr. Furness is not a Vice Presi-

dent of the A. M. F. nor is the body to which he belongs a member of the A. M. F. its members have no recognition outside their own body.

R. S. Seattle.—The Ancient Landmarks of Masonry vary slightly with different jurisdictions, several of the York Rite Grand Lodges have adopted rules of their own which they have called Landmarks, and the Latin Jurisdictions make their own or have none as suits them, what are recognised as Landmarks with English speaking Masons are as follows.

- 1.—The models of recognition.
- 2.—The division of symbolic Masonry into three degrees.
- 3.—The legend of the Third Degree.
- 4.—The government of the fraternity by a presiding officer, called Grand Master, who is elected from the body of the craft.
- 5.—The prerogative of the Grand Master to preside over every assembly of the Craft, wheresoever held.
- 6.—The prerogative of the Grand Master to grant dispensations for conferring degrees at irregular times.
- 7.—The prerogative of the Grand Master to grant dispensations for opening and holding Lodges.
- 8.—The prerogative of the Grand Master to make Masons at sight.
- 9.—The necessity for Masons to congregate in Lodges.
- 10.—The government of every Lodge by a Master and two Wardens.
- 11.—The necessity that every Lodge, when congregated, should be duly tiled.
- 12.—The right of every Mason to be represented in all general meetings of the craft, and to instruct his representatives.
- 13.—The right of every Mason to appeal from the decision of his brethren in Lodge convened to the Grand Lodge or General Assembly of Masons.
- 14.—The right of every Mason to visit and sit in every regular Lodge.
- 15.—That no visitor, not known to some brother present as a Mason, can

enter a Lodge without undergoing an examination.

16.—That no Lodge can interfere in the business or labor of another Lodge.

17.—That every Freemason is amenable to the laws and regulations of the Masonic jurisdiction in which he resides.

18.—That every candidate for initiation must be a man, free born and of lawful age.

19.—That every Mason must believe in the existence of God as the Grand Architect of the Universe.

20.—That every Mason must believe in a resurrection to a future life.

21.—That a book of the law of God must constitute an indispensable part of the furniture of every Lodge.

22.—That all men in the sight of God are equal, and meet in the Lodge of one common level.

23.—That Freemasonry is a secret society, in possession of secrets that can not be divulged.

24.—That Freemasonry consists of a speculative science founded on an operative art.

25.—That the Landmarks of Masonry can never be changed. These constitute the Landmarks, or, as they have sometimes been called, "The body of Masonry," in which it is not in the power of any man, or body of men, to make the least innovation.

Notes. 2nd. With the Mark which is not a separate degree, but the completion of the Fellow Craft.

378. By Grand Master in these sections is meant the Supreme Governing Master, in the A. M. F. that is the Grand Master Mason in the Supreme Lodge.

14.—That is every Mason who is not in any cause disqualified.

20.—This is not understood to mean the Old or New Testaments, but may be the Sacred Bood of any religee, or the symbol by which the Candidate recognises the Diety.

F. K. Chicago.—For Foreign Grand Bodies in Amity with the A. M. F. see the article "Does American Masonry

need a Munroe Doctrine" in another column.

A brother from Detroit asks if we can tell about a Masonic Lodge in Scotland called St. Johns Lodge of Glasgow" which an item going the rounds of the American press recently said was the oldest Lodge in the World? The Lodge referred to is 'Glasgow St. John 3 1/2, on the roll of the Grand Lodge of Scotland, it is an old Lodge but by no means the oldest in the world, a distinction deservedly held by the Mother Lodge of Kilwinning," the Glasgow Lodge claimed great antiquity on the strength of an alleged Charter supposed to have been granted by Malcom Canmore King of the Scots in the 12th Century which has long been known to be one of the many pious frauds concocted by our over zealous B.B. of the early part of the 18th Century with the idea of giving added Antiquity to the Craft.

A Bro. in Los Angeles wants to know if the incorporation of the A. M. F. in the State of Idaho protects its Deputies and members in another State?

In reply we quote Section 1. Article IV. of the Constitution of the United States which reads as follows:

"Full faith and credit shall be given in each State to the public, acts, records and judicial proceedings of every other State."

R. F. Washington D. C.—No the Mr. M. W. Baylis who lost the \$50,000 suit against the Grand Master of the York Rite Grand Lodge of Louisanna and who styled himself a Sovn. Grand Com. of the A. A. S. R. has no connection with the Scottish Rite as practiced by the A. M. F. The body of which the Gentleman is the head is one of the splits of the "Cerneau" body, like the Southern and Northern Jurisdictions the Cearneaus only claim to work from the 4th Degree, most all the York Rite Grand Lodges have legislated against them.

A good York Rite Bro. writes telling us that there were no more than 25 degrees in Masonry prior to the organiza-

tion of the Bogus Supreme Council in Charleston by Dalcho and Mitchel in 1802 Charleston by Dalcho and Mitchel in 1802. For the information of the Bro. and perhaps of some of our own members we will quote from the records of the first meeting of Providence Royal Arch Chapter of Providence R. I. from which we see that one Bro. had received 45 degrees, in fact if all the degrees practiced by the different Rites were counted the total would run into the hundreds.

Providence, November 23, 5793.

And the Light shone in Darkness and the Darkness comprehendeth it not. Our worthy and respectable Brethren from Newport; viz., R. W. Moses Seixas, 45 degree, or Deputy Inspector General of Masonry, in and throughout the State, and Master of St. John's Lodge No. 1 of Newport; the W. Peleg Clarke, 28 degree or Knight of the Sun, and Senior Warden of the Grand Lodge in this State, and the Hon. Thomas W. Moore, 28 degree, or Knight of the Sun and Consul of His Britannic Majesty in this State, having this day cheerfully attended at the Council Chamber in this town, agreeably to invitation, for the express purpose of assisting in the formation of a Royal Arch Chapter, the Brethren of the R. A. Degree here, with the brethren aforesaid, and our worthy brother, Samuel Stearns, 7 degree, R. A. (who also attended by invitation), proceeded, agreeably to the directions in that case provided, to open and consecrate a Royal Arch Chapter by the name of 'The Providence Chapter of Royal Arch Masons,' under the dispensation from the M. W. Washington Chapter of R. A. Masons, of New York, dated September 3. Anno Lucis, Five Thousand Seven Hundred and Ninety-Three. And it is considered, acknowledged and understood that our worthy brethren aforesaid, viz., Moses Seixas, Peleg Clarke, Thomas W. Moore and Samuel Stearns, are members of said chapter.

Present: M. W. Daniel Stillwell, H. P. 7th D. R. A.

W. Thomas Moore, K. . . g., 28th

D. K. S.

W. Jona. Donnison, S.

D. K. T.

R. W. Moses Seixas, R. A. . . .

45th. Deg. D. I. G.

W. Peleg Clarke, Z.

28th. D. K. S.

Samuel Stearns, 7th. Deg. R. A.

Daniel Dailey, 7th Deg., R. A.

The brethren, whose names follow after having been duly prepared were admitted to the Honors of the R. A. Degree, viz.:—

Jeremiah F. Jenkins,

Samuel Snow,

John Carlisle, 2d.

Bennet Wheeler,

Wm. Wilkinson,

Wm. McGee,

Ephraim Bowen, Jr.,

Caleb Ormsbee.

The Chapter was then closed with the usual solemnities.

B. WHEELER, Secretary P. T.

MASONRY IN SWEDEN

(Continued)

The 10 and 11 degree, (Templar System) in Sweden dates back from the time of the 22nd, Grand Master of the Order J. de Molay, who was on the 11th of March 1314 publicly burnt to death, in front of the Cathedral of Notre Dame in Paris. For nearly six years he was subjected to the utmost indignities and sufferings for the purpose of extorting from him the secrets and workings of the Order. But he was firm and loyal. When about to die, he summoned his accuser, Pope Clement, to appear before the judgment-seat of God in forty days and the King Phillip of France within a year, and both, it is well known, died within the periods specified. It was only in Scotland that the Templars endured no prosecution. Long after the dissolution of the Order in every other country of Europe, the Scottish continued to exist, and the Knights lived undisturbed.

Count Beaujeu, a nephew of the last Grand Master Molay, and a member of the Order had received authority to con-

ter the degree and he carried its ritual into Sweden, where he incorporated it with Free Masonry. Count Beaujeu also collected his uncle's ashes and interred them in Stockholm, Sweden, where a monument was erected to his memory. The title of the reigning Master of the 29th degree is 'Salomonis Sanctificatus Illuminatus, Magnus Jehova' and as said before is mostly held by the King.

The Masonic Temple in Stockholm, Sweden, is one of the finest to be found anywhere, and as it contains many valuable relics is more interesting than any other that I know of, in fact I have only been in one place that was half as interesting, and that is in the Chapel of Canongate Killwinning Lodge where is the scene of a famous painting, that which represents Robert Burns being installed as Poet Laureate of the Lodge, a picture familiar everywhere by its engravings. A Lodge room that is kept solely for Masonic purposes, it is full of unique ornaments, while in its ante-room curious old fire-places and quaint relics bear witness to the uninterrupted occupancy of over 200 years. Masonry in the Canongate had its commencement when King David I. gathered from all over the land skilled artificers to erect the Abbey of Holy Rood. That was in 1138.

Masonry has always been appreciated in Sweden, and when our fathers made a long journey to and from the lodge, they appreciated and valued Masonry at its truest worth; the number was limited to a few choice spirits, and it was counted a very honorable thing for a man to be known in the community as a Free Mason.

It is not to be denied that we have not gained in proportion to our increase in numbers in public estimation, nor has our moral strength grown with our numerical.

I recollect as a youth seeing all the people uncover when the Masonic lodge passed in procession; it was the sterling worth of men that comprised that moving body which compelled the act of

homage. If Free Masonry were to guard its doors with flaming swords and admit within its sanctuaries none but those whose character had been established, it would not have to lament the fact that stones unfitted for the builders' use are to be found in its walls.

Faternally yours.

GREFVE C. SPARRK.

The End.

AROUND THE WORLD IN SIXTEEN MINUTES

For the purpose of determining the time it would take to accomplish the feat, the New York Times, the other day, forwarded a message of nine words, around the world by wire.

It took exactly sixteen and one-half minutes for the message to make the journey of 28,613 miles overland and under the seas of the two hemispheres. In that time it passed through the hands of eighteen different agencies, operating land and sub-marine lines in the new and old world, traversed the United States, and touched at the Hawaiian Islands, Guam, the Phillippines, China, two parts of India, Africa, Spain and the Azores. It flashed along the bottom of the Pacific, Atlantic and Indian Oceans, the Red and Mediterranean Seas and Suez Canal, and from Madras to Bombay buzzed its way through the primeval forests of the man-eating tiger, panther, boa-constrictor and python, over the 650 miles of land owned by the Indian Government.

The experiment has a special significance in view of the fact that fifty-four years ago this month, Cyrus W. Field, saw his dream of electrical communication between England and the United States realized in the successful laying of the first Atlantic cable and the transmission of messages between the two widely separated nations. That achievement, following the introduction of the land telegraph of Professor Morse, by thirteen years, moved the world forward a thousand years.

As we think of this marvel the picture

of Nathan Rothschild, riding at top speed on a fiery steed over night to the coast of Belgium with the first news of the defeat of Napoleon at Waterloo and its dispatch by boat and relays of trusted carriers, every forty miles from Dover to London, unconsciously looms before us, as a ghost of the mistful past. Reverting in fancy to those primitive days, as we felicitate on the wonder of the "modern ocean greyhound" crossing the Atlantic in four days, the world now recalls in amazement how it took eighty for Ben Franklin, to make the journey to France on his mission for the American colonies.

From the introduction of the cable dates most of the feats of electrical, engineering and other marvels which have since stirred the universe and fired the imagination of the progressive and thoughtful. Since then Alexander Graham Bell has given us the telephone, Edison, the wonders of the electric light, Bessemer his great secret of modern steel making, Holland and Lake their sub-marine destroyers, De'any, his time annihilating telopost automatic telegraph system, Westinghouse, his striking mechanical inventions, and Marconi, his marvelous wireless system, not to overlook the automobile, the air ship, and the great inventions which have made possible the mile a minute railroad train, the skyscraper, the great canals, viaducts and bridges, which facilitate communication between communities and add to their comfort and convenience.

Jager-Schmidt, a Paris journalist, circles the globe in 40 days for his paper and makes Jules Verne's conception of such an undertaking in 80 days, once considered an extravagantly impossible accomplishment, look ridiculous.

Assuredly the world is speed mad. The question is not how fast is it moving, but when and where—if ever—will it stop?—"The National News Service."

Hochzuverehrender Br. Präsident,
Werther Herr und Bruder!
Seit längerer Zeit verdanke ich der

außerordentlichen Liebenswürdigkeit Ihrer Großloge die Zusage des „Universal-Frei-Maurer“.

Da es mir nun daran gelegen ist, mich für die mir erwiesene Liebenswürdigkeit in irgend einer Weise erkenntlich zu zeigen, so erbiere ich mich Ihnen zur Mitarbeit an Ihrem Bundesorgan, dergestalt, daß ich Ihnen aus dem Logenleben im Deutschen Reiche Berichte zukende. Die Information darüber, in welcher Richtung die Berichte gewünscht werden, überlasse ich Ihnen, Br. Präsident, oder einem von Ihnen zu nennenden werthen Bruder Ihrer Umgebung.

Ich würde Ihnen auch schriftliche Anarbeitungen aus dem Lehrlings-, Gesellen- und Meistergrade, wie wir in Deutschland arbeiten, zum Abdruck überweisen.

Selbstverständlich müßte ein deutsch-amerikanischer Br. die Uebersetzung in's Englische übernehmen, das ich nicht soweit beherrsche, als daß ich es sofort englisch geben könnte.

Es kommt im Generellen mir jetzt darauf an, wo ich zur Mitarbeit an den schriftlichen Rundabgaben des „Vereins Deutscher Freimaurer“ und des „Mantelstein“ (Organ der Großloge Royal-York zur Freundschaft, Große Loge von Preußen) herangezogen werde, für die Idee der Verwirklichung des großen Gedankens, daß die Mafonei mit ihrer Bruderkette den ganzen Erdball umspannt, eintreten kann; und in diesem Falle würde es mir sehr lieb sein, über ihr System unterrichtet zu werden, damit ich den Gedanken voll vertreten kann. In wieviel Graden und welchen Graden arbeiten Ihre Logen, wie lauten die Grundgesetze, und, was die Hauptsache ist, würde das Streben der Vereinigung zur Weltarbeit dort Anklang und Unterstützung finden? Die Correspondenz müßte wohl ein des Deutschen mächtiger Bruder übernehmen, müßte auch die sonstigen dortigen Wünsche vermitteln.

Indem ich Sie, hochzuverehrender Br. Präsident, um freundliche Beantwortung bitte, bin ich mit maur. brüdl. Gruß in dem uns heiligen Zeichen . .

Ihr

Br. Thiele.

Luise zur gekrönten Schönheit.
Großloge Royal-York.—Berlin.

THE UNIVERSAL FREE MASON

Vol. 4

NOVEMBER, 1911

No. 5

SOME IMPORTANT INQUIRIES AND REPLIES THERETO

Continued from the October number

The eighth and last inquiry, is as follows: "When, where, by whom and under what authority were these two Councils, (Southern and Northern Jurisdictions) organized?"

We have treated all the matters appertaining to this question in former issues, and it must necessarily be that this article will be, largely, a recapitulation of former writings. However, as there are some points that will require more emphasis than others it will be necessary to dwell at length upon them.

The Southern Jurisdiction, as it is now called, was organized by Albert Pike and Albert Gallatin Mackey, in the Masonic Hall at Charleston S. C. on November 17, 1865, at which meeting, so says their historian, they commenced the reconstruction of the Rite, upon the old foundations.

Albert Pike, has been dubbed, by the historian of that Council, "the re-builder and restorer of the ancient mysteries of the Ancient and Accepted Scottish Rite." This would answer the question as to the Southern Council, but it will become necessary to go behind this and show a few historical facts leading up to this re-organization and reconstruction, and what was re-constructed.

The same historian says: "So it was

with the Brethren at Charleston S. C. They were in possession of the Grand Constitutions of 1786 as well as 1762, together with the rituals of the new rite formed as the Ancient and Accepted Scottish Rite and the new rite and Grand Constitutions of 1786, became their shield of protection and defense, by their appropriation and adoption, no power on earth then existing to dispute their right to them; and the parent Supreme Council, which was formed agreeably to the Constitutions of 1786, was that founded at Charleston S. C. on May 31, 1801, by Bros. John Mitchell and Frederick Dalcho—the former a colonel in the American Army, and the latter a protestant clergyman. And so was formed the first Supreme Council. This Supreme Council, founded at Charleston S. C. though composed of but two Inspectors—General in the beginning, became the mother and grandmother of all other legitimate Supreme Councils that were brought into existence after it was first established, and which, with itself are the only legal authority of the Ancient and Accepted Scottish Rite of Freemasonry in America or elsewhere."

This then is the organization that Albert Pike and Albert Mackey re-built and reconstructed at Charleston S. C. on November 17, 1865, and which organization is now known as the Southern Jurisdiction of the ancient and Accepted Scottish Rite. We will now take a retrospective view, of this original organ-

ization known as the Charleston Council, established in 1801, and the two authors of its existence, John Mitchell and Frederick Daleho. On page 50 of Folger's history of The Ancient and Accepted Scottish Rite, we find the following: "It appears to be very clear that they, (Mitchell and Daleho) were not in possession of what they call the 'Secret Constitutions' ratified by Frederick, when they manufactured the new rite in 1801. If they were in possession of them, where did they get them? They were never known in Europe before the year 1804, and in this country before the year 1802. But supposing all they say to be true, there would have elapsed a period of fifteen or sixteen years, between the ratification by Frederick, and their arrival here, during which no one in Europe or America had ever heard anything about them. They are said to have turned up in Charleston, at that time, very much damaged by "Sea water and Attrition," but nevertheless sufficiently legible for them to found and establish the new rite, for which these articles gave them authority. Having them in possession, why did they not follow the direction which they gave? Why did they leave out entirely, two of the degrees, displace others, and put in degrees which these statutes did not call for? The simple truth is, that they had not the Constitutions at that time—they had not yet manufactured them."

As it regards Frederick II., we deem it unnecessary to say anything further than we have already said in this history. He was not the Commander of the degree of the Prince of the Royal Secret, he had nothing to do with the Secret Constitutions of 1786, and the whole story concerning both Frederick and the Secret Constitutions is the veriest humbug that was ever palmed off upon the Masonic fraternity."

In 1802, Mitchell and Daleho, conferred the 33rd degree on De Grasse Tilley, Haquet and De la Hogue, and

a number of other unimportant members and thus was the new rite promulgated.

Ragon the French historian, speaking of this Council, says: "In 1783, Morin and his coadjutors, notwithstanding the annulling of his patent, and his recall in 1766, go on constituting Chapters and Councils in different places. In that year, they erect in Charleston, South Carolina, the Grand Lodge of Perfection; but the Prince Masons of Charleston, who were all Jews, not satisfied with the Rite of Perfection, consisting of twenty-five degrees, in 1801 erect eight degrees more, making in all thirty three degrees; and, on their own authority, without any legal Masonic right whatever, constitute themselves the Supreme Scottish Council of America and the French possessions. John Mitchell, Frederick Daleho, and Emanuel de la Motta, Abraham Alexander, and Isaac Auld, are the five persons who created a Supreme Council of the 33rd degree at Charleston. Three of the above are Jews; the other two had been inveigled into the concern." Mark, Albert Pike, historian says, that Mitchell and Daleho alone, organized the Council, evidently Pike et al. were ashamed of their associates.

Ragon, again says: "On the 14th of December, this Supreme Council issues a circular, signed and purporting to come from the five before mentioned persons, defining the degrees which they practiced—in number thirty three—but never once intimating in the whole of that monstrous and amazing document, the origin of their authority as a Supreme Council. This document received a large circulation among Masonic bodies over the two hemispheres, and the venerable Grand Lodge of Scotland, on receiving the same, refused to notice it or to recognize the body, with much severe remark upon their gross conduct."

Here then is the commencement of

the new rite under the title of "Ancient and Accepted Scottish Rite," and the Supreme Council in America. We do not make use of the term "Jews" in derision, as some may suppose, but simply as a matter of justice to the degrees denominated "Exalted or Sublime" numbering from the Seventeenth to the Thirty-third inclusive. These degrees, or at least some of them, are founded upon, and promulgate the peculiar doctrines of Christianity more especially the Divinity, Death, Resurrection and Ascension of the Messiah. The right of possession to all the degrees of Masonry, up to the Sixteenth of the Ancient and Accepted Rite, is claimed by all sects of people alike, because they are not based upon, and have no direct allusion to these doctrines. But the "Statutes of the Order," as well as the moral sense of the members of the institution, require that a Jew should go no further in these mysteries, because he is not a believer in the doctrines which they assume to teach. It is most true, that the degrees spoken of, have been altered, interpolated, remodelled, and reconstructed in such a way as to accommodate themselves to the feelings of all concerned. It is true that, the opposers of these doctrines, and Albert Pike in his reconstruction, manifested the strongest opposition to them, being himself an unbeliever in Christianity, so we are informed, have put out of the way, the plainest and most impressive emblems, and, at the same time, have so covered up and mystified with science and philosophy, falsely so called, those symbols and emblems which they have suffered to remain, that it would now puzzle a wise man to find out, by careful study and deep investigation, what, if any, meaning attached to them. But with these degrees, so remodelled, and practised by the new rite, we have nothing to do, as we will show before closing this article, that we are strict adherents and advocates of the original

Scottish Rite, as it has existed from time immemorial, and is now practiced by the "Confederated Supreme Council of America" and the "Imperial Confederation of Rites of the world," of which the Confederated Supreme Council of America forms a part.

But, to go back to our subject; and referring to the statement that the Grand Lodge of Scotland, had received the paper issued by the "Council" from Charleston in 1802, with contempt, we will quote from "Lawrie's History of Freemasonry," Dublin edition 1808. "1802—This year a circular letter was received from a body styling itself 'the Supreme Grand Council of America.' The spirit of the Illuminati which it breathed, and the supernumerary degrees, amounting to about fifty, which it authorized, were sufficient reasons for drawing down the CONTEMPT of Scottish Masons, whose honor it is to have preserved Masonry for many centuries in its original and simple form, and whose pride it shall ever be, to transmit to the latest posterity, the principles and ceremonies of their Order unpolluted and unimpaired."

The historian Folger says: "The opening and constituting this Supreme Council does not appear to have been honored with the presence of any properly authorized Inspector General to perform that work, nor with any written instrument of power, from any known body in the world. It is stated to have been opened by John Mitchell and Frederick Daleho, both of whom were initiated and appointed under these Jews, who had received their powers from Stephen Morin. Now, it would not be out of place to enquire here, where John Mitchell or Frederick Daleho obtained the seven additional degrees and the last, making the thirty-three, and where the Jews—their initiators—obtained them. Mr. Lammare, their able advocate and sponsor, confessedly sets forth the answer. He says:

It is true that prior to 1801, these officials, (Inspectors) had assumed, perhaps, a higher rank, and certainly a greater degree of independence than they were entitled to and looked upon, and treated to some extent, the rank of Deputy Grand Inspector General as a degree; and it was no doubt in consequence of this gradual assumption of power and prerogative, that they finally embodied themselves into Supreme Councils, and increased the number of degrees to thirty two, besides the presiding degree, in order to set on foot a new rite, and enable them, by prescription and the assent of the fraternity of Scottish Masons, to consolidate and legalize their powers."

We will now follow the fortunes of the Charleston Council, and mark progress. After the year 1802 it did not accomplish much, but seemed to remain in a state of repose. It dwindled down to five members in the year 1813. The members of the Council as published in the year 1813 are as follows: John Mitchell, Frederick Daleho, Emanuel De la Motta, Isaac Auld, and James Moultrie. Matters remained in this semidormant condition until 1822, when some little excitement, and consequent activity was created by the Sovereign Grand Consistory of New York, assuming an aggressive attitude in Charleston, and with the sympathy of some other Masonic bodies, De la Motta, and one Joseph McCosh, took up arms, and quite a controversy was kept up, which finally brought about a revival in the Supreme Council, the number of its members increasing to eight, which was for them a considerable number. John Mitchell and Isaac Auld were out, leaving three of the old members, with five additional ones, viz., Jacob De la Motta, the son of Emanuel, Joseph McCosh, Alexander McDonald, Horatio G. Street, and Moses Holbrook. Thus the list stood in 1825. Taking advantage of the anti-Masonic excitement in 1828, at which time the

Sovereign Grand Consistory of New York had become extinct, they, in company with Mr. Gourgas, petitioned the Grand Orient of France for acknowledgement, as the Supreme Council of "America." And the Grand Orient believing their statement gave them the acknowledgement. After this the Council "Fell Asleep" and no more is heard of it until the year 1844, when it appears that Albert G. Mackey, had been admitted, and Albert Case. The Council now numbered nine. It will be seen that it had changed its name, and had united itself with the Gourgas Council in 1848, and thus became a body of very indistinct powers and consequence, and finally lost its identity in the flotsam and jetsam of the Masonic Maelstrom that seems to have swallowed up more than one Grand Council.

It is not within the province of this article to detail the many and varied fortunes of the Charleston Council, as it is somewhat foreign to the question at issue, but it seems necessary to say what we have, to enable us to introduce the Southern Jurisdiction, by Albert Pike and Albert G. Mackey, or rather its projected formation in 1857. We will quote Ill Bro. Pike.

We will now take up the subject of the formation of the Grand Council of the Southern Jurisdiction, by Albert Pike and Albert G. Mackey, or rather its projected formation in 1857. We will quote Ill. Bro. Pike.

"That the Record of the transactions of the Supreme Council for the Southern Jurisdiction of the United States commenced with the Session of 1857. There is no record, there are to be found no minutes, no notes of any previous meetings. If, from its origin in 1801 to 1857, there ever was any Record, or Entry, or Memorandum, formerly made of any regular meeting of the body, it was destroyed, with the papers of the Secretary General during the War. There is nothing to be found in the

shape of Records, or Minutes, to show that ever any person was elected to membership in the Supreme Council prior to 1857. Deputies were appointed by Letters Patent, and acted, but there is no Record of their appointment. Bodies were created, and existed, but there is no record of anything done in regard to them. Also, with the exception of letters from Bro. Gourgas, and the correspondence and documents, in relation to the Concordate made with the Sup. Council of Louisiana, there are but few old documents and papers."

Thus it appears that the Grand Council had no existence, except in name, confirming all that has at any time been said about it. There was no body, no Records, no organization, nor was that Council ever acknowledged by any Supreme Grand Council in the world, until 1858, at which time such acknowledgment was applied for, and effected, with the Grand Orient of France by a means practiced by J. J. J. Gourgas of New York.

All Bro. Pike, further states, that: "The Secret Constitutions are the basis, in his judgment, of the 33rd degree, and all who receive that degree solemnly obligate themselves to receive, support, and abide by that instrument. He that does not do this, has not received the real degree, but is "Spurious", "Clandestine", "Illegal", a "Fraud" etc.

All historians, without a single exception, have denounced these Constitutions as a base forgery, and "Kloss," renounces them as the "Big lie of the Order." We have gone over this ground before so will leave the matter with our readers. Before leaving this part of our subject, however, we will quote one other historian, as saying that, it is, "the bastard child of a Masonic rape." And still another, (Yarker) says: "The legend writes the Constitutions by Frederick. It is needless to say, this is the blot upon the Rite."

In the month of January 1860, Albert

Pike and Albert G. Mackey collecting together a number of members of the old Supreme Council of New Orleans known as the Foulhouz Council, which had its origin in Louisiana, and created a union, so called, and obtained from the Foulhouz members some of the old rituals, of the Ancient and Accepted Scottish Rite, and after appointing each other to the offices of Sovereign Grand Commander and Secretary General they attempted to hold a meeting in Charleston, S. C. but a quorum not being present, they made a second effort, and succeeded in holding a meeting in Washington D. C. on the 28th day of March 1860. At this meeting a strong effort was put forth to infuse a spark of life into the old Charleston Council, which had laid dormant from 1828, at which time it went out of existence. In his allocation of 1878, page 20, Albert Pike says, that he first heard of the Supreme Council in 1854, when it had only seven members and he further states that in 1850, the Rite, had little life anywhere, except in Louisiana. It is claimed that Albert Pike was made a 33rd degree Mason, by one C. Samory. In 1870, Albert Pike, in his allocation to his Supreme Council states, that by union with that of the New Orleans (Foulhouz) Council, the Charleston Body obtained the Ancient Accepted Scottish Rituals through the efforts of Samory and Eadebat former members of the Foulhouz Council, and that nothing was known before this union of the history of the Rite, and that it was but the shadow of a name. In the same allocation, Pike says: "I am often asked why we do not publish our old transactions, to which I am compelled to reply that we have none to publish. We have no record of the transactions at Charleston from 1801 to 1860. On page 18 of the same, Albert Pike, states: "The memory of the Secretary General is the only proof of the election of any dignitary or member from 1802 to 1850. It is certain that no

regular record book of the Transactions was ever kept either in the Supreme Council or Subordinate Bodies, as none has ever been known or seen; in fact they cannot be produced at the present time." The claim is made that their records were destroyed by the negroes, who made a raid on the home of E. T. Carson during the Civil War. May we ask what became of the records of the Subordinate Bodies that composed this Supreme Council during the time between 1804 and 1852, or the records from 1852 to 1857 when Albert Pike was made a 33rd by C. Samory. The claim put forth by the Southern Jurisdiction that they are the "Mother Supreme Council of the World, cannot be sustained as many of the Supreme Councils of Europe were working during all these years, and for very many years before the Charleston Council was dreamed of, and whose Records prove, beyond a doubt, that all the degrees up to the 25th, were being worked, at the time Stephen Morin, came to the West Indies with a Patent from France, to establish them in America. The additional eight degrees, and the seven of them, are only a re-arrangement of degrees that were known to, and worked in France, and had been held in abeyance for over fifty years by the Grand Orient of France, and the thirty-third was manufactured out of whole cloth by Mitchell, Daleho et al, and is not a degree, but an insignia of presidency. History is emphatic in its declarations, and the Charleston Council has never attempted to deny, that Stephen Morin received his authority from the Supreme Council of France, and it was from him that the Charleston Council received its authority. If this is true, it is the most unwarranted arrogance for the Southern Jurisdiction to call itself the "Mother Council of the World."

During the time from its attempted resurrection at the 1860 meeting and 1866, it was in a condition of infecund

desuetude, and only after the close of the war did it assume any appearance of life.

Since 1866 its record is an open book, and can be consulted by anyone desirous of becoming acquainted with it but of that part of its existence we have nothing to do. In our next we will take up the "Northern Jurisdiction, and historically review its existence, and show that from 1813 to 1867, it positively, and unequivocally denied the truth of the "monstrous" Constitutions of 1780, and would have nothing to do with them, but at that date, (1863), it fell over, and acknowledged their truth and fell down at the feet of Baal, and worshipped the "Golden image which Dr. Daleho had set up."

ROBERT S. SPENCE.

PROFANITY AND MASONRY

A Mason owes it to himself and to the Fraternity to be clean in his language, in his conduct and dealings with his fellow-men. For the man claiming to be respectable who is guilty of using profane language there is neither palliation nor excuse. Nothing can be more unbecoming a Mason than the use of profanity. It is offensive to any person of refined sensibilities. The man who habitually violates his obligation and the written law of Masonry by the use of profane language is out of place in a Masonic Lodge, and if he does not separate himself from the vice the Lodge ought, after fraternal warning, to separate him from Masonry by expelling him. Such a man brings the Fraternity into bad repute.—Exchange.

One of the Masonic surprises of the times is the continued growth of the "Scottish Rite" in the United States. This fact, it is claimed, shows that the Craft is giving preference to philosophy over ritualistic form.—Glasgow Evening News.

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EDITORIAL

We acknowledge receipt of cheering news from a number of our outlying districts, and that the good work of Universal Masonry is fast gaining ground. A letter has just reached us that our organizers are busy in Costa Rica, and that applications are coming in for the organizing of Lodges in British Guiana and Guatemala, and the British West Indies.

Good healthy letters reach up from Panama, and Southern India, where our Lodges are firmly rooted, and growing nicely.

From California and Washington, we are informed that our Lodges are all the time adding to their numbers. The Grand Lodge of California is doing good work.

Universal Masonry must surely win, and when it does the demonstration will be marked, to the extent that "Ordo ab Chao" has indeed prevailed. It cannot be otherwise. It will take time, and arduous effort to bring it about, but its triumph is certain. Why should it not be. Why should not the ardent wish of "Robbie Burns" be fulfilled:

"When man to man the world o'er
Shall brithers be for a' that.

Or as Tennyson speaks of:

"When the war drum throbs no longer
and the battle flags are furled,
In the parliament of man, the Federation of the world."

Is it asking too much that a Mason meeting a Mason, should take each other by the hand and with a true Masonic greeting, bid him "God speed?" Is it too much to ask a Masonic Lodge to Welcome a visitor when he has proven himself a Mason, and his credentials establish the truth of his claims to recognition? Is it asking too much of a Masonic Lodge, to grant the last boon to a Brother Mason, and place him beneath the sod, with the honors he has all his life striven to obtain? Is it asking too much of a Masonic Lodge to eliminate from its rules the objectionable part, that denies to a Mason the right of visitation and recognition, because his religion and manner of worship is not thought orthodox. If it is so considered, then we think the happy day is far away in the gloom, and Universal Masonry a far distant goal. The foregoing remarks are not far fetched. They apply at our very doors. Both editors of this magazine are in good standing, and have life membership in a number of the oldest Lodges in Scotland, and have a standing in the Grand Lodge of Scotland, one of them is a past officer of that Grand Body, and is recognized all over the world, by all Rites, and yet, they are driven from the sanctuary, and from the altar, of the "American Rite" Lodges of America, and the only charge laid against them is that they obtained the higher degrees from other sources than the Southern and Northern Jurisdictions of the United States. It is not our disposition to enter into a combat, but to "stoop to conquer," in the hope of realization of

Universal Masonry. We would like Brothers, Pride, Pitts, Morecombe et al. who deem Craft Masonry chief and all other degrees subordinate or alien, to take up this subject, and tell us if it is asking too much to propound the question: On what doth our Ceaser feed that he has grown so mighty." What has caused this greatness to thrust itself upon the Southern and Northern Jurisdictions, that they hold the Grand Lodges of America in the palms of their hands, and dictate to them the policy they adopt towards their Brothers in the Craft degrees.

Let Craft Masonry, be Universal, unfettered and untrammelled, and all meet upon the level and part upon the square, and when Brother meets Brother, let him know he has met a friend. Let the high degrees take care of themselves, and if they choose to enact laws and follow usages, let them do so and leave Craft Masonry to its own independence.

It is told of the late Bishop Potter, that, while on a tour of the world, the native vessel he was on, was wrecked off the Coromandel Coast, in India, and the passengers were landed and sought shelter in a native village, and would have fared badly, had not the Bishop learned well the Masonic language. He and some fellow passengers, Masons, were well cared for. But, suppose, it had been asked of him, from what Council he obtained his high degrees? And his reply should have brought about a denial of hospitality? What would the Bishop have thought? And yet this very thing is practiced all over America. The writer knows that these things are of almost daily occurrence. A few years ago, a Consistory was organized, by a number of B.B. under a dispensation from a foreign Council, and they were notified from their Blue Lodge, that they must disband, or take their demits from the Lodge to which they owed obedience. If the Northern and Southern Councils desire to control the Craft degrees, why

do they not exercise their original prerogative, and control the degrees from the first to the thirty-third, instead of waiving this claim, and controlling the Craft degrees through the Grand Lodges?

It is not the wish or desire of this magazine to complain, but in as much as we have started out to bring about, if possible, universal Masonry, it becomes us to remove or reform all obstacles that beset our pathway.

What applies to us applies to thousands of Masons in the United States. It is estimated that there are 90,000 Masons without a home in the United States. That is, they are Masons in good standing in their mother Lodges, but are not permitted to affiliate with the "American Rite" because the Grand Councils of the South and North, will not permit it. The writer, received a letter a short time ago from the Grand Master of a York Grand Lodge, congratulating us upon the stand we were taking, and wishing us God Speed. The time is surely coming when the American Rite of Craft Masonry, must disentangle itself, and cut loose from these encroachments, and let Craft Masons affiliate with whatever higher degrees they desire, without any objection from their mother Lodges, just as they do in the British Isles, and other European countries. Hasten the day.

Should "what is sauce for the goose be sauce for the Gander?" We are tempted to ask the foregoing by reading the following from one of our exchanges.

"The name of the Grand Lodge Valle de Mexico has been changed to that of York Grand Lodge of Mexico, of which W. H. Seamon is Grand Master and F. E. Young, Grand Secretary. The Grand Lodge claims jurisdiction over all symbolic York Rite Masonry in the Republic of Mexico."

Our readers may not know the pedigree of this so-called "Grand Lodge."

which has changed its name—bye the bye, not at all a new practice in York Rite Masonry. Originally the Grand Lodge Valle de Mexico was a native Mexican body, working in the Scottish Rite, believing in Universal Masonry; the Grand Lodge granted Charters of erection to York Rite Masons hailing from this side of the border, and after a time an arrangement was made whereby the Grand Lodge offices were to be shared between the Lodges composed of American and those composed of Mexicans, this arrangement held so long as it was to the advantage of the foreigners, as soon, however, as they found opportunity they violated the agreement and the Mexican Lodges repudiated them entirely, thus there were two Grand Lodges calling themselves by the same name: one, the original Grand Lodge, the other the foreign interlopers, the latter, of course, got the recognition of the York Rite Grand Lodges of the U. S. A., and now not content with stealing the Scottish Rite Grand Lodge, they change its name to that of "The York Grand Lodge of Mexico," repudiate their Scottish ancestry and claim jurisdiction over all symbolic York Rite Masons in Mexico; this means that they consider the Republic of Mexico unoccupied territory in which they can plant Lodges and in time Grand Lodges for the different states, as in this country, entirely ignoring the fact that there are and have been for a century past governing bodies of the Scottish Rite there, or else they claim that the York Rite—its working being differently—breaks no law of Masonic comity in establishing its Lodges in territory where there is none now.

If they take the latter stand, few will quarrel with them, for it is a well known and recognized principle in Masonry, but if it works in Mexico to introduce York Lodges where before there were only Scottish, why then should it not work in establishing Lodges of the Scottish Rite in the U. S. A., where there had

been only York ones before? Or is it only when the York Ox is gored that there is a right to bellow, while the Scottish Ox must suffer in silence?

We trust that our Mexican Brethren will defend their rights, and we of the Scottish Rite here pledge them our hearty support.

We clip the following from the "Glasgow Supplement and Advertiser" of August 25, 1911, a paper published in Ayrshire Scotland. The news is of especial interest to the junior editor of this magazine, for the reason that he has an honorary membership in that Lodge "London Kilwinning," at Newmilns, Ayrshire, one of the oldest Lodges of Craft Masonry in Scotland.

This Lodge is one of the oldest in Scotland, having been chartered by "Mother Kilwinning" on the 14th of March, 1741; and its Charter confirmed by the Grand Lodge of Scotland, February 1st, 1808, it being No. 51 on the Roll of the Grand Lodge of Scotland.

Masonic—A special meeting of Lodge "London Kilwinning," Newmilns, No. 51, was held on Wednesday night—Bro. J. P. Stevenson, R.W.M., presiding, supported by Bro. Dr. Alex. S. Allen, P.W.M., Lodge "Yeatmann Beggs," No. 2672 (English Constitution), Calcutta, Past District Grand Deacon of Bengal; Bro. Robt. Cameron, P.W.M., Lodge "Fort Washington," No. 308, Philadelphia, and several other Past Masters. A feature of the evening was the large number of visiting brethren. The attendance included brethren from Lodges 22, 109, 116, 244, 331, 399, 505, 971, 1011, and 1063. One candidate was initiated into the mysteries of the E. A. degree by Bro. Wm. Scott, S.D., in an able manner. The special interest of the meeting, however, was in the raising of two brethren to the sublime degree of M.M., at the hands of Bro. Dr. Allan. He performed the work of the degree in a most eloquent and impressive manner,

which was much appreciated by the large meeting. Bro. Allan afterwards congratulated the officers on the working of the Lodge, and also in having such a beautiful hall dedicated to Masonic purposes. It has just been painted and artistically decorated and is presenting a very fine appearance.

THE UPSTART YORK GRAND LODGE OF VERMONT TRIES TO DISCIPLINE THE OLD GRAND LODGE OF SCOTLAND

Bro. Tillotson, Grand Master of the Grand Lodge of Vermont, Free and Accepted Masons in his annual report says:

"Last July I received a complaint from the Master of Granite Lodge No. 35 at Barre, to the effect that one Charles Keith, a legal resident in Barre, while on a visit to Scotland, of a few weeks' duration had been made a Mason, in Operating Lodge, Aberdeen, Scotland, in violation of the jurisdiction of Granite Lodge and the Grand Lodge of Vermont. I directed the Grand Secretary to take the matter up with the Grand Secretary of Scotland and in due course the following reply was received:

Edinburgh, 14th September, 1909.
"H. Ross, Esq., Grand Secretary,
Burlington, Vt., U. S. A.

Dear Sir and Right Worshipful Brother:

"Referring to your letter of 28th July, the subject matter thereof raises a very important question and brings into sharp conflict what I take to be a very essential difference between your constitution in practice, and that of this Grand Lodge. In common with the sister constitutions of England and Ireland, and many other important Grand Lodges, we only exercise or assume jurisdiction over brethren after they become members of a lodge under our constitution. We never for a moment attempt, for example, to prevent a Scotsman, even resident in Scotland, from becoming a Freemason under another constitution, say

England, if he pleases, and if he is duly admitted a member of an English Lodge we look upon him of course as entirely subject to their Masonic jurisdiction, though resident here. You, on the other hand, seem to assert a territorial authority somewhat to the following effect:—(You will no doubt correct me if I have misinterpreted your claim). If a man (not yet a Freemason) has a legal home in the state of his nativity, you claim that he should not or cannot, properly, be made a Freemason in any other state or boundary, or under any other Masonic constitution without the consent of the state in which he has a home. Now that is entirely foreign to our conception of what is right, and is a fettering of the liberty and freedom of choice which we claim belong to every freeman, especially in his choice of a Masonic lodge. It is, as international Masonic matter, a claim that we could not admit in others nor ever think of demanding for ourselves.

"As to the character of the man admitted, that is a matter best left to a lodge to whom he presents his petition. They have usually the best opportunities of knowing or finding out his character, and it is their duty to make all reasonable enquiries.

Yours fraternally,

DAVID REID,

Grand Secretary.

Under the circumstances of this case, I cannot agree with Brother Reid that the character of the petitioner is a matter best left to the lodge to whom he presents his petition. However, if the Grand Lodge of Scotland or any other Grand Lodge claims for itself the right and desires to entertain petitions from men who live in Vermont then they undoubtedly have that right, because each independent Grand Lodge is a law unto itself; and by the same rule we claim the right not to recognize Masons so made. They may be Masons in Scotland but they are not Masons in Vermont."

The foregoing is taken from the "Masonic World." This exclusive jurisdiction will, as sure as the sun rises and sets become the means of placing the "American Rite" of Masonry, among the accepted ones, and outcasts from every Masonic Commonwealth.

We are, almost daily, brought in contact with just such cases as the foregoing. We knew a case right in our midst, where a Brother was on a visit to Canada, and while there, unthinkingly or unwittingly applied to and was admitted and made a Mason by a regular Lodge, and on his return was informed, the first time he attempted to visit the Lodge at home, that his place was in the street, with the other outcasts that the Lodge room, was no place for him, and that both these Lodges are in Amity.

In the Western States, particularly in Idaho, Wyoming and Utah, if an applicant is worshipping God, in the Mormon faith, he must first forswear his religion, and deny his faith, or his petition will not pass the Committee. There are over 15,000 Mormons in the West, who are ostracised, because of their religion, otherwise they are among the best citizens.

One incident will suffice to illustrate the point. A Brother came from across the sea and landed in Salt Lake City. He was unacquainted in that city, and carrying letters of credit, he naturally sought the officers of the Lodge of Masons nearest to him, and made himself known as a Mason, proved his truth, and asked that he might be identified at the books. He was asked if he was a Mormon, when he replied that he was, he was informed that Masonry had no place for him in Utah, and he had better apply to his fellow religionists. Do we want Universal Masonry, or do we want "American Rite" Masonry? It is for the Masonic Press of America to decide, either by silence and consequent acquiescence, or by protestations and denials.

REPLIES TO QUERIES.

Los Angeles—*Ques.*—Can a Past Master be created by the will of a majority of the B.B. at the Chartering of a new Lodge, the Bro. having never served in the Chair?

Ans.—This is permissible only when the R.W.M. of the Lodge, while U.D. is elected to the same office in the Chartered Lodge, leaving no Bro. who has filled the Chair, any Bro. can then be elected and receive the installed degree that he may act as the S. Masters Deputy in the Lodge.

Spokane—*Quest.*—Does one Charter cover both the "Eastern Star" and the "Scottish Rite of Adoption?"

Ans.—Yes.

Quest.—Should each of the three principal officers in the Lodge of Adoption wear an official jewel, or the jewel of their installed rank?

Ans.—The J. W. wears the jewel of the "Lady of Benevolence," the S.W. of the "Lady of the Dove," and the W. Mrs. of the "Princess of the Crown."

Quest.—What is the correct Jewel of the second grade in the S.R.A.?

Ans.—The first grade with a distinctive Jewel is the third, in the first and second the general Jewel of the Rite is worn only.

Quest.—How are the B.B. of the Lodges in the A. M. E. represented in the Grand and Supreme Lodges?

Ans.—The Daughter Lodge is represented in the local Grand Lodge by its R.W.M. and Wardens, and in the Supreme Lodge by the Grand Master in the local Grand Lodge.

Quest.—How was the Craft governed before the four London Lodges formed in 1717 the Mother Grand Lodge of the world?

Ans.—Before answering this question, the Bro. asking it had better learn that the Grand Lodge of England is

MEXICAN MASONRY.

Relating to Our Sister Republic of Mexico.

not the Mother Grand Lodge of the world, nor does it lay claim to that title, it is the Premier Grand Lodge of the world, and with the Grand Lodges of Scotland and Ireland is one of the Mother Grand Lodges, as from these three all the Grand Lodges of the world derive their being. In England and Ireland prior to the formation of Grand Lodges in these countries—and, indeed, for many years thereafter—it was the custom when the requisite number of Masons were assembled together to form themselves into a Lodge, such a Lodge might only be for making a new member or might be of a permanent character. In Scotland Lodges were formed either by branching off from a larger Lodge as in the case of the "Journeyman Lodge of Edinburgh," which branched off from "Mary's Chapel," or more generally by warrants from a superior and more ancient Lodge, known as the "Mother Lodge," a title borne from time immemorial by the ancient Lodge of Kilwinning. The government of its Daughter Lodges by the Mother Lodge in no way resembled modern Grand Lodge Government and partook much of the feudal nature, the Daughter Lodge being largely independent, paying a yearly tribute to the Mother as a token of dependence.

A good York Rite Brother asks why if we of the Ancient Scottish Rite brand as a lie the alleged connection of Frederick of Prussia with the Rite, do we use the Prussian Eagle as an Emblem? The Bro. mistakes grievously when he thinks that we do so; the double-headed "Black and White Eagle of Kadosh" was an emblem of our Order before the Dukes of Brandenburg became Kings of Prussia. The Eagle of the 33rd Degree is the Eagle of Kadosh Crowned, as what is now the 33d. was originally the installed degree of Kadosh.

Among the many things that we of the North are unacquainted with Mexican Masonry must be numbered. The Masonry of Mexico is mostly of the Scottish Rite, with two exceptions, viz.: The Grand Lodge of the Valley of Mexico, and the Grand Lodge of the Federal District. The first of these, it is a misnomer to style "Mexican," as it is composed almost entirely of Americans, and works the American Masonic abortion known as the "York Rite." The other works a Rite of nine degrees called the "Mexican National Rite," the inventor, head and sole proprietor of which is Bro. L. N. de la Pena, for the information of our readers we give the following article, translated from our esteemed contemporary, "La Revista," of Laredo, Texas:

"Annual Memorial of the United Grand Lodge of L.L. and A.A. Masons of the Federal District. (Mexico.)

Memorial presented to the Grand Lodge of what has been accomplished up to 1910.

Act of installation of the officers for 1911, in the City of Mexico, on the 18th day of the month of February, 1911.

The BB. met, who form the United Grand Lodge of L.L. and A.A.M.M. of the Federal District, in the place of the Honorable Communistic Society "Social Column of the 20th Century," to verify the Great White meeting, called for this day to solemnize the installation of its officers. I proceeded to said White meeting, occupying the post of director; the Respectful Bro. Benito Juarez, Grand Luminary of the Mexican National Rite, having at his right the Very Respectable G. M. of the Grand Lodge; Venerable Bro. Ignacio A. de la Pena and Diplomatic Grand Master Venerable Bro. Jose Morante; and at his left the

Respectable Bro. Juan Pablo Soto, representing the Capitol Temple "Jaques de Molay"—present Inspectors General of the N. Mexican Rite, and occupying their posts the Venerable Bro. Jose Peon del Valle of Pr. Gr. Vig., the Ven. Bro. Jose B. Palacios, of North Grand Seg. Vig., the Ven. Bro. Jose Mario Ortiz, of Grand Sec. General and the Ven. Bro. Vincente Martinez, that of Grand Treas., General, and the other officers elect occupying their posts. The Grand Luminary declared the Grand White meeting open, a piece of music; reading of the Grand Electoral Square of the Grand Lodge. Square of Representatives, and Square of the active Lodges. Reading of the report of the committee of scrutiny, election of the Grand Master of the Grand Lodge, making the declaration that the Respt. Bro. Ignacio de la Pena is elected for the years of 1911, 1912 and 1913. The Respt. Grand Luminary, the oath to the Grand Dignitaries elected, and to the Respt. Grand Master, declaring them installed in proper form in the Grand Lodge. Piece of music. Reading of report presented by the Grand Sec. Gen., reading of report presented by the Grand Treasurer Gen., reading the report and annual memorial by the Respt. Grand Master, of what was done during the year 1910. Piece of music.

Bro. Jose Peon del Valle, elected Grand First Watchman, entered the Masonic documents of his maternal grandfather, a Mason of the 30 deg., Louis Maria del Valle, from 1792 to 1828. (It is a common Spanish custom for a man to bear his mother's name, W.A.D.) These documents prove the existence of Masonry in Cuba from the year 1818 to 1822, and the actual existence of Masonry in the Republic of Mexico, by the document of the Lodge "Tolerant School No. II." Its east at Jalapa in the year 1828. Bro. Peon del Valle, in a splendid discourse, related the history covering the period of the great struggle for emancipation. It was entered in the documents of the

Grand Luminary, and he in his turn gave it to the Grand Master. Bro. Ignacio A. de la Pena charged to receive those documents, gave the history of them, and noted what they signify, to prove the history of the past and to show full appreciation of the value of that acquisition. He made historical reminiscences and remarks on Mexican Masonry in our struggle for independence. Bro. Manuel E. Ramirez, in chosen phrases, and correct and fluent language, felicitated the Grand Lodge on the three events that are celebrated today:

The installation of the Grand Lodge and giving the oath of the dignitaries, the declaration of the election of the Grand Master, and oath taking and the reception of these very valuable documents from Bro. Jose Peon del Valle, Bro. Jose Morante pronounced and spoke with his special manner, a beautiful poem, the Venerable Bro. Juan Pablo Soto, in correct elocution, felicitated the Grand Lodge on the verification of this White meeting, Piece of music. The Respt. Grand Luminary declared the White meeting terminated. The meeting of the profanes and Masons, passed to the banquet hall, where a modest lunch was served. The band executed several lively dance pieces and all of the ceremony of the White meeting, commenced at 9 a.m., and closed at 1 p.m., all contented and satisfied in faith of which the present act is signed.

The Respt. Grand Master,
I. A. DE LA PENA.

The Secretary General,
Jose M. ORITZ.

The Grand Secretary Adj.,
FRANCISCO LOZANO.

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CRAFT MASONRY AND THE GUILD CHARGES.

The history of Craft Masonry is so fraught with legend, and mythical lore, that it is extremely difficult for the Masonic student to separate the true from the false. However, we know that the virtues of Masonry have a foundation that entitles them to recognition, whether that origin be ancient or modern. Whether or not the principles we expect to illustrate in these articles, had their origin in the building of Solomon's Temple, or whether they anti-dated that period, or whether they were created or adopted during the transition period, between operative and speculative Masonry, or whether of a later period, this much we will vouch for, that they are good and praiseworthy. Solomon is credited with much wisdom, and among other things, he said, or it is related of him, that, "With all thy getting get understanding." This seems to have been the aim of Masonry from its inception, or at any rate from its recognition. We purpose, in a series of articles in these pages, to cull out the wisdom of the ages as applied to operative Masonry and speculative Masonry, and lay that wisdom at the feet of Masonic students, that they may profit withal. We will start out with the "Regius" MS., date 1400, and preface it with a short biographical sketch of King Athelstan.

"Athelstan, King of England, born 895, died 941, succeeded his father, Edward the Elder, in 925. He was victorious in his wars with the Danes of Northumberland, and the Scots, by whom they were assisted. After a signal overthrow of his enemies at Brunanburgh he governed in peace and with great ability."

(ANGLO-SAXON CHARGES.)

Good men for this cause and in this manner Masonry took its first beginning.

It befell sometimes that great Lords had not such large possessions; that they could well advance their free begotten children for they had so many, therefore they took counsel how they might advance their children and ordain for them an honest livelihood. And they sent after wise Masters of the worthy science of geometry, that through their wisdom they might ordain them some honest living. Then one of them that had the name of Euclid was the subtle and wise founder, and ordained an art and called it Masonry, and so with this honest art he taught the children of the great Lords, by the prayer of the fathers, and the free will of their children; the which, when they were taught with high care, by a certain time they were not all alike able to take of the aforesaid Art, wherefore Euclid ordained that they who were passing of cunning should be passing honored, and ordained to call the more cunning Master, to inform the less cunning masters of the which were called Masters of Nobility of wit and cunning of that Art. Nevertheless they commanded that they who were less of wit should not be called servant, no subject but Fellow for nobility of their gentle blood. In this manner was the aforesaid Art begun in the land of Egypt, by the aforesaid Master Euclid, and so it went from land to land, and from kingdom to kingdom.

"After that many years, in the time of Athelstan, King of England, by his Councillors and other great Lords of the land, by common assent, for great defects found amongst Masons, they ordained a certain Rule among them, once in the year, or in three years, as the need were, the King and great Lords of the land, and all the commonality, from province to province, and from country to country, Congregations should be made by Masters, of all Master Masons and Fellows in the aforesaid Art, and so at such Congregations they that be made Masters should be examined of the

Articles after written, and be ransacked whether they be able and cunning to the profit of the Lords having them to serve, and to the honour of the aforesaid Art.

"And moreover that they should receive their Charge that they should well and truly dispense the goods of their Lords, as well the lowest as the highest, for they be their Lords for the time of whom they take pay for their service, and for their travail.

"The first Article is this,—That every Master of this Art should be wise and true to the lord that he serveth, dispensing his goods truly as he would have his own were dispensed, and not give more pay to a Mason than he wot he may deserve, after the dearth of corn and victual in the country, no favor withholding for every man to be rewarded after his travail.

"The second Article is this,—That every master of this Art should be warned beforehand to come to his Congregation, that they come duly, but if they may be excused by some cause. But nevertheless if they be found rebellious at such Congregations, or faulty in any manner of harm to their lords, and reproof of this Art, they should not be excused unless in peril of death, and though they be in peril of death, they shall warn the Master who is Principal at the gathering of his disease.

"The Third Article is this,—That no Master take no Prentice for a less term than 7 years at the least, because such as are within a less term may not profitably come to knowledge of this Art, nor able to serve truly his lord and to take as a Mason should take.

"The fourth Article is this,—That no Master for no profit take no Prentice to be learned that is born of bond blood, because his lord to whom he is bound, shall take him, as he well may, from his lord, and lead him out of his Lodge, or out of his place that he worketh in: for his Fellows, peradventure, would help and debate for him, and therefore

manslaughter might arise; it is forbidden. And also for another cause; this Art took beginning of great lord's children freely begotten, as it is said before.

"The fifth Article is this,—That no master give more to his Prentice in time of his Prenticehood, for no profit he might take, then he notes well he may deserve of the lord that he serveth; nor not so much but that the lord of the place that he is taught in, may have some profit for his teaching.

"The sixth Article is this,—That no Master for no covetousness nor profit take no Prentice to teach that is imperfect, that is to say having any main, for the which he may not truly work as he ought to do.

"The seventh Article is this,—That no Master be found wittingly to help or procure to be a maintainer and sustainer of any common nightwalker to rob, by the which manner of nightwalking they may not fulfil their day's work and travel, and through the condition their Fellows might be wroth.

"The eighth Article is this,—That if it befall that any Mason that be perfect, and cunning come for to seek work, and find an imperfect and uncunning Mason working, the Master of the place shall receive the perfect and do away with the imperfect to the profit of his lord.

"The ninth Article is this,—That no Master shall supplant another: for it is said in the Art of Masonry, that no man can make an end so well of work, begun by another, to the profit of his lord, as he that began it, to end it by his matters, or to whom he sheweth his matters.

"This Council is made by divers Lords and Masters of divers provinces, and divers Congregations of Masonry, and it is, to wit, that whose coveteth to come to the state of the foresaid Art it becometh them:—

First, principally to love God and Holy Church and all-halows, and his Master and his Fellows as his own brethren.

The second Point,—He must fulfil his

day's work truly that he taketh for his pay.

The third Point,—That he can hele the Council of his Fellows, in Lodge and in Chamber, and in every place where Masons be.

The fourth Point,—That he be no deceiver in the foresaid Art, nor do no prejudice, nor sustain any Articles against the Art, nor against any of the Art, but he shall sustain it in all honor, inasmuch as he may.

The fifth Point,—When he shall take his pay that he take it meekly, as the time is ordained by the Master to be done, and that he fulfil the acceptations of travail and of rest ordained and set by the Master.

The sixth Point,—If any discord shall be between him and his Fellows, he shall obey meekly, and be still at the bidding of his Master, or of the Warden of his Master, in the Master's absence, to the holy day following, and that he accord them at the disposition of his Fellows, and not upon the work day, for hindering of the work and profit of the lord.

The seventh Point,—That he covet not the wife, nor the daughter of his Master's neither of his Fellows, but it be in marriage, nor hold concubines for discord that might fall among them.

The eighth Point,—If it befall him to be Warden under his Master, that he be true mean between his Master and his Fellows, and that he be busy in the absence of his Master, to the honor of his Master, and profit of the lord that he serveth.

The ninth Point,—If he be wiser and subtler than his Fellow working with him in his Lodge, or any other place, and he perceiveth that he should leave the stone that he is working upon for defect of cunning, and can teach him and amend the stone, he shall inform him, and help him, that the more love may increase among them, and that the work of the lord be not lost.

When the Master and the Fellows be

forewarned and are come to the Congregation if need be the Sheriff of the country, or the Mayor of the City, or Alderman of the Town, in which the Congregations are holden, shall be Sociate to the Master of the Congregation to help him against rebels, and for upbearing of the right of the realm.

"At the first beginning, New Men that never were Charged before, were Charged in this manner. (1) That they should never be thieves, nor thieves' maintainers. (2) And that they should truly fulfil their day's work and travail for their pay that they shall take of their lord. (3) A true account give to their Fellows (as Stewards) in things to be accounted of them. (4) And to hear and love them as themselves. (5) And they shall be true to the King of England and to the realm. (6) And that they keep with all their might all the Articles aforesaid. (7) After that it shall be enquired if any Master or Fellow that is warned, have broken any Article before said, the which if they have done shall be determined there. (8) Therefore it is, to wit, that if any Master or Fellow that is warned before to come to such Congregations, and be rebellious and will not come, or else shall have trespassed against any Article before said, if it be proved, he shall forswear his Masonry and shall no more use his Craft, (9) the which if he presume to do, the Sheriff of the country, in which he may be found working, shall prison him and take all his goods into the King's hand til his grace be granted him and shewed.

For this cause principally were these Congregations ordained that, as well the lowest as the highest should be well and truly served in his Art before said, throughout all the Kingdom of England. Amen. So mote it be."

SUPPOSED ASSENT OF ÆTHELS-
TAN. (REGIUS M. S.)

"These Statutes that I have here found

Will they be held throughout my land,
 For the worship of my Royalty,
 That I have by my dignity.
 Also at every 'sembly that you hold,
 That ye come to your liege King bold,
 Beeching him of his high grace,
 To stand with you in every place,
 To confirm the Statutes of King Athelstan.
 That be ordained to this Craft by good reason."

—(Modernized).

There have been two translations of the above Charges, one by Regius in 1600, and one by Cooke, in 1450. When we come to the mention of "New Men," in later times they were read as the Charge of an Apprentice. (Yarker).

This is the most authentic account we have of the first Masonic Guild Charges, and the assembling together in a Guild of the Craft. A very great many writers have indulged in all kinds of vague and uncertain allusions to Solomon's temple building and the order of things there, and some have even gone so far to to name the immediate descendants of Adam as the originators of Operative Masonry.

It is not our purpose to indulge in any theories or reasoning that we cannot substantiate by proof, or at least approximate to its truth. We purpose following along the lines of operative Masonry, and merge into speculative Masonry, as near as can possibly be done, without detailing Rites, Organizations, &c., or indulging in far fetched ideas, and connecting Templaria with Craft Masonry, or the High Grades, or any extraneous cults that are not strictly Masonic. We desire this for no other purpose than Masonic education, and the students of Masonic history will, without doubt, appreciate our efforts.

R. S. SPENCE.

(To be continued).

CHURCH AND CRAFT

The question whether or not Masonic Lodges should attend church is frequently mentioned in the reports of Grand Lodges with various opinions according to the personal view of the Grand Master speaking. We have been interested in the remarks made on this subject by Bro. Louis Block, committee on fraternal correspondence in the Grand Lodge of Iowa. His remarks were suggested while reviewing the proceedings of the Grand Lodge of Canada. Speaking of the great number of dispensations issued by the Grand Master, he says:—By far the greater proportion were issued for the purpose of permitting a Lodge to attend divine service, which we presume means allowing them to attend as a Lodge in a body, and perhaps wearing the insignia and full regalia of the Order. Personally, says Bro. Block, we are decidedly opposed to the granting of a dispensation permitting a Lodge to attend as a Masonic body the services of any particular denominational church. To us this smacks entirely too much of making a public parade of something which should be a secret and sacred religious service. We cannot conceive what possible good can come of such a public exhibition. We do not believe that a Masonic Lodge has any right to require a Brother to attend the church of a denomination in whose creed he has no belief. We cannot see how the persistence in a practice of this kind can fail to disrupt the Order, and contract the "common platform" upon which the Jew, the Christian, the Pharisee, and the Mohammedan have heretofore met in fraternal communion to the narrow confines of a creed. It strikes us so very queer to find Masons strenuously contending that Masonry is not a religious Order, and at the same time finding them making such desperate efforts to get their Lodges to turn out to church in a body.

If the Masonic Order is to accomplish

anything toward bringing about a realization of its ideal of the brotherhood of man, it must be very careful in no way to emphasise the creedal and denominational differences that in the past have served only to divide and separate good men and true, and keep Brothers apart. On the contrary, it should strive to forget these differences, that lead inevitably to dissension and disaster, and concentrate its attention solely upon the great, essential, simple articles of faith that the Masonic Order has promulgated from time immemorial—faith in God, the hope of immortality, and the love of all ankind. A belief in these will be conceded by every one, and is quite enough. It is when we begin to drift away from these that we are wandering beyond the circumference of the circle of Masonic harmony, and chasing strange gods who will inevitably involve us in religious riots and sectarian scrimmages. It seems to us that the only purpose the Brethren can have in mind in turning out to a church service in a body is to try to make an impression on the profane, to show them that we are not scoffers, atheists, and outcasts, but really so good and pious that we want to go to church in a body. Some of us seem to think that going to church in itself constitutes religion. The Order has no need to resort to this practice in order to defend its reputation in the minds of the profane, no more need to do this now than it has had in the past. It is not called upon to defend itself in this way, or make any public protestation of its religious faith. We had far better obey the injunction of the Master and retire into our closet to pray, rather than, like the Pharisee of old, perform our devotions to be seen of men. Our religious faith is too sacred a matter to be made the subject of a public exhibition.

The religion of Masonry is not so poor

a proposition that we need go elsewhere for the soul's "daily bread." If its light has illumined our inward souls we have no need to bolster up our faith in it by seeking public approval. Whatever our private individual beliefs may be, we Masons, as a body, admit and acknowledge allegiance to no church or religious sect. Nor will we concede that any church has a religion so superior to ours that we are not quite good, quite righteous, or quite sure of reward hereafter, unless we attend its services. When all is said and done, it is by our lives and not by our public professions that we shall be judged.—London Freemason.

MASONS VERSUS MEMBERS

We frequently hear a brother boasting of the large membership of his lodge. There is one question of more vital interest than the large number of members, and that is the number of working interested Masons there is in a lodge. The lodge may have five hundred members and yet not have as many wide-awake appreciative Masons as a lodge of only fifty. What our lodges need in these days is earnest, enthusiastic members, not large memberships.—Exchange.

The principles of Masonry must be firmly rooted in the heart of every member before he may pretend to expound them, just as the tree must be firmly rooted in the soil before it can bear flowers and fruit or withstand the storms of time. To every Craftsman the storms must come that bend and twist his soul, but withstanding these tempests of passion and prejudice strengthen him for still further trials, and it is only by being firmly rooted in the principles of the Craft that he is enabled to remain a creditable and useful member of it.—Exchange.

WITH OUR EXCHANGES

If Craft journalism has to take a place in the world of literature equivalent to the place which Freemasonry occupies in the Social Order, it must be of the highest intellectual character which the members of the Craft are able to exemplify. But, sad to say, as soon as this is attempted in a modified degree ignorant criticism interieres. The criticism of an intelligent thinker is healthy, but that which is born of ignorance, and seeks to drag all things down to its own level, is painful. The true journalistic accomplishment is to gether together that material which, personified, represents a band of leaders in thought and action, and thereby keep ahead of the constant dead-level, and lead to higher concepts; but a false journalism has vitiated the public taste for literature. Instead of the healthy literary food which is ideal journalism, and which builds up, the demand is for wamby-ramby stuff which is forgotten as soon as read, and therefore accomplishes no constructive reality. A correspondent in the north, writing on this topic, says: "Most people seem to me to hate the trouble of thinking; indeed, very few of them know how to think, and don't want to know. They allow the papers to do their thinking, as well as dictating to them what they shall eat, what they shall drink, and with what they shall be clothed."

Shall we dare to say that this is, in a very extensive way, true in Freemasonry? How many there are who accept the dictates of ritualism as the end of all constructive thought, and then rush blindly through it all with thoughts of what they shall eat and what they shall drink, and strive to attain the highest fashion in Masonic clothing merely for the sake of the glamor thrown around by it! We shall not say it aloud, but just suggest that there are a few who will find there is some truth in it all.—London—"Freemason."

The following is sent us from far off India, that land of dreams and uncertain realities. Whether this is a dream of Dr. J. F. New, the author of the "Newlife Science," as it is called, is for our readers to judge. We hope for its reality, but we do not expect to be here at the awakening.

"Man must first discover his immortality, covering Spirit, Soul and Body. The belief in the immortality of the soul only, amounts to but very little as it is always accompanied with more or less doubt and anxiety.

2. Man must realize his oneness with God, and count not time by days nor years—that we have perpetual life and the consciousness of it here and now.

3. Always wear white day and night. White attracts life. Black invites death. This is one reason why the average age of women is longer than men. White is a prime principle of life—black is just the opposite.

4. Keep the face shaved clean as when you were born. Beard or mustache is the first sign of age and must be avoided as you would the fangs of a rattlesnake. This is another reason why women live longer than men.

5. Breathe God's pure air day and night. This is your rightful heritage. Think not of grief sorrow pain nor death and nothing that maketh a lie. Eat good food pure drink and keep correct habits.

6. Eat to live rather than live to eat. Live principally upon vegetables. Eschew all meats and stimulants as you would poison and be temperate in all things in mind spirit soul and body.

7. Never let what is commonly called medicine pass your lips. The "Newlife Medicine" has met and will always meet every human ill here and now.

8. Go into the silence daily for the development and realization of "The Newlife Science" in you. Practice this law daily for eight hours sleep eight hours and work eight hours and remem-

ber to love. Always love. It is the greatest thing in all the universe consisting of 250 million revolving worlds, none of which have varied a second in a thousand years.

9. After breakfast work a while, after dinner rest a while, after supper walk a mile, after walking bathe a while, after bathing sleep a while, after sleeping a while, praise God a while. "Be still and Know that I am God."

10. Retire from business when your mission is finished, but remember that no man's mission is finished on earth until he is able to overcome death, hell and the grave no matter whether you have lived ten or 1000 years. "The last enemy to be destroyed is death."

The toad is not immortal yet it easily lives a thousand years in perfect health without a dose or drug. The oak tree makes little claim to life itself yet it lives and thrives and puts forth its buds, and blooms for 5000 years without an effort.

The complete man body and soul is immortal and the death of either is a stupid blunder and not a necessity of our lives. Jesus overcame "all manner of disease," death hell and the grave and He says, "the works that I do shall ye do also," and to be sure that there might not be any misinterpretation of His words He again said, "and greater things shall ye do because I go to the Father to intercede for you."

The world is awakening very rapidly to the great truth that man was not created to be diseased and die, but to be filled with health and life, and millions are now seeing. The Newlife truth, and during the next few years there will be a great awakening throughout the entire world. I am sure that long before this century closes, that, as I have often said to multitudes, the word sin, disease and death will be unknown and will not be found in the dictionaries of

the future, because they will have become obsolete.

The Newlife Science stands for the complete redemption of all mankind from sin, sickness, disease and death, in perfect health and perpetual youth which the science of Newology which demonstrates as eternal youth health and beauty and guarantees physical immortality to every child born into the world:

"O Paradise, O Paradise!

Who doth not crave for rest,

Who would seek the happy land

Where they that love are blest?

Where loyal hearts and true

Stand ever in the light,

All rapture through and through,

In God's most holy light."

Pin Masons and Freemasons. To which class do you belong? The Pin Mason takes all the obligations of the various orders, and then quickly forgets them, but never forgets to loudly proclaim himself a high-degree Mason. The true Freemason is the man who values his membership in the order, always remembers his obligations, works diligently in his Blue Lodge, Chapter, Council, Commandery Consistory and Shrine—Missouri Freemason.

Many reminiscences were indulged in by the older members of the Lodge (at Cape Cod) one of which was the story of a Secretary who many years ago filled that position and must have had decided views as to living up to the "ancient landmarks." The story goes that in his records of each communication there invariably appeared an item of expense for two quarts of rum, until finally, when a temperance movement spread over the Eastern States, in the spirit of the times the Lodge voted not to have rum at its meetings. The Secretary resigned, his reason being that the action of the Lodge in regard to rum was a violation of an ancient landmark.—Exchange

HIM FROM OTHER QUARRIES

one, or Two Hiram.—There are several important questions which appear to occur with regard to Hiram and his work, and when we read the accounts given in the Kings and the Chronicles there seems great reason to think there were two Hiram. Let us turn to II. Chronicles, 11, 13. The King of Tyre says, "And now I have sent a cunning man"—verse (14) "The Son of a woman of the daughters of Dan." However, in I. Kings, vii, 13, we read "And King Solomon sent and fetched Hiram out of Tyre," (14) "He was a widow's son of the tribe of Naphtali." Again, in II. Chronicles, iv., 16 we read "The pots . . . did Hiram his father make to King Solomon." Here we have considerable ground for thinking that these were two men.

We know as a fact that one Hiram lost his life before the temple of Solomon was completed, and yet we read, II. Chronicles, iv., 11, "And Hiram finished the work."

MASONIC ANNIVERSARY

The immense family of Grand Lodges which cover the globe at the present time will be soon turning its eyes towards England in anticipation of important events. The year 1717 so well known to Masonic historians can not be passed over in silence by the Freemasons of all countries. Hitherto it has been spoken of vaguely, but we shall soon have to think seriously of the meeting of all the Masonic bodies around the Grand Mother Lodge of London. There will be fatted calves for all the radical sons, and largeness of heart will suffice to embrace each group of our large family and to assure it a place of welcome. The initiative in convening this grand Masonic meeting must come from the Grand Lodge of England,

but in the meantime, we can begin by a preparation of the minds of all Masons for it.—London Freemason.

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A worshipful master, in connection with the charge to the newly raised brother, should impress on his mind the necessity of continued search after light, not only in the prescribed lectures, but in the everyday happenings of current masonry in his own and foreign jurisdictions, as well as in the history and philosophy of our ancient order. In this way his interest in freemasonry will be kept alive much longer than by any other possible means. There is no way to attain this desirable end more effectively than by reading current masonic literature—papers and magazines—to one or more, every master mason in the land should be a subscriber.

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AN IMPORTANT DISCOVERY

During a search in the vaults of the town hall, at Duns, Scotland, for curios and antiques for the forthcoming Scottish National Exhibition, several boxes were discovered thick with the dust of years. On being opened they were found to contain masonic aprons, batons, and cones belonging to the ancient Masonic Lodg Duns, No. 23, which was instituted 150 years ago. This lodge, after flourishing for some time, fell into decay, and it has always been a matter of wonder in local masonic circles where the property of the lodge had disappeared. Apparently it had been stored in the town hall for safety, and its whereabouts not communicated to succeeding generations. There were also found three boxes containing wands belonging to the Royal Arch Chapter, which was opened in 1802, but which also slumbered for many years until growing Freemasonry had the chapter reopened a few months ago.—London Freemason.

MASONIC APPLAUSE

As to correct form of applause in a Masonic lodge, replying to a correspondent, we would say nothing of a definite character has been satisfactorily settled. In the Grand Lodge of England the form of Masonic applause, we understand, is by striking the knee once with the hand, or, more usually, by a single clap. According to our English brethren continued applause is quite out of order. Many of the English subordinate lodges adopt the Grand Lodge form.

In the Grand Lodge of Ireland the brethren clap their hands as in Canada, and there is no restriction as to the number of times. The same applies to the subordinate lodges in that country. The method adopted in the Scottish lodges is precisely the same as that for the English lodges. In the United States a similar form prevails to that followed in our Canadian lodges.—Masonic Sun.

GRAND MASTER MELISH

Precept and Practice in the American
York Rite

We all have heard and remember more or less of the Ritual as we heard it when we first saw Light in the Lodge, and we all have an idea, more or less hazy as to what a Grand Master of Masons ought to be, and among other things that he should not be, is one who would grind down the faces of the poor. There is one of our York Rite Brethren who holds a position of preeminent importance among them, a Grand Master of a State, and Grand Master of the Knights Templar in the U. S. A. a prominent representative of those who were in ancient times termed "The poor fellow soldiers of Jesus Christ" whose Grand Master wore a chain of Steel, whose motto was "Iron not gold our riches," we refer to Colonel Melish and if the

subjoined extract from the "Equal Reason" be correct Bro. Melish's preaching and Practice don't agree very well together.

"The press announces that Colonel Melish recently carried to the Duke of Connaught, in Edinburgh, a personal message from President Taft. Colonel Melish is one of the largest contractors of prison labor in America, contracting from the State Prison of New Jersey, the Maryland Penitentiary, the Ohio Reformatory, and the workhouses at Columbus, Cincinnati, Dayton and Zanesville. He pays about thirty-five cents a day for convict labor and gets factor buildings free. Thus the States help him squeeze the prisoners and their families and with the money so heartlessly squeezed he makes himself solid with Presidents and Royalty."

FAVORS RECEIVED

We beg to acknowledge the receipt of "Massoneria Italiana e Tradizione Iniziatica" a history of Italian Masonry written by our esteemed and learned Bro. Eduardo Frosini Grand Master of the Italian Grand Orient at Firenze Italy we recommend the work to our Italian BB, especially as something that they should all have.

We welcome to our exchange list the "Boletín Oficial de la Gran Loggia Simbólica Regional Catalano-Balear, de la oficial organ of that Grand Lodge.

Also the "Mensagem" the official organ of the Grand Orient do Rio Grande do Sul of Porto Alegre, Brazil.

The "Era Nuova" is the Organ of that branch of Italian Masonry headed by Bro. Saverio Fera which split from the Roman concern some six years ago. It is published at Firenze, Italy.

"Il Diritto Umano" is as usual we got up and interesting, and while catering particularly to the members of the Co-Masonic body, any Mason will be well repaid by reading it.

The "Friendship Bulletin" is one of the magazines published by individual Lodges and particularly devoted to its interests. It is published by Friendship Lodge (York Rite) No. 417 on the roll of the G. L. of Mich. Though professing only to be the Organ of an individual Lodge the Bulletin contains more of interest to the general reader than many magazines claiming to represent the Craft at large, the fact that Bro. Pitts is an occasional contributor to its columns is enough to vouch for its quality.

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Los Angeles, Cal.
September 11, 1911.

Bro. M. W. Supreme Master
J. McE. Thomson
Centre Ave.
Salt Lake City

Dear Sir and very Dear M. W.
Supreme Master:—

At our regular meeting, Thursday evening, September 7, Walhalla Lodge No. 19 A. & A. S. R. Symbolic of the M. F. was presented its charter by Lodge Deputy Dr. Dunton, who also installed its officers.

We desire to express our heartfelt thanks to the Supreme Lodge for granting us this charter, and to assure you that we shall ever strive to be a worthy upholder of our grand order.

The following were elected officers of Walhalla Lodge No. 19:

R. W. Master: Franz Joseph Blust.
W. Sub. Master: Valentin Buchner.
W. Dep. Master: Louis Piening.
W. Sen. Warden: August Hohiesel.
W. Jun. Warden: Franz Josef Dutzler.
Treasurer: Adolph August Nabel.
Secretary: Waldemar August Elsholz.
Sen. Deacon: Carl Frey.
Jun. Deacon: Amos Peter Johannsen.
Usher: Hugo Fischer.
Marshal: Gustav Adolph Andreas Na-

Sen. Steward: Charles Fremdling.

Jun. Steward: Joseph Moritz.

Honor Guard: Heinrich Kunst.

Tiler: Adolph Weyrich.

Lodge Deputy: E. Joseph Blust.

We have this day also requested the Grand Lodge of California to receive us into its jurisdiction.

May we ask you kindly to send us a copy of the Constitutions of the A. M. F.

Yours most fraternally

Lodge Walhalla No. 19.

WALDEMAR ELSHOLZ

Secretary.

FRANZ JOSEPH BLUST

Master.

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OBSERVATIONS

Of A York Rite Mason On Becoming Acquainted With A Member Of The Scottish Rite.

And so you're a Mason, aye, sir? "Tried and found true," you say?

Well, let me look at your due-card. And where did you enter, pray?

Oh, so you joined in London, eh? Well, I belong in the West.—

I'm an—an American Mason; and we don't give a whoop for the rest!

That is, we don't really condemn 'em, —we hold 'em apart, you see.

For we've formed what we call the "York Rite" Money-op-o-lee!

Our authority? Eh? Well, really, each state is a power in itself, And all of the other states, sir, are practically "up on the shelf."

Each state is supreme and sovereign; we "go it alone," and so

Our work is a little different,—of a kind that the rest won't know.

No, of course, sir, a "Brother" from Boston couldn't "work" right into our hall

If we wanted to try him closely, but a stranger is scared to call!

You see, in the "York Rite System," a Brother should never roam,

For he's only a full-fledged Mason so long as he stays at home.

We've got at least two "jurisdictions"—in some other regions, too,
A half-dozen "rites," or systems, though one really ought to do.

We "yorkers" object to the old style.
The way the Temple was built
Was a little old-fashioned, they tell me,
and resulted, it seems, in a 'tilt.'

The Solomon methods, I guess, sir, were a trifle too quaint and old,
So the Masonry of our Fathers was changed to our whims, I'm told.

It wouldn't do to continue the kind that for Hundreds of Years
Has prevailed in Scotland and elsewhere,
so we got out our pen and shears

And changed it, re-wrote it and 'fixed' it. And now we've got something fine—

An up-to-the-minute Tuxedo brand—to good for the common swine!

Authority? Didn't I tell you each state is a sovereign power?

We haven't a Supreme Lodge, sir.
That's why so many 'get sour,'

And that's why we're split and divided;
but a Supreme Lodge, you see,
Would make every lodge just the same,
sir, and they'd soon have to all agree.

You say we're not bound to Europe?
Well, I'll admit you're right.

The Temple Masonic was founded by Solomon's ancient light,

And that Temple was built in Europe,
and there it is standing, still,
Greater than Rome at its greatest, as firm and as old as the hill;

And there, in old Europe, dear Brother, the Masons of ages past
Built the greatest of structures, and for centuries still it will last;

And so, in this New World region, we ought to have some real link—

To connect with the Mother of Masons,
some tie that would make us that.

That would hold us together as brothers, so that anywhere in the world
A Mason would still be a Mason, where ever the Signs unfurled.

Our hands should perchance be united,
clear over the surging seas,
But there isn't a single tie, sir, so of course we do as we please!

We ignore the Mother of Masons; we exist without ethical right;
We flourish without authority; we thrive by the power of might!

We build, as it were, without charter; we hew to our own design,
For we never received a charter, and we haven't a scratch or a line

To show that we're really Masons; but but what do we care for that?

We've built up a new-fangled kind, sir; so just wipe your feet on the mat.

And if you have paid up your dues, sir, and can show us your quarterly card,
We'll ask but a few plain questions, and hurry you past the guard;

We don't really pay much attention to the "tests" and all of that stuff,
But merely ask for the due-card, and generally find it enough;

It's only the dues that count, sir, and these are kept up-to-date.
You won't have a bit of trouble in passing the Outer Gate;

And then—you'll enjoy the "business," for in any lodge you attend,
If it's here in the York Rite regions, you will find, I am sure, my friend,

That the work is considerably different, from the work in the neighboring town

And it really will keep you guessing to note how we change around!

T. S. SUTTON
P. M. St. John Lodge No. 8.

THE UNIVERSAL FREE MASON

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No. 7

SOME IMPORTANT ENQUIRIES AND REPLIES THERETO.

concluded from the December number.

Taking up the thread of history, in 1860, and following the fortunes of the Gourgas-Raymond body, we can better describe the conditions by reciting the following letter written by K. H. Van Selselaer, to Albert Pike.

Cambridge, Ohio, January 31, 1860.
Albert Pike, Esq.

Dear Sir and Very Ill Bro.: The difficulties and troubles Bro Yates and myself, and a few others, have had to contend with, under the administration of our venerable Past Grand Commanders, Gourgas and Raymond, have been great. Bro Gourgas has become aged and almost disgusted with the world, caused by the Anti-Masonic excitement, and the treachery of those he deemed friends and brothers, and by the continued efforts of the **Cerneau party in New York**. Feeling as if all were unworthy, he did all in his power to cripple us, and retard the progress of the Rite. The continual crumbling of Bro Raymond and our Boston friends, at the doings of Bro Gourgas, and the promise, if they had the power, everything should be done for the welfare and spread of the Rite, induced us to effect a change in the government of the Council. Bros Christie Yates, and self, resigned our official stations as officers of the Sup Council, re-

taining our seats as members thereof. Our action caused also Bro Gourgas to resign, and the post fell to Bro Raymond. The change has been from bad to almost total ruin. Bro Raymond has, and would continue to enjoy, the honors, but has ever been unwilling, or unable, to fulfill the many duties of his high station. If decrees or resolutions have been passed by the Council, they have not been carried into effect. The reason for his not doing so, has been sickness, or want of time to attend to the duty. The Bodies of the Rite have, year after year, prayed the Supreme Council for some Rules and Regulations for their government. The matter has been delayed to, **"give Bro Raymond time to examine the old Constitutions."** Finding revolution would be the result of further delay, he requested me to prepare a full Code of Laws for the **"Government of the Supreme Council and for the Bodies under it,"** and report at the May meeting of 1860.

I consulted the old members of the Council, and of the Order, and Bro Moore (one of the committee), and submitted the matter to Bro Raymond at that meeting. He then informed me he was not ready to report, as he wished to examine the old Constitutions, and claiming the right as Chairman to withhold the Report. Bro Moore and self being a majority of the Committee, determined to make the report; to prevent our doing so, the M. P. Grand Commander would

not open the Council.

Previous to the removal of the Council to Boston, they passed an order for the organization of a Sov. Cons. of Sub P. of the R. S. Bro Raymond, upon taking his seat as M. P. Sov. Gr. Com., would not permit its organization. In place of it, he resolved the Sup Council into a Sov Consistory, and invited the Bodies of the Jurisdiction to send three delegates to it, the M. P. Gr Comm., and officers of the Sup. Council, **presiding thereat**. In that irregular and unconstitutional body, without form, Rules or Regulations, we transacted our business and conferred degrees etc. In May 1860, our Princes of the R. S. were in open **revolt**, and ready for rebellion, unless something was done for them. A majority of the Sup Council took the matter in hand, and carried a resolution for the immediate organization of a Sov. Cons. of Sub. Pr. of the R. S., with power to elect its own officers. The Princes present gladly accepted the order, and organized as such by electing E. C. Carson, of Cincinnati, as President. The Sup. Council were called upon to approve of the doings of the Sov. Consistory, which was necessary to make the work valid. Bro Raymond refused to take action in the matter, by it killing the organization of the Consistory. That Sov. Consistory had no power given to it that would in any way interfere with the Supreme Council. Bro Raymond claims to act, ad walk, i all nease, by the old Constitutions, which he says, gives him **absolute** power to rule—that he (not the Sup. Council) represents Frederick of Prussia, with Sovereign power, to **make**, or **unmake**, or elevate those he may want, to the high grades of 32nd and 33rd degrees, without any action of the Sup. Council, with power to open and close the Council at pleasure; cut off the members of the Supreme Council, if he deems it advisable so to do; remove its officers and fill their places.

Yours very truly and fraternally.

K. H. VAN RENSSELAER.

This letter gives a fuller view of the

causes of the dissension in the George Council than anything the historian can give relating to it.

Nov. 21st, 1861, charges were presented by Ill: John A. Foster, against Ill: K. H. Van Rensselaer and Ill: Charles W. Moore; and the M. P. Sov. Grand Commander was requested to assign the time and place for action thereon, and to cause the parties to be duly notified.

Notice was sent to the parties, and January 22nd, 1862, named as the time and the Winthrop House, in the City of Boston as the place for the investigation of the charges.

At the aforesaid time and place, it was **"Resolved and Decreed**, That said K. H. Rensselaer be and he is hereby expelled from all the rights and privileges of the V and A Rite."

Also, at the said time and place, it was **"Resolved and Decreed**, that said Charles W. Moore be, and he is hereby expelled from all the rights and privileges of the Ancient and Accepted Rite."

In the promulgation of this order of expulsion, the following language is used: "All sister Supreme Grand Councils and, and all Masons and Masonic Bodies owing allegiance to this Supreme Grand Council are strictly enjoined, to hold no intercourse or communication in the Ancient and Accepted Rite with either of said expelled persons, or with the said spurious and clandestine Body which they have assisted to establish."

K. H. Van Rensselaer, and Charles W. Moore, now commenced to look around for a new world to conquer, and for this purpose, they induced the following Brethren of the Raymond Body, to join them: Charles R. Starkweather of Chicago, Ill; John Christie of Portsmouth, N. H.; and Albert Case of Boston. These persons, were accordingly, on the 3rd day of July, 1862, ordered to appear and answer charges preferred against them, and on making default, they were expelled from all the rights and privileges of the Ancient and Accepted Rite.

These and others soon got together

and organized another Council, which was to be known as the "Rensselaer Body," but as we have no desire to follow its fortunes, we shall only briefly refer to it by that name in this narrative.

The Cerneau-Hayes Grand Council, holding at New York, was approached by the Raymond Body holding at Boston, and the result of the negotiations was made known by the publication of the following:

ARTICLES OF CONSOLIDATION."

Adopted and consummated by and between the Supreme Grand Council 33rd and last degree for the Northern Jurisdiction of the United States, sitting at Boston, of the one part, and the Supreme Grand Council, 33rd and last degree Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies, sitting in New York, of the other part.

Whereas: the said parties, in their individual and sovereign capacity, being mutually desirous of advancing the interests of masonry within the jurisdiction, and wishing to consolidate the authorities therein under one governing head, have clothed their Representatives with full and perfect power to that end, and, in the name of said parties, have agreed, consented, provided and ordained and do by these presents agree, consent, provide and ordain, as follows:

1. The said Supreme Councils are by virtue hereof consolidated, under the name of the, "Supreme Grand Council, 33rd and last degree of the Ancient and Accepted Scottish Rite for the United States of America, their Territories and Dependencies," sitting at New York.

2. All Sovereign Grand Inspectors General heretofore created by either of the parties hereto, shall be recognized upon taking the oath of fealty to the Supreme Council for the United States of America.

3. All Subordinate Bodies, hailing under either of the parties hereto, are to be duly acknowledged and recognized, upon taking the oath of fealty to the said Supreme Council for the United States of America, etc.; and new warrants may

be granted, or the existing ones properly endorsed, as the said Bodies respectively may elect.

4. All properties of whatever name, kind, and description, belonging to the parties hereto, or either of them, are hereby declared to be vested in the said Supreme Council for the United States of America, etc.; and will be delivered accordingly to the Grand Secretary General thereof.

5. Until otherwise ordered, the Constitutions and General Regulations of the second party hereto, are hereby adopted and declared in full force for the government of the consolidated body herein provided for.

6. The number of Active Members of said Council is hereby increased to seventeen (creating eight new offices), and the officers of the said consolidated Council, *ad vitam*, shall be as follows: Sov. Gr. Commander, Edmund B. Hayes, Sov. Asst. Gr. Comr., Edw. A. Raymond.

Done at the city of Boston, this 7th day of February, A. D. 1863.

Signed: Edward A. Raymond, et al.

We will now see what the historian Folger says of this Combination:

"In this Union of the Hayes and Raymond bodies there is presented a most marvellous spectacle. On the one hand was the Hayes Council, assuming to be the successor of Joseph Cerneau, who established it in 1807, ignoring the Secret Constitutions of Frederick, said to have been made by him in 1786, declaring itself to be governed by the Constitutions of 1762, and the General Laws, Rules, and Regulations of the Masonic Order—its officers elective—its ruling body strictly representative—the powers of its officers delegated, and limited, and all its actions governed by a majority. As such it had friendly relations, and Representatives in the Grand Orient of France—the Sup. Council of France—the Supreme Council of Belgium—the Sup. Council of Brazil, and the Sup. Council of New Granada. As long as it maintained its ground, in the face of the opposition which was raised against it, the

position of the Cerneau-Hayes Council was good, and growing more popular every year.

On the other hand, was the Raymond body, which was established by Gourgas as a body in 1848, had its East in New York City for two or three years, and then removed to Boston, Mass., about 1851. In this body Mr. Raymond became Sov. Grand Commander, as successor of Giles Fondg Yates, who resigned in his favor. Mr. Raymond was a very strong and decided believer in the doctrine of the Secret Constitutions of Frederick, and during his Presidency, endeavored to carry them out to the letter. All the members that he received were, at first, entirely of the same opinion as himself, and their secret, as well as their open denunciations of their opponents, were, "neither few nor small." The Laws, Doctrines and Usages of this body were diametrically opposed to those of the Cerneau-Hayes Council. Mr. Raymond declared himself to be the Sov. Grand Commander for Life—that the Office was not Elective—that all the officers of his Council could only be appointed by him—that he had the power or prerogative of opening or closing the Council at his pleasure—of making Sov. Grand Inspectors General without any one's consent, and a variety of things equally opposed to the Hayes doctrines. Nevertheless, these two bodies united, or amalgamated, or came together. After all that had passed between them, was it not a marvellous sight?"

"As the Civil War had not come to an end, at the time of the union of the two bodies, very little could be done in the way of seeking Recognition from the Southern Supreme Council. Before this amalgamation, the Raymond and the Van Rensselaer Councils had made earnest efforts for Recognition by the Supreme Council for the Southern Masonic Jurisdiction—many letters had been written to Ill. Bro. Pike upon the subject, by members of both Councils—the printed proceedings had been issued on both

sides, and Ill. Bro. Pike became well informed upon the subject. In his address as Sov. Grand Commander, before the Supreme Council over which he presided in 1861, he stated the case to the Council, at the same time informing them that they would, in all probability, be called upon to decide which of the two Councils they would recognize—that in order to assist them in forming a correct opinion, he had made a laborious investigation of the whole matter, and therewith laid it before the body—that his conclusion was, that although Ill. Bro. Raymond was truly the M. P. Sov. Grand Commander by succession, yet both bodies were irregular according to the Secret Constitution of 1786, not having a quorum according to that instrument and therefore all their proceedings were null and void; that in their existing condition neither of the bodies could be acknowledged by the Supreme Council of the Southern Jurisdiction. The members of the Sup. Council appear to have come to the same conclusion, and their decision was made known. Being disappointed in this movement they resorted to the step, above explained, viz: Union with the Cerneau-Hayes Council, which was already recognized by several Supreme Councils, hoping that this would add to their claim for recognition from the Southern Masonic Jurisdiction.

The war not being over, and the Ill. of the Southern Jurisdiction being in a scattered condition, nothing was done until 1864, when efforts were again made and overtures renewed, for the purpose of gaining the required recognition of the Southern Jurisdiction.

Ill. Bro. Pike, in his address delivered to his Council in 1865, and 1866 reviewed the situation, and presented his views on the subject. This was done in an extensive resolution, and a special committee appointed to investigate and report. This report was unfavorable, and then as a seemingly last resort, the committee, of the United Councils, appointed for that purpose, made a personal visit

so Ill. Bro. Pike, and were graciously received by him. In this interview, Bro. Pike stated: "that he could not recognize the Supreme Council of the Northern Jurisdiction as at present constituted. It was not deemed regular before the Union, and now, that the Union had taken place, it was far more objectionable than before, as the Cerneau Council, with which it had united, was Spurious, Illegal, Illegitimate, and as such, never could be recognized." Finding that there was no hope of obtaining the desired object, the whole character of the interview was changed from kind words to pointed remarks, and it was intimated by the Committee, that, **it was in their power, to overspread the whole United States with their subordinate bodies—that they had the men, the money and the power on their side, and were prepared, if not recognized, to do so.**

This put a different phase on the whole matter, and Ill. Bro. Pike, at once saw the necessity of changing his method of procedure. He proposed that the existing Northern Sup. Council should be dissolved, and that they should get a Raymond man for Grand Commander, who should form a new and regular Council. If they should do this the Northern Sup. Council, would be immediately acknowledged. The Committee then left for New York to report progress.

The result of this proposition, which was immediately acted upon by the Sup. Grand Council, of the Northern Jurisdiction, was that said Council was at once dissolved by unanimous consent, and the Sov. Grand Commander, Simon W. Robinson, as successor to the late Edward A. Raymond, formed a new Council, and subsequently, at a meeting of this new Sup. Grand Council, at Nassau Hall, Boston, December 13, 1866, announced that consequent upon the death of Ill. Edward A. Raymond, late Sov. Grand Commander, he had succeeded to the Sov. Grand Commandership of the Sup. Grand Council of Sov. Grand Ins.

Gen. of the 33rd and last degree of the Ancient and Accepted Scottish Rite of Freemasonry for the Northern Jurisdiction of the United States of America, and in the exercise of the Rights, Privileges, and Functions of said office. He had notified and summoned the following Ill. Brethren viz: Charles W. Moore, Albert Case, Charles B. Starkweather, and A. B. Young, to appear before him in Council Chamber, and they having failed or neglected to obey the summons, or to take notice thereof, he declared and proclaimed their seats vacant; (they had been already expelled by his predecessor), and he then proceeded to fill up the vacancies in the Supreme Council, pursuant to the Constitutions of 1786. He then proceeded to form an entire new Council, it being the old Gourgas Council, renewed in the person of Simon W. Robinson, and Peter Lawson. The offices were all filled in due form, and the Sov. Grand Commander, caused it to be proclaimed that the Sup. Grand Council, 33rd and last degree, for the Northern Jurisdiction of the United States of America, was fully organized, and the officers were installed in due form."

This is the second time that the Councils were dissolved, viz: first at the Union of the Raymond and Hayes bodies—1863—and last, in December, 1865, when a new Council was formed by Simon W. Robinson, with the open declaration that it was the "Raymond Council resuscitated, and the Cerneau body was left to itself.

To follow the fortunes of the Cerneau Body, under the conditions that existed at the time the Union was dissolved, would not be responsive to the question that gave rise to this discussion, we will therefore leave it to the more ready pen of its historian, and take up the Van Rensselaer Body, and briefly follow it to its amalgamation with the resuscitated Raymond Council, on May 15, 1867. This Council was formed in a very peculiar and mysterious manner, in 1860, by Rensselaer and his conjutors after

this expulsion by Ill. Bro. Raymond and the concurrence of his Council. On May 21st, 1861, this self constituted Council, deposed from the office of Sov. Grand Commander Edward A. Raymond, and elected to his stead Ill. Bro. Wm. B. Hubbard of Columbus, Ohio, together with Bro. Wm. Parkman as Treasurer General, and Ill. Bro. Winslow Lewis, as Grand Sec. General. This body travelled a very stormy sea during the years intervening between 1861 and 1867, and many and varied were its fortunes, and on May 15th, 1867, active steps were taken to bring about a union with the newly constituted Raymond Council. On that date the following proceedings were had:

"May 15th, 1867. The joint committee of conference of the two Gourgas bodies of the Ancient and Accepted Scottish Rite in the Northern Jurisdiction of the United States of America, recommended the settlement of the differences existing between the two bodies upon the following terms:

1st. There shall be **one** Sup. Council of the A. A. Rite for the Northern Jurisdiction of the United States, to be composed of the United Sup. Council heretofore existing therein, (i. e. the resuscitated Raymond Council and the Van Rensselaer Council,) the one having its Grand East in New York and the other having its Grand East in Boston, whose active members shall be twenty-eight in number from each Council, and no more at the time of union, in order that the United Council shall have fifty-seven Sov. Grand Ins. Gen. which number may be hereafter increased at the pleasure of the Sup. Council.

2nd. All action heretofore taken in expelling members from either Council etc., is hereby revoked.

3rd. All Subordinate bodies to be deemed valid, etc.

At this meeting M. P. K. H. Van Rensselaer resigned his office of Sov. Grand Commander, and Ill. Bro. Josiah H.

Drummond was elected Sov. Grand Commander. After the election of officers, a procession was formed by the members of this Sup. Grand Council, proceeded to the Grand Lodge Hall met there in Convention with the members of the resuscitated Raymond Sup. Grand Council, whose Grand East was in New York, and thereupon all united in organizing what was called the:

SUPREME COUNCIL OF SOV. GRAND INSPECTION, 33rd DEGREE ANCIENT ACCEPTED SCOTTISH RITE FOR THE NORTHERN JURISDICTION, U. S. A. ESTO PERPETUUM DEUS MEUMQUE JUS.—On May 16, 1867, M. P. Sov. Grand Commander, Simon W. Robinson, resigned.

Following this Union, the officers of the United Sup. Grand Council were:

Ill. Bro. Josiah H. Drummond, M. P. Sov. Grand Commander; Ill. Bro. Charles Levi Woodbury, P. Lt. Grand Commander; Ill. Bro. Heman Ely, Grand Treasurer General; Ill. Bro. Daniel Sickles, Grand Secretary General.

In 1870, Josiah H. Drummond was succeeded by Ill. Bro. Henry Palmer as Sov. Grand Commander.

In conclusion, the question naturally presents itself: how was this extraordinary Union brought about? There were many things about it that were, to say the least, mysterious. Who, in the first instance made the bargain! And what was the consideration! These are questions to be answered by those more concerned in its affairs. As we do not feel any interest in its affairs we are content to leave it to its own adherents to solve the many and intricate questions that arise when its origin is brought into question.

We believe we have answered all the questions asked by "Seeker after truth," as fully as our limited space will allow. We will now take up a series of articles, as a supplement to the above, under the caption of "Scotch Freemasonry" as distinguished from Scottish Rite Masonry, as known in the United States of America.

3. In connection with this subject we will introduce the "Higher degrees" known as "Scottish Rite Freemasonry," as practiced in Scotland, under the Scotch system, and not the transplanted system, taken from France to America, and from there to Scotland. We will show just what Scotch Masonry is, and its recognized origin, and continued practice. This will apply as well to Craft Masonry as to the higher grades.

The name "Scottish" as applied to the higher grades in America is a misnomer, and we will explain the reason why.

R. S. SPENCE, 33. 90. 96.

THE NEW ARTICLES AND APPRENTICE CHARGE.

(The New Articles.)

1. No person (of what degree soever) shall be accepted a Freemason unless he shall have a Lodge of five Free Masons at least where of one to be a Master or Warden, of that limit or division, where such Lodge shall be kept, and another of the trade of Freemasonry.

2. That no person shall be accepted a Freemason but such as are of able body honest parentage, good reputation, and observers of the law of the land.

3. That no person hereafter be accepted a Freemason, nor shall be admitted into any Lodge or Assembly until he has brought a certificate of the time of his acceptation from the Lodge by which he was accepted, unto the Master of that limit and division where such Lodge was kept, which said Master shall enroll the same in parchment in a role to be kept for that purpose, to give an account of all such acceptations at every general Assembly.

4. That every person whose name is now a Freemason shall bring to the Master a certificate of the time of his acceptation, and the same may be enrolled in such priority of place of the person shall deserve and to ye end the whole Company of Fellows may the better know each other.

5. That for the future the said Society, Company, and Fraternity, of Freemasons shall be regulated and governed by one Master, and Assembly, and Wardens, as ye said Company shall think fit to choose at every yearly general Assembly.

6. That no person shall be accepted a Freemason, or know the secrets of the said Society, until he has first taken the oath of secrecy hereafter following.—I, A. B. do in the presence of Almighty God and my Fellows and Brethren here present, promise and declare that I will not at any time hereafter, by any act or circumstance whatsoever, directly or indirectly, publish discover, reveal, or make known, any of the secrets, privileges, or councils of the Fraternity or Fellowship of Freemasonry, which at this time, or at any time hereafter, shall be made known unto me. So help me God, and the holy contents of this book.

The Charge Belonging to an Apprentice.

1. You shall truly honor God and His Holy Church, the King, your Master, and Dame, you shall not absent yourself but with the license of both, or one of them, from their service by day or night.

2. You shall not purloin or steal, or be privy, or accessory to the purloining or stealing, to the value of sixpence, from them, or any of them.

3. You shall not commit adultery, or fornication, in the house of your Master with his wife, daughter, or maid.

4. You shall not disclose your Master's or Dame's counsels, or secrets, which they have imparted to you, nor what is to be concealed, spoken, or done within the precincts of their house by them or either of them, or by Freemasons.

5. You shall reverently behave yourself to all Freemasons, not using cards, or dice, or any other unlawful games, Christmas excepted.

6. You shall not haunt, or frequent any taverns, ale houses, or such as go into any of them, except when your Master's business, or Dame's, their, or any

of their affairs, or without their or any of their consent.

8. You shall not commit adultery or fornication in any man's house, where you shall be at table or at work.

9. You shall not marry or contract yourself to any woman, during your Apprenticeship.

10. You shall not steal any man's goods, but especially your said Master's, or any of his Fellow Masons, or suffer any one to steal their goods, but shall hinder it if you can, and if you cannot, then you shall acquaint your said Master, and his Fellows presently.

***Addition to "New Articles," in 1663.**

6th. That no person be accepted a Free Mason, except he be one and twenty years old or more.

"It is probable that the rule which enacts that no one shall be a Freemason, unless of full age, means no more than this that an Apprentice could not be received a Freemason until out of his time, it is the view which both English and foreign Guilds take of an Apprentice."—John Yarker.

R. S. SPENCE.

MASONIC TEMPLARS LITIGATING

The record was closed in an action by the Grand Encampment of the Temple and Malta in Scotland against the Grand Priory of the Religious and Military Order of the Temple and Malta in Scotland, in which declarator is asked that a resolution passed at a meeting of the Grand Encampment held in Glasgow in February, 1900, approving of the amalgamation of the Grand Encampment and the Great Priory was moved and carried in breach of the constitution of the Grand Encampment; that the Grand Encampment has never validly executed the agreement of amalgamation, and that the pretended execution of the agreement at a joint meeting of the Grand Encampment and the Great Priory at Edinburgh in April, 1900, was null and void. Declarator is also asked that the pursuers

still exist as a separate society, and that the Great Priory has no right in any part of their funds. The pursuers ask that the defenders should be ordained to deliver the archives and insignia of the Grand Encampment in their possession, to give an accounting of the funds belonging to the Grand Encampment, and to pay £200 or such sum as shall appear to be due. Interdict is sought against the Great Priory interfering with Encampments which have not consented to the amalgamation.

The pursuers are (1) the Grand Encampment and three of the office-bearers, as representing it, (2) a number of individual members of it, (3) Ayr Encampment of Knight Templars No. 3 and a number of the office-bearers, (4) a number of individual members of the Ayr Encampment, (5) the Loudoun Encampment No. 6 and office-bearers, (6) a number of individual members of the Loudoun Encampment, and (7) an individual member of Moira Union Encampment No. 2, Kilmarnock. The Grand Encampment and the other Encampments, of which there are a considerable number besides those pursuing, are Masonic bodies carrying on Templar Masonry in Scotland, and are voluntary association. The Encampments are independent societies, and the Grand Encampment regulates certain matters of common interest. While formerly holding charters and working under the Early Grand Encampment of High Knights Templars of Ireland—a body of great antiquity—the Scottish Encampments in 1822 organised a Grand Encampment to which the Early Grand Encampment transferred its whole power and authority as regarded the Scottish Encampments. They state that the Great Priory is a body which now claims to carry on Templar Masonry in Scotland but it has not an unbroken and legitimate connection with the Templar Masonry of the eighteenth century, and within recent times, it was not a Masonic body.

For some years past there has been a

party both among the members of the Grand Encampment and of the Great Priory in favour of amalgamating the two bodies, and negotiations have taken place. In 1908 the Grand Master's Council of the Grand Encampment opened negotiations with the Great Priory for the purpose of effecting an amalgamation. These negotiations were not authorized by the Grand Encampment or by any of the subordinate Encampments, and during the course of the negotiations they were not informed of the progress that was being made nor of the terms upon which it was proposed to amalgamate. At a quarterly assembly of the Grand Encampment held in Glasgow on February 20, 1909, an agreement of amalgamation was approved. The agreement was signed by commissioners representing the Grand Encampment and by representatives of the Great Priory at a joint meeting held in Edinburgh on April 3, 1909. The pursuers say that the motion approving of the agreement was made in breach of the constitution and contrary to the general statutes and ordinances of the Grand Encampments, and in particular of rule 28, which is—"No motion for altering or abrogating an existing law, or for enacting a new one, or for disposing of any of the property or funds of Grand Encampment, except for charitable purposes shall be made except at a quarterly meeting; and such motion shall not be discussed until the succeeding regular meeting." It is further said that the motion was incompetent, because the views upon it of the subordinate Encampments had not been obtained. It was not within the power of the Grand Encampment to enter into the amalgamation without the consent of the subordinate Encampments. The pursuers aver that the opposition to the amalgamation was so strong in the subordinate Encampments that it would have been impossible to bring it about had the proceedings been carried through regularly and in accordance with the rules and constitution. Irrespective of the procedure adopted the agreement

was, the pursuers say, ultra vires of the Grand Encampment and the subordinate Encampments in respect that it attempted to bring about their own extinction and the loss of their identity in a body which cannot claim an unbroken and legitimate descent from any Templar body whose history goes further back than the beginning of the nineteenth century, and cannot trace its descent further back than 1856 except through a calling itself the Grand Priory, founded body calling itself the Grand Priory founded in 1843, of which non-Masons could and did become members.

The defenders plead that the pursuers not having, either as associations or as individuals, title to sue the action should be dismissed; that the pursuers' averments are irrelevant; that all parties are not called; that the amalgamation was competently, regularly, and effectually resolved upon, and carried through according to law; and that the amalgamation being valid and binding on all encampments in connection with the Grand Encampment as at the date of the amalgamation, and no other bodies having any right to challenge the same the pursuers were not entitled to decree that the encampments named were not bound by the amalgamation. They deny that the Grand Encampment or any bodies or individuals entitled to represent it are pursuers in this action. They deny the pursuers other averments, and in a statement of facts they explain that the Great Priory represents Masonic Templar bodies which existed in Scotland prior to 1811, and ultimately in 1907 adopted its present designation. Early in the present century a movement developed for the amalgamation of all the Masonic bodies associated under these two governing bodies under one supreme central authority which would unite and absorb both. Negotiations were carried on for some years and the proposals were fully considered by both organizations and the subordinate Preceptories and Encampments. The agreement in question was arrived at and executed in

strict conformity with the constitutions of and is binding upon both the uniting organizations and their subordinate bodies. The Moira Union Encampment was a party to it, and was represented at the meeting at which the agreement was signed and it is said that none of the bodies claiming to pursue the action has any right or title to the designations claimed by them.

The pursuers deny these statements in so far as not in accordance with their averments.

The case was sent to the procedure roll.

Counsel for Pursuers—Mr. J. M. Hunter. Agents—Cuthbert and Marchbank, S.S.C.

Counsel for Defenders—Mr. Christie. Agents—Melville and Lindesay, W.S.—The Glasgow Herald.

JACK JOHNSON AS A FREE-MASON

INQUIRY TO BE HELD.

Evening Times, Friday November 3.

There was submitted at the quarterly communication to the Grand Lodge of Scotland held in Edinburgh yesterday a report of the proceedings at a meeting of the Grand Committee, when a letter was read calling attention to the circumstances attending the nomination and initiation of Jack Johnson, the coloured heavy-weight pugilist, by Lodge Forfar and Kincardine (No. 225).

The resolution of the committee, it was stated was that the Grand Secretary be instructed to request the Provincial Grand Lodge of Forfarshire

To enquire into the circumstances of the nomination and initiation,

How the meeting of the Lodge was held.

What notice was given.

What inquiry was made into the character and qualification of the applicant.

Especially whether an inquiry was made at the town of his residence.

And who were the proposer and seconder,

Whether they knew the applicant personally, if he personally or by letter desired them to put his name forward for membership; and, further, Whether he made the necessary declarations.

It was ordered that the result of the inquiry be reported to the Grand Committee, and meantime the lodge was interpellated from conferring any further degrees on Johnson, or requesting any other lodge to do so pending the inquiry and until the interpellation be removed by instruction of the Grand Committee.

ELECTION OF OFFICE-BEARERS OF GRAND LODGE OF SCOTLAND

Office-bearers for the ensuing year were elected as follows:—Grand Master Mason of Scotland, the Marquis of Tullibardine, M.V.O., D.S.O., M. P.; Senior Grand Warden, Colonel Robert Gordon Gordon Gilmour of Graignmillar, C.B., C.V.O., D. S. O., Past Provincial Grand Master of Mid-Lothian; Junior Grand Warden the Earl of Dalhousie; Senior Grand Chaplain, the Rev. Dr. Walter W. Coats; Junior Grand Chaplain, the Rev. D. A. Cameron Reid, B. D.; Senior Grand Deacon, John Miller; Junior Grand Deacon, Joseph Inglis, W. S., Provincial Grand Master of Kincardineshire; Grand Architect, A. Hunter Crawford, F.R.G.B. A.; Grand Jeweller, Robert Scott; Grand Bible-Bearer, David G. Shiell; Grand Director of Ceremonies, W. Stevenson Cochran; Grand Bard, ex-Provest James Kirkwood, District Grand Master of the Transvaal; Grand Sword-Bearer, Colonel Louis G. Pearson, Provincial Grand Master of Avrshire; Grand Director of Music, John Hartley; Grand Organist, Arthur J. Curle; Grand Marshal, William Brownlie; Grand Inner Guard, James D. McEwan; Grand Tyler, George Hay.

WE ARE BRETHREN A'.

A happy bit hame this auld world would
be

If men, when they're here, could make
shift to agree.

An'lk said to his neighbour, in cottage
an' ha'.

"Come, gie me your hand, we are
brethren a'."

Taken na why ane wi' anither should
fight,

When to 'gree would make a'body cosie
and right;

When man meets wi' man, 'tis the best
way ava

To say, "Gie me your hand, we are
brethren a'."

My coat is a coarse ane, an' yours may
be fine,

An' a maun drink water, while you may
drink wine,

But we both he'e a leal heart, unspotted
to shaw,

Sae gie me your hand, we are brethren
a'.

Ye would scorn to do fausely by woman
or man,

I hand by the right, aye, as well as I
can;

We are ane in our joys, our affections
an' a'.

Com', gie me your hand, we are brethren
an' a'.

We love the same simmer day, sunny
and fair;

But, oh, how we love it, an' a' that
are there!

For the pure air of Heaven the same
we draw,

Com', gie me your hand, we are brethren
an' a'.

And shakin' auld age will soon come
o'er us baith.

An' creeping along at its back will be
death;

Syne unto the same mither-yeard we will
fa'.

Come, gie me your hand, we are brethren
an' a'.

—Robert Nicholl, 1843.

OFFICIAL.

Volumes one and two of the "Universal Freemason," bound in one volume has just reached us from the bindery. This makes a handsome volume, bound in substantial cloth binding and lettered in gold, and should be in the library of every member, as it is an essential work of reference. The number is limited to seventy-five volumes, and the price is \$2.50.

When this edition is exhausted it will be difficult to get one at any price as the back numbers are exhausted. Volumes three and four will be bound in the same way at the end of the present volume.

NOTICE.

By command of the President General, M. W. Grand Master in the Supreme Lodge, the officers and members of the Supreme Grand Lodge, are summoned to attend a special meeting of the said Supreme Lodge of the A. M. E. to be held at the office of the A. M. E., 315 Tribune Building, Salt Lake City, Utah, at 10 A. M. on January 8, 1912.

A full attendance is requested as business of importance will be transacted.

R. S. SPENCE,

Grand Secretary General.

Our subscribers whose subscriptions expire with the December number, have been served with expiration notices, and we earnestly desire that proper attention be paid to them and that renewals be sent in at as early a date as possible. We also request that secretaries of Lodges, send in a statement occasionally or the working of their Lodges, and any items of interest that may occur and properly belong to the official organ of the Order.

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Robert S. Spence,.....Evanston, Wyo

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

EDITORIAL.

The body calling itself "the Supreme Council A. A. S. R. for the Northern Masonic Jurisdiction of the U. S. A." claims to have held its 99th, annual meeting at Swatoga Springs, September 10th. and this in spite of the fact that every Masonic writer affirms that the Northern Supreme Council consisted of but one man for half a century and of course could have had no annual reunions, they probably act on the principle that a lie if persisted in will be accepted by some as the truth.

Two months ago we invited the BB. to send in their ideas as to how we can best make provision for our aged Members, or the Widows and Orphans of our deceased BB. Brother Thomas Perret of Seattle suggests that "a five cent per capita could be levied as a permanent fund for the care and maintenance of orphans or half orphans of members to be immediately under the jurisdiction of the subordinate lodge and the Orphan to be cared for in the home of a member, receiving thus a home care in preference to that of a gilded asylum. Such gilded and cold blooded establishments are not in keeping with the laws of nature."

Without commenting on Bro. Perret's opinion as to the value of asylums we welcome the suggestion as at least a practical proposal. The subject is one that should appeal to all the BB. and as the Book has it "in the multitude of councillors there is wisdom", we can invite the BB. to give us the benefit of their opinions, the sooner something practical is done in this direction the better.

Chicago is blessed with two local Masonic journals. Since the second one was started the Craft and profane readers have been regaled with a series of innuendoes, slurs, and attacks directed by one paper towards the other which is undignified to say the least. Of course it is pretty good advertising for the paper attacked, but is none the less un-Masonic. We do not believe that the Masons of Chicago approve of that sort of thing and they ought to put a stop to it. It is entirely in their hands."

We clip the foregoing from the "American Tyler-Keystone, and commend it to our Chicago BB. Chicago was ever thus. The A. M. V. has a number of large and flourishing Lodges in the city and its environs, and they are moving along in the strictest harmony and doing much good for the cause of Universal Masonry. The papers above mentioned belong to the "American" Rite, and not to the A. A. S. R.

We had intended while East to have visited the Lodges in the State of New York and the District of Columbia, owing to the pressure of business in the home office we were compelled to forego that pleasure until another and more favorable opportunity.

Dear Brethren and Fellow Workers in the cause of Universal Masonry, the editors wish you one and all a prosperous and happy New Year, may the troubles that have afflicted you in 1911 be absent and the pleasures you have experienced doubled in 1912. On the ninth of the

past month the Grand Lodge Inter-Montana will celebrate her fifth anniversary, and Inter-Montana is the premier Grand Lodge in the A. M. E. when we have been engaged in this work from the beginning look back over these years and see what the handful of earnest workers have accomplished, it is but incredible.

The few enthusiasts have become a great organization covering these United States of America and spreading into foreign lands, exchanging gages of affection with over a score of foreign powers, and acknowledged even by our enemies to be a factor in masonry that must be counted with.

All this we have accomplished without gold or prestige," and often without money in the treasury, as the tax imposed on the membership has been utterly inadequate to pay for the postage on correspondence, it has been a labor of love, and love has won out, not without hard struggle and many discouraging drawbacks, our opponents have been unceasing in their efforts to harass and annoy us, while within we have had some Judases to betray and even some Thomases to doubt. The doubters are a class worse than the betrayers, they remain within the ranks while others get out, neither have been able to do serious injury, and now the A. M. is so strong that neither opposition without or Judas or Thomas within can hurt, and we can see, though still some stand in the future, the time approaching when all who have knelt at the same altar, and taken the same solemn pledge will in very deed be Brothers, may T. G. O. T. U. hasten the day.

"And the greatest of these is Charity." In the December issue of the "Universal Freemason," the attention of the B.B. is called to the tragic death of Bro. Tony Castellano and the needs of his widow, through an oversight it was not mentioned where the Lodges or B.B. were to send donations to, all such

should be sent in care of the Editor, and will be duly acknowledged, the only Lodge that we have heard from so far has been Garibaldi Lodge of Salt Lake City, which sends \$10. BB. at this time of enjoyment and festivity let us remember the widow of our late Brother, remember the time when poor and penniless we stood without money or credit, and spare a little from our abundance; remember it is "more blessed to give than to receive" and that "Charity blesseth both the giver and the receiver," and as we give to our Brother or those who are dear to him in their hour of need so may it be done to us, should the need arise.

In spite of continued opposition on the part of the enemies of Universal Masonry the good work goes on, and the workers in the field continue to report success. Bro. Lewis F. Stapleton has laid a good foundation in the State of Illinois. Bro. Aug. Spilmer has opened a new Lodge in San Diego and laid the foundation of another in Santa Barbara, and Bro. W. L. Provol has entered fifteen new members in Vallejo Lodge and opened a new lodge in Petaluma, Calif. the last month. BB. Lucas and Provol have opened offices in Oakland, and Sacramento, and a new office has been opened in Los Angeles. Through the work of Bro. Carino 33rd a new Lodge has been opened at Cle-elum, Washington, this means that big work will be done on the Pacific Coast during the coming year.

In the Eastern States, Universal Masonry also shows gratifying gains. In the State of Illinois two large and prosperous Lodges have been added during the month and all the other Lodges there report an increase in membership, and enquiries are being received continually from parties interested in Universal Masonry, the harvest is indeed ripe; greater than the workers can attend to, and more help is sought in every direction.

Owing to the persistent efforts of the certain American York Rite Masons to embroil the A. M. F. with the Grand Lodge of Scotland by falsely stating that the A. M. F. claims to work by authority of that body, we have devoted more space to Scotland and Scottish affairs than the subject deserved, were it not necessary to again emphasize the fact that we do not, or have we ever at any time, claimed any authority from the Grand Lodge of Scotland, what we have claimed and still claim, is that we trace our Masonic ancestry to Scotland, but to a period anterior to the birth of the Grand Lodge, for though Scottish Masonry is the oldest in the world, there are many Grand Lodges older than the Grand Lodge of Scotland. To the Grand Lodge of Scotland the A. M. F. owes nothing, and from it, it claims nothing. The ancestors of the Americans of today came from other countries, but their descendants owe no allegiance to the lands that gave their fathers birth, even less does the A. M. F. owe to the Grand Lodge of Scotland, a body that had no existence when the stream of which the A. M. F. is a branch, flowed from the pure fountain of all Scottish Masonry, the ancient Mother Lodge of Kilwinning. David Reid, Secretary of the G. L. of Scotland at the instigation of the American York Rite, (which refuses to recognize Masons made in Scotland,) says the A. M. F. is unrecognized, this is his personal unsupported statement as the question has not yet been passed on by the G. L. but the A. M. F. is recognized by many foreign grand bodies who are also in amity with the Grand Lodge of Scotland, and should that latter body be so ill advised as to declare non-intercourse with the A. M. F. the A. M. F. like the famous Jack Daw of Rehms will be "never a bit the worse" while the Grand Lodge of Scotland may be laying up a pile of trouble on which it will pay interest in the future.

Since the last issue of the "Universal Freemason," we were called East to re-

ceive into the fold of Universal Mason the Lodges composing what was known as the "Grand Lodge of Illinois A. M. Incorporated", this we did and added a large number of good earnest Masons to our ranks, we spent several days with our new and older B.B. in the State of Illinois, instructing the new ones in the true teaching of Universal Masonry, and renewing old acquaintances with the others. We found the B.B. enthusiastic and one and all determined work for the upbuilding of the A. M. and we predict for them a great future.

From Chicago we visited Detroit and Wyandotte, Mich. In Detroit we attended a combined meeting of Michigan Universal Lodges, finding both working well and prospering. In Wyandotte we had the added pleasure of meeting with the B.B. of Acacia Lodge, and the Sisters of Ruth Lodge of Adoption, and of spending a very pleasant evening. Our B.B. in Wyandotte have had to undergo the usual amount of opposition and persecution as well, at the hands of our York Rite B.B. Having on several occasions had to leave their meeting places through pressure brought to bear on the owners, this difficulty they have surmounted by leasing a hall for themselves. While the opposition has had to acknowledge that the members of Acacia Lodge are not only true Masons, but the best informed in the city. Great respect is due Bro. Juchartz the R. W. M. for the skillful manner in which he navigated his Lodge through the time of trouble to the present haven.

THE AMERICAN MASONIC FEE ERATION AND THE GRAND LODGE OF SCOTLAND.

Under the caption, "Time brings Changes," we had occasion to write in article in the "Universal Freemason," of December, 1910. The peculiar circumstances of a foreign Grand Lodge seeking to decide the question of the legitimacy of an American Masonic Power prom-

the writing of the article, what we stated: we say again today. There has been no change in the situation so far as the A. M. F. is concerned, and as we have some more to say on the same subject, we reproduce the article.

TIME BRINGS CHANGES.

The aphorism is old, but as true as it is old. It is but a short time ago since the York Rite journal which condescended to notice the American Masonic Federation unhesitatingly pronounced it to be the Ledges in it to be fakes. Clan-gine, boges etc, running the gamut of terms so dear to the heart of the bigot, and so liberally applied to all who differ from him. Now that we have seen that we are here to stay and as we quote another aphorism, "nothing succeeds like success," our York BB. begin to doubt if we really are so very bad for 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:

In the quarterly communication of the Grand Lodge of Scotland, August 4, 1910. A committee of seven members was appointed to investigate and make an extensive 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 'British Grand Council of Rites'; the alleged invasion of the jurisdiction, by these bodies, or lodges emanating from any of Grand Lodges of the United States with which this Grand Lodge, is in unity."

There is an "undoubted tendency in America toward making snap judgments 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 investi-

gated, 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 Scotland 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 degree 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 could 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 B.B. 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 credible; 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 of 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 *Me 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 so like Belshazzar of old to whom the writing appeared, they and their masonic system will be sunk in the limbo of forgotten failures, while the true Universal Masonry represented by the A. M. F. will go down through the ages.

In the above we clearly state the position of the American Masonic Federation, a position which we have taken from its organization, and which we shall hold.

In the months of January and February of the year just gone, the writer had the pleasure of meeting with David Reid, the secretary of the Grand Lodge of Scotland, and giving him a copy of "Universal Freemason," with the above article in it; also a sketch of the history of the A. M. F., showed him our Article of Incorporation and gave him verbal explanation of our claims, aims, objects and methods of working. The writer further told him that he would be two months in Scotland, and that at any time during that period he would gladly meet with the above referred to committee and answer any question that they might ask and give them all information desired. Mr. Reid acknowledged that he was satisfied that we made no claim to work under the authority of the Grand Lodge of Scotland, and that our working did not affect them in any way.

Whether Mr. Reid was sincere when making this statement, the writer does not know. That Mr. Reid has since acted as though he was not sincere. Letters written by him since amply pro-

of which follows:

Aguade Em.

P. M. No. 1034, Manilla.

Dear Sir and Bro.: I duly received your letter of 14th ulto. I am sorry you are being troubled by members of a spurious Masonic body called "The American Masonic Federation." I may inform you that it is entirely unrecognized and is spurious and should not be countenanced.

This so called charter from Scotland is not only granted by an unrecognized body but the charter it has does not enable the so-called "American Masonic Federation" nor its Grand Master to confer the first three degrees. It pretends to enable him to confer the degrees of the A. S. R. Royal Order of Scotland, but as there are regular governing bodies of these, the pretence of authority is absolutely without foundation.

I am glad you wrote me about this matter, and if enquiries are made by any Freemasons, you can tell them distinctly and emphatically of the nature of this pretended Masonic body.

It is a great pity that the name of Scotland is mixed with it, but Scotland is not to blame in the matter I can assure you.

Yours fraternally,

Signed, DAVID REID.

Grand Secretary.

For J. P. W."

There are several points in this letter in which I wish to comment. Mr. Reid calls the A. M. F. a "spurious Masonic body," the word "spurious" when correctly used designates something misleading, which pretends to be what it is not, like for instance; Mr. Reid, when he poses as a Mason, the A. M. F. misrepresents nothing. He further says that it (the A. M. F.) is unrecognized. If he means that it is not recognized by the Grand Lodge of Scotland, he may be right, though there, I want better proof than the unsupported word of the paid servant of the Grand Lodge, who is by no means its mouthpiece. If he means that the A. M. F. is unrecognized by any regular Masonic Power, then he LIES,

and knows that he LIES for he was shown the contrary.

He says it has a "so-called Charter from Scotland," again he LIES. The A. M. F. has NO Charter from Scotland, and never claimed to have any, vide the article above referred to, and the sketch of its history, both of which were personally given to him by the writer clearly shows. The Charter to which Mr. Reid seems to refer, is that granted by the Grand Council of Rites, the ancient Early Grand Body of Scotland, this has however nothing to do with the A. M. F. it being for the higher grades, while the A. M. F. is only of the Craft degrees. There is no need for me to defend the "Early Grand" its members in Scotland can attend to that perfectly well, suffice it to say that in this as in every part of his letter (with the possible exception of the address and date) he lies and knows it. Lawrie's History, the first written history of Masonry in Scotland, mentions the Early Grand. David Murray Lyon, Scotland's greatest Masonic Historian mentions it, and further received his high degrees through it. The Masonic writers Dr. Oliver and Fred J. W. Crow, of England mention it. The Chevalier Burnes in his History of the Knights Templar mentions it and Sir Charles Cameron of Ireland mentions it in his work on Templarism, and Mr. Reid cannot be ignorant of all this amount of references, though he does not seem to know more than is necessary.

Mr. Reid professes regret that the "name of Scotland is mixed with it." Some of us who are Scotsmen think it a pity that men like David Reid and anything Scottish should be coupled together, but all men cannot be great and good, not even all Scotsmen, and the country that produced a Wallace, a Bruce and a Burns and withstood the affliction of a Menteith can hear even David Reid.

The Early Grand existed a hundred years before Reid and his backers were born, it will exist a hundred years and more after they have been relegated to

the limbo of forgotten things. It will still be true to the proud motto it has borne through the centuries. "We were the First; We shall be the Last." it may be that some may consider the expressions here are strong, but we have always believed that the proper name of a spade was a Spade.

CORRESPONDENCE.

Bucharest, Romania.

Robert S. Spence.

Dear Sir and Bro.—Lodges have just been opened here and on that account I have been compelled to wait with my report. I have so far visited upon invitation the Italian Lodge in obedience to the Grand Orient of Italy, that has its seat in Rome. I have also an invitation from the German Lodge which works the Rite of St. John of Berlin. I will see these Lodges again when I will be able to give you a better report.

With best wishes and regards,

Fraternally yours,

B. BRAUM.

"STANDS SCOTLAND WHERE IT DID?"

We are prompted to ask the above question because of the following notice of motion to be discussed at the Quarterly Communication of the Grand Lodge of Scotland at its February meeting.

"Notice of motion to come up for discussion at the quarterly communication of the Grand Lodge of Scotland on Thursday, February 1st, 1912. Bro. Joseph Inglis P. G. M. of Kincardineshire proposed. Bro. Munro Denholm seconded.

Proposed new Law.

"No Brother of any Lodge on the Roll of the Grand Lodge of Scotland, or whose Diploma as a Master Mason issued from Grand Lodge, shall take part in, or be concerned with the working or promulgating of any manner of

"way, of any degree or rite, or order, purporting to be masonic, which is not authorized by Grand Lodge or by one of the masonic bodies with whom the Grand Lodge is in amity, or any body acting in breach hereof, or who shall join or countenance any body or society purporting to be masonic, not sanctioned by Grand Lodge, or other Masonic bodies in amity with it, shall be liable to suspension or expulsion either at the instance of his Lodge, or at the instance of Grand Committee."

The Grand Lodge of Scotland from its formation has prided itself on knowledge and practicing only "The three great degrees of St. Johns Masonry, being those of Entered Apprentice, Fellow Craft (with the Mark) and Master Mason (with the installation to the Chair)" and its Laws make it a punishable offence to wear the Jewel or Clothing of any degree purporting to be Masonic other than these. And since the year 1800 the R. M. M. and Wardens of every Daughters Lodge is required to make annual declaration that no other degrees are practiced in the Lodge. Is this then a confirmatory reiteration of the old principle of refusal to know or acknowledge any so-called higher degree, or is it the entering wedge of acknowledgement of some peculiar system of high grades, the exclusion of an other system? In other words is the Grand Lodge of Scotland after so many years of Craft independence to be used as the tool of unscrupulous partisans of high grade systems to fight their battles for them?

From the fact that this notice of motion proposes to enact a "New Law" and also from the further fact that the writer from old acquaintance knows that the mover and seconder of the motion are bitterly opposed to the ancient Earl Grand National Rite and active workers for other and more modern systems introduced from France and England, we incline to the belief that an effort is being made to use the Craft Mason in one in a thousand of whom know or can

the higher grades) to fight the battle of the modern Hybrids against the National Scottish Rite.

Though this is probably the first time this fight has come openly into a Lodge, it is a century since the division in Scottish High Grade Masonry took place, when in 1812 under English patronage a Chismatic body was formed in Edinburgh, and in 1846 another suprious system, (a grand-daughter of the bogus Charleton Council) was introduced from France.

These two bodies have tried and exhausted all means, fair and unfair (often the latter,) to either kill or absorb the National body and ever without success. An effort of the moderns through good traitors to fraudulently absorb the right Templar branch of the National Rite proved a failure and the Ancient Rite is now suing for the recovery of property unlawfully withheld from them. A suit in the Court of session, the highest Scottish Court, an account of this litigation will be found in another column.

It is now 176 years since the Grand Lodge of Scotland was instituted, during that time she has refused to be entangled in any high grade quarrel and has enjoyed peace in consequence, and it would be well for the Scottish Craft Mason to mark well the results that ever followed when the Craft Grand Lodge allowed itself to be made the battlefield on which the high grade sectaries fought their quarrels. In England it caused a breach that took three quarters of a century to heal. In France it has rent Masonry in sections, and the U. S. A. today shows the terrible results that spring from such interference.

The Grand Lodge of Massachusetts was the first Grand Lodge here to mix Craft and higher grades. It did this in the interest of a particular sect, since Free Masonry in Massachusetts has been torn with internal dissensions and there are now no less than FOUR rival Grand Lodges in that State all professing to

work in the York Rite, but bitterly opposed to each other.

Ohio and the Pennsylvania allowed themselves to be dominated by these high grade bigots, and others have followed, and in every case it has led to division in Craft Masonry, and the establishing of opposing Grand Lodges.

It has been claimed by the introducers of these innovations that it was necessary for Masonic harmony that the Craft Grand Lodges should interfere, but it is worthy of remark: and this point we would particularly impress on the Scottish Craftsmen, that in no case has a Craft Mason introduced a motion into a Craft Grand Lodge, asking it to interfere in high grade troubles. Then will the Scottish Mason who has taken the Craft Degrees or perhaps been exalted to the Royal Arch allow himself to be made a tool of to fight Ingalls and Denholms battles for them? We think not. These men no doubt feel bad that they have been worsted in their fight with the National Early Grand Rite, that is their lookout; let them be sports and TWELVE—Mason *** Butarlsj give in when they are beat, and above all things, Brother Scots keep high grade quarrels from your Grand Lodge, remember "that peace and harmony is the strength and support of all institutions, and more particularly, this of ours."

1928 1/2 First Ave., Seattle, Wash.

November 18, 1911.

M. McB. Thomson, Esq.,

Salt Lake City, Utah.

Most Ill. Sir and V. D. Brother: Last night we had one of the best meetings of the High Degrees that I have seen here. First the Encampment had a short meeting, then Pacific Council was called to order and two applications were presented and committees were appointed, then a meeting of Sovereign Grand Inspectors General was held at which were present ten (all that there is in this locality), and Bros. W. W. Ladd and H.

E. G. Jones, were enthroned and Crowned in full ceremonial form in a very impressive manner, afterwards the regular business of the Council was continued.

Brother Strath as acting Sovereign Grand Commander worked the degree in a very creditable manner. No doubt you will receive his official report in due time.

The following are the names of the members of 33 deg. who were present, viz: Ronald Strath, E. P. Edsen, Edw. Brunini, Nicola Carino, Carl M. Dies, W. F. Miller, Chas. A. Bartz, L. E. Stringer, C. L. Cliffe and Thomas Perrot, and the two new Crowned BB., W. W. Ladd and H. E. G. Jones.

Afterwards the members of the R. O. S. held an informal meeting, and in a day or two we shall send you an application or petition for a Dispensation.

I am sending this in so that if you wish to publish an item in the magazine it will be in time to be news.

With best wishes, I am,

Fraternally yours,

THOMAS PERROT.

ORIGIN AND ANTIQUITY OF FREEMASONRY.

M. McL. Thompson, 33-90-96.

Editor Universal Freemason.

M. Ill. Sir and Br.:—

We preface the subject matter with the following stanzas:

GREETING:

From the Orient of Celestial Light,
Dawns the auspicious coming year;
And as the old drops out of sight,
We wish to all most happy cheer.

Thrice! hail to the bright New Year
And joy to all who toil and delve—
That plenty may mark our career
During nineteen hundred and twelve.

Thrice, hail to the Masonic Craft of yore,
And the Great Republic of the West;
Throughout the states from shore to shore,
May Columbia be forever blest.

Hail to the lands of the rising sun,
From whence Freemasons came,
Where'er on earth meridians run
They have reared the temple to fame.

So, three times three! with glad-
glee,

We hail the glorious east;
Our noble craftsmen ever free
May enjoy each christmas feast.

Remembering that we promised, some weeks ago to write an article for Universal Freemason but, in view of the very able arguments, appearing in the columns of the magazine, by H. Spence, in support of the tenacious grounds and incontrovertible rights and just claims of symbolic Scottish Freemasonry, we do not know of anything that might interest the brethren more than an article on the origin and antiquity of freemasonry.

Then, as we glance over the field of metaphysical inquiry and view the extent and scope of moral teachings and influence for good from all sides and points of the compass, there is no subject matter on the plane of moral culture which has received the attention and consideration of eminent writers more than Freemasonry. Both in ancient and modern times, writers of brilliant and native powers and high intellectual thought, imbued with the light of Masonry, and actuated by the sublime principles of moral rectitude inculcated, have spontaneously spoken and written strong commendations of Freemasonry. And we need not add; that their inspiring expressions and great influence have added force, beauty and character to the tenets of the Craft Universal.

In these modern times, gorgeous and costly paraphernalia might be considered as adding more grandeur and majesty to the work. But irrespective of such paraphernalia, the impression is the same to the entered apprentice master for the occasion of his entrance giving him sufficient food for thought. Besides his chief attraction and greatest at-

is to see himself plainly clothed as entered apprentice mason. But, the spring, passing and raising and ceremonies connected with each degree, are enough. Instructive and complete as the work might appear to the newly raised Master Mason, there is still much to learn. The intelligent bright Mason must become familiar with masonry lore, the jurisprudence of the Craft, and should read Authentic works on masonry and periodicals or magazines devoted to the general interest of Freemasonry, for knowledge of the exoteric as well as the esoteric work should go hand in hand. What we have to say teaching freemasonry in this article, will in a measure, reminiscent, spontaneous and instantaneous in expression. We will just write as we think, keeping the links of thought, as we see the vast domain of Freemasonry in her universality as before our mental vision without reference to modern authors.

We will now consider the origin of Freemasonry and by whom handed down from generation to generation; and who the old original custodians of the Masonic Mysteries were. What we have to say, might have been already said by former writers. However, we submit the following views to the consideration of the readers of the Universal Freemason:

Freemasonry was cotaneous with the dawn of human intelligence and man's conscious recognition of his own mental development and intellectual advancement, and his conception of responsibility to the Supreme Being an innate conception or idea peculiar to the rational man in all ages, prompting his love of justice and his relation to his fellow man, at a remote period of time, long before the Biblical age or the Masonic dispensation had illuminated the mind of man. The wisdom, knowledge and advanced conditions of pagan na-

tions in architectural skill and commercial enterprise bear out our views. In fact, we are much indebted to the ancients for both religion and morals, including Freemasonry, which we now possess in modified forms. It must be admitted that Masonry has undergone certain changes or modifications since its first inception at the first dawn of human intelligence. Especially, changes of the primeval or Ancient Craft, without having altered the essential landmarks, the esoteric language, had taken place during the Patriarchal age. So, the patriarchs, though in possession of Freemasonry, were neither the founders nor the first custodians of Masonic mysteries. Even at the time of the building of Enock, masonry had attained a high degree of perfection. At that time masonry was the standard of morality, the perfection of reason, and the revelation of brotherly love among its recipients. Among Pagan nations of by gone ages, masonry was the embodiment of intellectual thought and wisdom; it was the fountain of reason and justice and the concentration of the highest standard of moral teachings, which had shown far above the dark horizon of pagan ignorance and superstition, which had then prevailed as in the present age. Masonry was that great light which enlightened the pathway of man long before the Patriarchal age or the Mosaic dispensation were known. Such was Masonry of yore, and such it shall be for evermore.

But to return forcibly and vividly to those olden times, when Masonry was clothed in pristine simple garb, when her word was uttered forth from the spontaneous fountain of the heart, guided by the potent impulses of reason and intellectuality, the question now presents itself: Who were the founders of Ancient Masonry, systematized into degree forms? In connection with this question, we mention the names of Enock,

Abraham, Moses, Solomon King of Israel, Hiram, King of Tyre. Hiram, the Builder and Sesostris of Egypt. Were they the great patrons of Masonry by whom it was systematized into degree work, corresponding to or resembling the systematic Masonic works of the present age. Or had it been handed down in systematic form from preceding ages? Those queries are suggestive to the Masonic student. But, we maintain that Egypt above other nations of antiquity, had stood foremost in the possession and practice of Freemasonry in regular degree form, with work symbolic in instruction; and that the same was subsequently carried into Europe from Egypt at an early age or period of time, before the Patriarchal age, is clearly evident.

Phoenicia, Greece, Spain, once known as Hispania and Iberia and "The Isles of the Gentiles", known as Britannia, Caledonia and Hibernia were in possession of Ancient Masonry. Masons in those countries were acknowledged as such, at home and abroad among their brethren everywhere long before the time that Hiram the King or Hiram the Builder with other illustrious brethren of Tyre had embellished and adorned the Israelitish Rite of Masonry, as it was then known and practised by King Solomon and his predecessors. Caledonia and Hibernia, and undoubtedly Britannia were all in possession of Ancient Masonry centuries before York was known or the Ancient Craft in England termed the York Rite. The appellation of term York, caused no change in the work of Ancient Masonry. The York Rite is genuine Masonry: for the term York simply designates the Ancient Craft work known now as the Ancient York Rite, and which was the same ancient rite practised in the kingdoms of Scotland and Ireland from time immemorial.

If we take temple building in Ancient

Egypt as evidence, which according to the York Rite The appellation or term suited and fitted for Masonic degree work, we refer the reader, for instance to the once magnificent Temple of Thebes. That superb temple, once a monument of ancient fame and a distinctive mark of honor to Freemasonry of yore, like King Solomon's Temple is now in ruins, the vestiges of decay. Those temples together with other notable temples of Antiquity, were sanctuaries of Masonic light and love, and all were the repositories of Masonic implements and other secrets, symbolic purpose and sacred in character, were jealously guarded midst the devastation and destruction of war. Brethren had forfeited their lives rather than disclose to the enemy where the sacred symbols were deposited. Those who know masonic tradition and the esoteric work, know where of we speak. We return to King Solomon's Temple, the history of which together with its particular traditions, is known to Masons. We will consider those most illustrious personages, Solomon King of the Israelitish empire; Hiram King of Tyre and Hiram the Builder. They were freemasons, and irrespective of the regal standing of the two former, the three met on the same level in official capacity. Already, the two phoenicians, Hiram the King and Hiram the Builder were familiar with the Israelitish Rite of Masonry as well as the Ancient Rite of Masonry known to the Gentile rulers and princes; and on the most momentous event of that period, the building of the Temple, King Solomon was admitted full active membership in the Masonic mysteries of the Gentiles, is beyond question of doubt for the reason that should know those higher Ancient matters of Masonry and the peculiar manner of the construction of the Temple in

parts so as to be in conformity with Wisdom, Strength and Beauty, and a strong monument, symbolic in construction for the edification of masons for generations to come.

The fact of the matter was no man could be admitted into the sacred parts of the Temple, not even King Solomon himself without first knowing the Phœnician and Egyptian mysteries of Freemasonry. So, King Solomon notwithstanding his renowned wisdom and glory had to be instructed accordingly, before the erection of the Temple. The reason for such instruction is evident from the fact that Solomon, like his predecessors, had practised the Israelitish Rite as it was handed down by the Patriarchs. This Rite was accepted and acknowledged by Gentile Masons—the Craft work having been universally the same among Hebrews and Gentiles. Masonry, however, was somewhat modified to conform with the symbolic purposes, which were adopted at the completion of the Temple. But, the modification had not in any manner destroyed Israelitish Craft Masonry, for the reason that the esoteric work and languages of the Craft remained the same as they were prior to the time of erection of the Temple. We have already said that King Solomon was instructed in the mysteries of Ancient Masonry. It might be well to explain that matter. High Grade Masonry was in possession of the Gentile Kings and princes. So, Hiram King of Phœnicia assisted by Hiram the Builder and other Gentile princes, the King having used his prerogative as Grand Master of Phœnicia, conferred upon King Solomon the Higher Degrees of Ancient Freemasonry as it was essential that he should know the ultimate secrets of Masonry and understand the purpose of the Construction of the Temple and the different Courts connected therewith.

The principal Courts connected with the Temple, were the Court of the Gentiles, the Court of the Israelites, the Court of the Priests, the Holy of Holies and a particular sacred vault with which King Solomon had to become familiar through esoteric instruction what we might further say in regard to the Temple would be merely chronological and historical, which might have been already given by Masonic writers. High Grade Masons, through esoteric knowledge and tradition handed down through proper sources know the Masonic events and data in connection with the Temple which cannot be committed to writing. Like the Arcana of Metaphysics there is more light in Masonry which could be seen by arduous labor and travel as well as research and investigation.

In this article, it is not our purpose to enter into the history of the vicissitude through which Freemasonry had passed in continental Europe during the close of the medieval ages. Suffice to say that it was often put to sleep. However, the light of Masonry was not extinguished in Britiannia, nor in the Kingdoms of Scotland and Ireland. Caledonia and Hibernia held fast to the old Masonic Craft, notwithstanding her periodical sleep on the continent. So, we can assert that in Caledonia and Hibernia Freemasonry was practised from time immemorial. For instance, there is no fixed date as to the establishment or the time of the constitution of "Mother Lodge" of Kilwinning of Scotland. The same can be said of the "First Lodge" of Ireland. Mother Lodge of Kilwinning and the first lodge of Ireland, both cast the rays of Masonic light on above over those two kindoms, Caledonia and Hibernia respectively. We are not partial to the ancient kindoms of Caledonia and Hibernia; for we maintain that the masonic craft was known and practised in Britian, including Wales long before

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the time of Edwin and Athelstan. During the reign of the latter the Euclid system of Masonry was predominant in Britain, which was later known as the Solomonian system of masonry during the Norman period. But those terms or appellations, Euclid and Solomonian, had made no change in the essential workings of the craft in Britain and Wales. During the Norman reign, the "Solomonian" system was carried into Ireland, but the Irish Princes and nobles like those of Scotland, adhered to the Ancient or Phoenician system of universal Freemasonry. The "Phoenician" system of Freemasonry embraced both the craft work and high grade masonry, as promulgated proclaimed, constituted and established at the dedication of King Solomon's Temple, and which was accepted and ratified by King Solomon and Hiram and the Phoenician and Israelitish princes, who were then in possession of the royal secret peculiar to high grade masonry. Those regal and puissant grand master with their most illustrious companions, princes of the Royal Secret, governed the craft. At the completion and dedication of the temple, King Solomon gave an audience to the craftsmen, apprentices, fellow crafts and master masons. They were respectively admitted to certain parts of the temple, according to their degrees, and were fully

instructed and rewarded according to merit. After three days' audience those who desired to travel or go abroad received their passports, and thus mingled with their brethren of Caledonia, Hibernia and Britannia, and some had gone to continental Europe.

In Britain, there are no accurate data bearing on Freemasonry prior to the thirteenth century. Yet Freemasonry flourished there at any early date as the Cooke manuscripts indicate. At the general assembly of Masons met annually and sometimes triannually, overseeing and regulating the operations of the craft. They rewarded for merit and punished for irregularities.

Having viewed the domain of Freemasonry in the eastern hemisphere and particularly in "The Isles of the Gentiles," now Great Britain and Wales, Scotland and Ireland, we hesitate not to say that while Ireland has about one thousand lodges on the roll of the Grand Lodge; Scotland, with nearly the same number of lodges, stands foremost in the Annals of Masonic history with her Mother Kilwinning and her Grand Council of Rites from time immemorial.

Fraternally yours,

Martin Joyce

MARTIN JOYCE

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Scranton, Pa. Dec. 9, 1911



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THE UNIVERSAL FREE MASON

Vol. 4

FEBRUARY, 1912

No. 8

SCOTCH MASONRY.

The history, or rather histories, for they are many, of Masonry in Scotland, is so interspersed with fable, and mythological lore, that, for educational purposes, it is better to deal only with such matter as will bear the closest scrutiny, and convey truth to the mind of the Masonic student. As truth and not fiction is the aim and object of Masonry, we will deal only with that part of Scottish Masonic history which can be well authenticated and proven beyond all reasonable doubt. With this end in view we will briefly pass over the transition period, between operative and speculative Masonry in that country, and when speculative Masonry has become firmly and truthfully established, beyond cavil, we will take up the threads and weave into a truthful fabric, all the prominent features constituting the warp and woof of Scots Masonry, and connect it with the system advocated by us, and show an unbroken descent from the earliest times to the present. We are led to this necessity, by the warring elements of Masonry in America and elsewhere, that, like the many anti-Christ's, the cry has gone forth, lo, here is Christ, and lo, there is Christ, until the seeker after truth, is led into a labyrinth of theories and practices, that make confusion confounded.

The originators of the American Masonic Federation, had but one governing object in its organization, and that was

the establishment of a universal system of Masonry, so that a Mason could find in every brother a friend and in every land a home. To enable them to do this they were called upon to build a better Masonic habitation than those occupied by the many divisions of Masonry, as they exist today, whether their claims be fact or fiction, and to lead them to the goal of Masonic truth. The Apostle Paul says, about the gospel he was dispensing in his day, that it was "One Lord, one faith, and one baptism." Masonry should have but one direction and one goal. Like all reformations its advocates are at once assailed by the opprobrium and bitter denunciation, of those whose systems are attempted to be corrected. Not that Masonry is subject to correction, or should be made the object of attack so far as Masonry is concerned, but that the innovations that permit the eradication of the ancient landmarks, and the corner stones of its structure to be undermined and threatened with destruction, should be corrected, and if necessary obliterated, and the inevitable process and development of decay be stopped, before the structures topple over.

The objects of Masonry are or should be well understood, and it is not necessary at this time, nor is this the place to refer to them. Suffice it to say, that when one system, namely, the parent system, is well rooted, it may become necessary from time to time to graft on to

it such appendages as will partake of the succor of the parent, and not entail upon it any deleterious substance that will either poison its fountain or hybridize its fruit, or retard its growth. The progress of the earth and its inhabitants is eternal, and this progress is susceptible of revelation; as its growth increases such development must be accepted in the spirit of progress.

To erect this Masonic structure, it is not necessary that new or strange principles be introduced, but that the foundation be solid and true and that the skill of the architect and builder be known and proven. In the early ages of Masonry before a structure of importance was erected, the place of its construction was well marked. These were called, by operative Masons, "Landmarks," and a severe penalty was imposed upon those who removed them or caused them to be misplaced. We have established our "landmarks" and before we commence the erection of our home we must lay our foundation, firm and steadfast and of such material that neither time nor decay can efface it. For this purpose we will now make good our object and establish our name so that we may not be misunderstood or be charged with deception. Our appellation is: "Ancient and Accepted Scottish Rite" (Symbolic), as applied to craft Masonry, and "National Scottish Rite Ancient and Accepted," as applied to the haute grades. To carry into effect the object of our creation we have named our organization "The American Masonic Federation," incorporated with the "Confederated Supreme Councils of America," the latter being a member of the "Imperial Confederation of Rites of the World." Our object the establishment of "Universal Masonry."

We will quote by way of preface from "Chamber's Encyclopedia," a recognized authority in Britain.

"The Masonic brotherhoods of the middle ages were organized incorpor-

ations, not substantially different in their nature from the other guilds, governed by rules of their own, and recruited from a body of apprentices who had undergone a period of probationary servitude. Fable and imagination have traced back the origin of Freemasonry to the old Roman empire, the Pharaohs, The Temple of Solomon, or even the time of Tower of Babel and of the Ark of Noah. The Masonic craft in reality sprung into being about the same time, and from the same set of causes as other incorporated crafts; but a variety of circumstances combined to give it an importance and influence beyond the rest. Men skilled in the hewing and setting of stones were naturally prized in an eminently church-building age. Their vocation necessarily involved travelling from place to place in search of employment. Wherever a great church or cathedral was built the local masons had to be reinforced by a large accession of crafts men from other parts; and the masons from neighboring towns and districts flocked to the spot and took part in the work. A master presided over the whole, and every tenth man was a ward-en having surveillance of the rest. A mason, therefore, after going through his apprenticeship and probations, could not settle down like another craftsman, among his neighbors and acquaintances, but must travel from place to place to find employment; hence it became desirable or necessary to devise means by which a person once a member of the fraternity might be universally accepted as such, without requiring, wherever he went, to give fresh evidence of his skill, or having to undergo a renewed examination on his qualifications. In order to accomplish this end, and to enable a mason travelling to his work to claim the hospitality of his brother-masons on his way, a system of symbols was devised in which every mason was initiated, and which he was bound to keep secret. The masons who worked from the

architects' designs were not mere human machines that modern workmen too generally are, but men who in carrying out an idea imparted to them, could stamp an individuality of their own on every stone. The epithet "free" was applied to the craft of masons in consequence of their being exempted by several papal bulls from the laws which regulated common laborers, and exonerated from various burdens thrown on the working classes at large in England and on the continent. Like all the other guilds, the masons were bound by their own rules to the performance of specific religious duties; but a craft, one of whose principal functions was church-building, was naturally under the more especial protection of the clergy. Yet a considerable time before the Reformation we find the jealousy of the church, excited from time to time by the masonic brethren, partly in consequence of their assuming other functions besides those of mere builders. In England, an act, passed in the minority of Henry VI., at the instigation of Henry of Beaufort, Cardinal of Winchester, prohibited the masons from holding their warranted chapters and assemblies. But this act was never enforced, and Henry VI., on coming of age, himself countenanced the masons, and was a member of the fraternity. Henry VII. became their grand master in England."

The history of freemasonry has been overlaid with fiction and absurdity, partly from exaggerated estimate of its importance in the development of architecture, and partly from a wish to connect medieval masonry with the institution that passes under the same name in the present day. Modern (or so-called "speculative") freemasonry is an innocent mystification unconnected either with the building craft or with architecture. It is of British origin, and dates from the 17th century. According to the peculiar phraseology of the masonic brethren, it is founded in the

"practice of moral and social virtue," its distinguishing characteristic is charity, in its most extended sense; and **brotherly love, relief, and truth are inculcated by its precepts.** Its real founders were Elias Ashmole and some of his literary friends, who amused themselves by devising a set of symbols, borrowed in part from the Knights Templars, between whom and the old masons an intimate relation is said to have subsisted, and in part from the Rosicrucians. These symbols have since been adopted as the distinguishing badge of the brotherhood of "Free and Accepted Masons."

The foregoing has not been introduced to invite either criticism or censure, but as accepted English Masonic history, and as it is not our desire to create a controversy, we submit it to the consideration of our readers by way of comparison, in the absence of more or other profitable history. The above brings us to the consideration of other matters that will necessarily be involved in our progress. Charles II. and William III. of England were Masons; and the appearance of a connection with operative masonry was kept up by the appointment of Sir Christopher Wren to the office of Grand Master. We will leave this matter for the present and proceed to one more closely connected with our subject.

"The 'Lodges' of Scotland profess to trace their origin to the foreign Masons who came to Scotland in 1150 to build Kilwinning Abbey; those of England go still further back, to an assemblage of Masons held by St. Alban, the proto-martyr, at York in 926; and the mother Lodges of York and Kilwinning were, with insignificant exceptions, the parents of all the several Lodges erected in different parts of Great Britain." (These professions, however, lack confirmation.)

In Scotland, the Grand Master of the Masons, where they were a real company of artificers, was for a considerable time hereditary in the family of the barons of Rosslyn, and annual meetings of

the fraternity were held at the town of Kilwinning. On the introduction of modern, or speculative, Masonry, William St. Clair of Rosslyn, was made Grand Master of all Scotland, and the Grand Lodge of Scotland was instituted in 1736. The Masons of Scotland held communication only with the more ancient English Masons till 1805, when they established an alliance with the Grand Lodge of England, and elected the Prince of Wales their Grand Patron. In 1744 'Masonic Brotherly Love' was interrupted by a dispute between Kilwinning Lodge and the Lodge of the Chapel of St. Mary, each claiming the post of honor as the oldest Lodge in Scotland. The Grand Lodge decided in favor of the latter, as being possessed of the older minutes; and the Kilwinning Lodge feeling aggrieved, withdrew from the control of the Grand Lodge, and established the 'Grand Chapter of the Royal Order of Kilwinning.'

Masonry soon spread from Great Britain to the continent. Lord Derwentwater and other Englishmen introduced it into France in 1725, where it established itself, although discontenanced by Louis XV, and by the clergy. In 1756 the French Masons became independent of the English Grand Master, and in 1772, the two Grand Lodges of "Le Grand Orient" and "La Grande Loge de France" were formed, which became united in 1799.

Referring to the establishment of the Grand Lodge of Scotland, Murray Lyon, the Scottish historian says:

"On the 15th of October, 1736, a form of circular was agreed upon, by four (out of the six) Lodges "in and about Edinburgh," to be sent to all the Scottish Lodges, inviting their attendance either in person or by proxy, for the purpose of electing a Grand Master. The election took place in Mary's Chapel on Tuesday, November 30th, and thirty-three of the hundred or more Lodges that had been invited, were found to be represented. No amendments having been offered to the form of procedure, or to the draft of the Constitution of the Grand Lodge, a

document was tendered by the Lord of Rosslyn and read to the meeting. In this writing Mr. William St. Clair renounced any hereditary claims he might possess to be patron, protector, judge or master of the Masons in Scotland; and so fascinated do the brethren seem to have been with the apparent magnanimity, disinterestedness, and zeal for the Order, displayed in his "resignation," that the success of the scheme for his election was complete—the deed was accepted and with an unanimity that must have been grateful to the Lodge (Cannongate Kilwinning), at whose instance it had been drawn, the abdication of an obsolete office in Operative Masonry was made the ground of St. Clair being chosen to fill the post of first Grand Master in the Scottish Grand Lodge of Speculative Masons."

Writing of these times, Mr. Gould says: "For a great many years, however, the Grand Lodge of Scotland stood on a very anomalous footing with regard to the ancient Lodges in that kingdom. There were several Lodges which never joined the Grand Lodge at all, while others did so and retired, though of the latter some renewed their allegiance. For example, the Haughfoot Lodge (1702) never resigned its independence; Glasgow St. John (1628) only did so in 1850; and the Lodge of Melrose (1674) until so late a date as 1891, refused to recognize any superior authority to its own. The Company of Atchison Haven (1601-2) was struck off the role in 1737, and only readmitted into the field in 1814.

"The ancient Lodge, Dundee 1628, appears not to have definitely joined the new organization until 1745, while other Lodges accepted charters of confirmation in the following order. Dumfries Kilwinning (1687), 1750; St. John's Kelso (1701), 1754; St. Ninian's Brechin (1714), 1756; The Lodge of Dunblane 1696), 1766; St. John, Jedburgh (1730), 1767; The Lodge of Scoon and Perth (1658), which received a charter of confirmation in 1742, was in 1807, upon a memorial to that ef-

be re-admitted into the bosom of the Grand Lodge from which for some years past she had been estranged."

There were other old Lodges which seceded from the Grand Lodge, notably Mother Kilwinning," and the "Lodge of Edinburgh (Mary's Chapel), the cause of the schism being in either instance the same, namely, a jealousy of the one in the other being placed at the head of the roll.

In November 1737, it was resolved that all the Lodges holding of the Grand Lodge should be enrolled according to their seniority, which should be determined from the authentic documents they produced, and in accordance with this principle the first on the roll was assigned to Mary's Chapel and the second to Kilwinning.

In tracing Scottish craft Masonry from Scotland to France and from France to America, it will become necessary to allude to Masonry in Scotland more in detail than we otherwise would, owing to our efforts to forge every link in the chain of events so that no one link will be missing. We will, therefore, perhaps be a little borish and persistent in this regard, but our object will be manifest later.

One thing, however, confronts us, and that is to separate the French innovations called by them "Les Haute Grades," and which appeared simultaneously with the advent of the Chevalier Ramsey, into France in 1737. This we can do better as we progress with this history, but at this time it is not expedient or appropriate. However, we will call it Scottish Masonry, as it was introduced into France.

In way of introduction we may be permitted to quote Brother John Yarker on this point, as it may serve for a later text. We copy the following from "The Scottish Freemason," published in 1894 in Scotland.

"The early Scotch Masons in France taught that the Rose Croix was the "true ceremony of the Master Mason." The more modern historians of France assert that it was a portion of the ceremonies

of the Lodge Canongate Kilwinning, and I see no reason why this should not be true. Their early minutes show that they had a separate Master's Grade, but gives no hint as to the nature of the ceremony. If they had such a ceremony, and it was ancient, the members must have obtained it from the Incorporation."—Yarker.

We quote the following letter from Brother Yarker to the same Journal: "Dear Sir and Brother.—If Ramsey's speech of 1731, is to be taken as authority, either we know nothing of the ceremonies of Kilwinning or Ramsey could not have received initiation there any more than he could under the Grand Lodge of London. Where then was he initiated? In the 1737 speech he describes Masonry as of three Grades, and says that the Order consists of Novices or Apprentices, who are taught the moral virtues; Fellows, or Professed Brothers, who are taught the heroic virtues (as in the present 3rd degree); and Masters, or perfected Brothers, who learn the Christian virtues (as in the Grade of Heredom).

The "Scot's Lodge" existing in London, 1733, had a separate "Master's Lodge upon the same lines as that of the Canongate, Kilwinning; a Jacobite Lodge meeting in Edinburgh. Arch Templary of last century would, therefore, seem to be a remodeling of older degrees by Scottish Jacobite Templars of the ancient Order, who spread the system amongst their followers in this and other countries."—Yarker.

While upon this subject it may be in place to quote Brother Yarker in another letter, addressed to the same Journal, of a later date:

"Dear Sir and Brother.—To say the least it is singular that the Masonry described by Ramsey is an exact correspondence with the modern French Compagnonage of Master Jacques, and in distant opposition to the system of 'Sons of

Solomon' which represents again British Freemasonry.

"Brother R. F. Gould, in his 'History of the Craft,' has very closely shown in an exhaustive enquiry as to the Chevalier Ramsey, that this Brother has not the merit, or demerit, of inventing any of those degrees with which he has been credited; but that he was the author of a fake and unhistoric theory as to the Knightly origin of the craft upon which his followers elaborated a Templar system. Now, as a matter of fact, apart from the legendary connection of the Templars with the English craft and one section of the French Campagnionage, everything in government, rites, dates, and symbolism, point to the Templars as authors or introducers from the East, of the present English system of craft Masonry, which with its Semitic legends gradually superseded the older Anglo-Saxon Constitution, and which with the 1356 sanction of the sheriff and mayor of London became the origin of the London Company of Masons, for the translated text of which regulation of the Masons and Freemasons see Gould's History. In a general way we may consider Ramsay correct but not exhaustive. No doubt the Scottish Jacobites did improve on Ramsey's theory by propagating Arch-Templary, but there seems to be no doubt that Bonnie Dundee was Grand Master of Scottish Templars when he fell at Killiecrankie in 1689. A Masonic connection would be a gradual growth; there were old symbols and legends connecting the two orders. Gentlemen of the rank from which the Knightly Orders were recruited were also Speculative Masons, as we know from an examination of Scottish minutes, and in the lapse of time the two associations began to be considered indissolubly connected, and Arch-Templary arose. Fraternally yours, John Yarker."

The same Journal of date September, 1905, says: 'We are under obligation to a Brother in New York for a copy of the "Condensed History of the Ancient and Accepted Scottish Rite Masonry from its introduction into the United States to the

present time," written in the interests of the Cerneau branch of that system. It is, however, not a subject which would interest our readers, as we are certain that not one in ten thousand Scottish Masons know of even the existence of this Rite, except by merest rumor; and therefore, with its splits and schisms, would have no concern. The only degrees of the Rite which are worthy of study—these are the Rosy Cross of St. Andrew, the Knight of the Black and White Eagle, and the Mother Word or Royal Secret—have been given in connection with Knight Templar Encampments in Scotland before Joseph Cerneau, the Frenchman, Morin the Jew, or Dalcho, the American, were born. We are quite content to be as we were, leaving our neighbors to please themselves.

We quote the foregoing to show the conglomeration, and indiscriminate application of Scottish Masonry in France, at or subsequent to the advent of Ramsey into that country in 1737.

We will now proceed to cull data from authentic sources, and commence with "Gould's Concise History of Freemasonry," page 408:

"As we have already seen, the only degree (of a speculative or symbolic character) known in the early Masonry of Scotland was that in which the Legend of the Craft was read, and the benefit of the Mason Word conferred. From the operation of causes, however, which, though largely debated, have not yet passed out of the region of conjecture, the greater number of the additional ceremonies, adopted in many quarters as Masonic, and labeled the 'High Degrees,' have been described as of Scottish origin. Indeed, not content with this—as St. Andrew was the Patron Saint of Scotland, and of the Lodges there, the new degrees manufactured in France were called not alone Scottish, but St. Andrew degrees. These Scots degrees, as I have elsewhere ventured to term them, in contradistinction to the ceremonies actually practiced by Scottish Masons appear to have appeared

up about the year 1740, in all parts of France. Afterwards, in Continental Europe, besides the legion of Scots degrees, we meet with the strict observance, and the Royal Order of Scotland, each placing its origin in North Britain. A still later example of the common practice of affecting a connection with Scotland, is afforded by a well known and influential body—the Ancient and Accepted Scottish Rite.

From the circumstance that Scots Masonry was unknown in France before the delivery by Andrew Michael Ramsay of his famous speech in 1737, and appeared shortly afterwards, the two have been represented as cause and effect—which, indeed, was almost certainly the case, but the oration of the "Chevalier" and the Continental perversions of Masonry that followed in its train, are supposed by some good authorities to be themselves merely links in a far reaching chain of events, extending over a long series of years.

The Scots Degrees smoothed the way for the Templar movement in Masonry, called the Strict Observance, and the key to the problem which confronts us in either instance, it is contended, may be found in the extent to which the Jesuits moulded the Stuart agitation, ending with the rising of 1745-6.

Early in the eighteenth century, when the English Masonry put on its modern attire, its secret organization was continued under a Grand Lodge, and this body was established during the same period, which, after the death of Louis XIV, became the signal for the Jacobite risings that were suppressed in 1746. Among those who took up arms for the Pretender were many prominent Freemasons. Some were executed, and others found refuge on the continent. Among the latter was the Earl of Winton, afterwards Master of the famous "Roman Lodge" (founded by Scottish Masons in Rome) at the time of its suppression in 1737; and if we may believe the French historians, it was by another of these exiles, Charles Radcliffe,

who, after his elder brother was beheaded, assumed the title of the Earl of Derwentwater, that the first Lodge in France was founded at Paris in 1726.

It is next suggested that, in his famous speech of 1737, "Ramsay—connected by his hearers, with the young Pretender, both by religion and tutorship—was appealing in the name of a crusading tradition, to a society of which the backbone consisted of Scotchmen waiting only for a favorable opportunity, eventually presented in 1745, for invading England with French assistance to enthrone a Romanist aspirant already seriously preparing himself for the contest." Shortly after the speech was delivered, there followed the deluge of Scots degrees, and throughout the whole of them the influence of Ramsay's rhetoric is apparent, in the underlying fiction that Scottish Crusaders—sword in one hand and trowel in the other—discovered a lost and sacred word in the vault of the temple at Jerusalem.

The numerous Scots Lodges soon assumed the powers of Grand Lodges, and at an early stage began to manufacture new degrees connecting the Scots Masons with the Knights Templars.

The Baron Von Hund declared that he was received into the Order of the Temple at Paris, by the Knight with the Red Feather (or Chief Superior), in the presence of the Earl of Kilmarnock, and with Lord Clifford acting as Prior. A solemn pledge, he averred, prevented his revealing the identity of the Knight with the Red Feather, though in effect he allowed it to be inferred that the presiding officer on the occasion of his being knighted as a Templar, was no other than the Young Pretender himself. He stated, moreover, that he had been especially presented, as a distinguished member of the Order, to Prince Charles Edward shortly after the ceremony of 1743."

If we adopt the conclusions of Mr. Greeven and the late Dr. Kloss, the influence of "Scots abroad" and of Scot-

lish legend (real or supposed), on the Masonry of the Continent, ceases to be a wholly obscure enigma. If we do not, however,—and in the absence of further evidence there will always be a conflict of opinion with regard to the direction in which our judgment ought to incline—then the wholesale manufacture of degrees, supposed to hail from Scotland, but having no real connection with that country, which spread like a pestilence throughout Europe, will remain among the phenomena that baffle the research of all students of Freemasonry."

We have dealt at greater length with the subject introduced to us by the historian Gould, for the reason that we believe that all that can be produced from reputable history and research should be presented so that the matter may have a complete and truthful airing.

We will, in our next, continue this thread along the lines laid out by Scottish historians, and will take up the matter in the light of Bro. Murray Lyon, who has detailed more of Scottish Freemasonry than all other historians combined, and upon whose word we may rest.

ROBERT S. SPENCE.
(To Be Continued.)

(Communicated.)

San Francisco, California.

There is much comment by the citizens of San Francisco on the way the State Masons have tried to dabble in politics at our last recent election.

There was a member of our order that ran for an important position, and the State Masons tried to make it an issue against him that he belonged to the A. A. S. R. Freemasons, which they call a clandestine body.

They went their limit, so far as those of the ignorant members of their order would permit them to injure the candidacy of our Brother.

Our members immediately got word of what they were trying to do and we felt justified, and in fact, duty bound to over-

come the injury that they attempted upon this Brother to cause his defeat.

While we acknowledge that they outnumber us here at present 10 to 1, they cannot understand to this day what influence our hand full brought to bear and overcame all the obstacles that they tried to put in our way.

They cannot seem to understand that the Brothers that belong to the A. A. S. R. Freemasons Lodges in San Francisco are also prominent members and workers of some of the biggest Lodges in San Francisco of other organizations, and that our members as a whole have just as much influence in the city as the State Masons have, and it was indeed proven that we are a power behind some throne by the election, for when the votes were counted our Brother that they tried to injure became the victor of the election by a large majority and was elected to his office.

When, oh, when, will these State Masons learn to keep their hands off of politics, especially trying to persecute when a man does not believe their way.

We are today beyond that stage, and it is a readily understood fact that the majority of the State Masons themselves do not believe in the leaders' tactics. If they were to vote the way their dictators try to dictate to them, undoubtedly our Brother might have met with defeat, but we, as universal Masons, go on and advocate our principles as we believe them to be the Brotherhood of mankind, and while they are trying to injure us in some ways we are proving to the satisfaction of their own members that we are living up to our teachings.

As an illustration:

At the recent campaign there was placed in nomination one of their own members, in fact, the father of a bill in the last legislature to try to destroy our organization in California, and two different governors vetoed his pet bill. When he was placed in nomination it was un-

doubtfully for the purpose of him becoming the District Attorney, so as to put obstacles in our way. They ought to understand by this time that we do not fear those tactics. However, it shows that the majority of State Masons did not approve of any such tactics as he received something like 6,000 votes, while his nearest opponent received 19,600 and this man was no Mason at all, but perhaps sooner or later they will get on to themselves and not try and bluff us any longer.

Now, for instance, if we were to adopt the same method as they had with this very candidate that was up at the primary for District Attorney, and as it is only natural for politicians to try and get in touch with as many men as possible and as this very candidate had placed his application into a lodge here in the city of another order, that has over 6,000 members, and as there are about 200 or more of our Brothers that are members of that lodge, and we all knew well that it was this man that was the father of this bill, who had entered his application to this lodge, and supposing we were to go to the ballot box and put in three black balls, he certainly would not have become a member of that order, and would it not have been a death blow to this man's reputation if we had done so? While the ordinary man might say that we were justified in doing so, but we cannot consistently persecute any man that is a Mason.

If it is their methods to persecute us, two wrongs do not make one right, and we shall continue in face of all opposition and govern ourselves as true Masons and advocate the principles that we believe in, the recognition of all Masons, "with good will toward all men, and malice toward none."

D. D. G. MASTERS.

For California.

I herewith copy a brief historical sketch of a general statutes, printed by Hugh Murray, Ayr, Scotland, in 1892, for the brothers to read. This will prove to the minds of the most skeptical brothers who are led to believe by our York Rite brethren that the Grand Council of Rites, or the Early Grand, is a new body and I would recommend that they impress upon their minds once and for all the motto of the Early Grand, or the Grand Council of Rites, WE WERE THE FIRST --WE SHALL BE THE LAST.

WM. L. PROVOL, 33, 90, 95th.

D. G. O. for California.

HISTORICAL SKETCH OF KNIGHT TEMPLAR AND HIGH GRADE MAS- SONRY IN SCOTLAND.

"In issuing this amended edition of the laws of the night Templars and cognate bodies in Scotland, it has been deemed advisable, as in the edition of 1881, to preface it with a short historical sketch of the Order for the information of the fratres. In doing that it is unnecessary for us to dilate upon the period when the Order of the Temple was a purely military organization, as its history from its inception in A. D. 1118, with Hugo de Payance, as Grand Master to its dispersion in A. D. 1309, under the Grand Mastership of Jacques de Molay, is too well known to need repetition, so we will devote but a few words to its existence in Scotland, where it was first introduced by King David I, about the middle of the twelfth century, who established it at Temple on the South Esk. Further grants were subsequently made by Malcolm his grandson, and William the Lion and Alexander II, his successors. The career of the Order was as prosperous in Scotland as in other countries until the persecution initiated by Pope Clement VII, and the whole energies of Scotland being at that time employed in resisting the encroach-

ments of the tyrant Edward of England, the Knights were not persecuted as in other countries, and instead of being utterly effaced, as they were elsewhere, here they continued to exist united with, but not merged into, the Order of Knights of St. John, and so continued until the surrender to the State of the last of the Temple lands in 1560 by Sir James Sandilands. Preceptor of Torphichen.

With this act, and the subsequent expatriation of those knights who held by the Romish See, under the leadership of David Seaton, Grand Prior of Scotland, ends the history of the Scottish Templars as a military and religious body. Such of the knights, and they were many, who adopted the reformed religion, created a new history for themselves by uniting with the building fraternities, under shelter of whose esoteric character they continued to practice the Temple rites and ceremonies. Their subsequent history during the troublesome period of civil and religious strife which followed the Reformation, is little known until we find them appearing, in the early part of the eighteenth century, as the protectors and conservators of Highgrade Masonry, ruling all grades above the Blue or Craft Degrees. That this was so is amply proved by the minute books of many old lodges, especially in the western part of the kingdom, where is found the cradle both of Blue and Black Masonry. At this time there was no separate head in Scotland for the higher, as distinguished from the Craft degrees; the possessors of the former constituting in each lodge an imperio in imperium, and conferring the degrees of the Red, Black, Green and White upon such of the brethren as they thought worthy. This method continued to hold until A. D. 1800, when the Craft Grand Lodge, alarmed by the reported spread of republican and atheistical doctrines under guise of Masonry, and also to comply

with the Illegal Oaths Act passed in Parliament, issued an edict forbidding the practice by Lodges holding under her of any other than the first three degrees. The votaries of the high grades being thus deprived of the authority under which they had previously wrought, and being, as good Masons should, law-abiding and strongly averse to unwarranted assumption of authority, numbers of them applied to their fratres in Ireland, who, with a history in many respects similar to their own, had an established Grand Encampment for Charters, which were readily granted by the Early Grand Encampment of Ireland; and in a short time between forty and fifty. Encampments were working under that constitution in Scotland. One would now naturally suppose that, having in a constitutional manner overcome the difficulty created by Grand Lodge, all would have been harmony. But this was not so, as in 1811-12 a traitor appeared in the person of Alexander Deuchar, E. C., of Edinburgh Encampment No. 31, Early G. Constitution, who, in gross violation of his Templar vows, and with the aid of others as unprincipled as himself, established a schismatic body which he styled the "Supreme Grand Conclave of Scotland," and appealed to Edward, Duke of Kent and Strathearn, Grand Master of the newly-formed English Grand Conclave, to patronize his misbegotten offspring. The success attending this treasonable production was but scant, as the tyrannical assumption of the Grand Mastership for life by the chief traitor displeased his fellow-conspirators, and his Conclave was rent with internal dissensions, which caused what was practically its death in 1830. It was remodelled in 1836 under the Grand Mastership of Admiral Sir David Milne, when it was deprived of its Masonic character by non-Masons being admitted to membership, notable amongst whom were the Bishop of Aberdeen and the Duke of Leeds.

the latter of whom they created Grand Prior of England, thus repaying England for assisting them in their secession from the Mother Jurisdiction by invading English territory. This body proved to be more short-lived than its predecessor, as another remodelling process took place in 1836, when the old system of Masonic qualification as a prerequisite was reverted to. Deuchar's schismatic Conclave continued to work the Red and Black under one head, as had been the custom with the Ancient Body before the split. This simple and efficient plan did not, however, suit the views of some ambitious brethren, whose only chance of filling high office lay in creating further division. Thus in 1818 occurred a scism from a scism, and an illegitimate granddaughter of the Early Grand was born, and christened the "Supreme Grand Royal Arch Chapter." Bro. Lyon, the learned Grand Secretary of the Grand Lodge of Scotland, speaking of this occurrence, says: "The Chapter of Constitution" which was then adopted, proceeds on the assumption "that the Royal Arch had existed in Scotland prior to the erection of the Grand Lodge, and that it was embraced in the 'Degrees of Freemasons,' the jurisdiction of which had from 'time immemorial been vested in the Barons of Roslin.'" Commenting on this, Bro. Lyon says: "It is an erroneous statement"—(stronger and more terse expression would not have been misplaced.) While rampant treason seemed thus for a time triumphant in its endeavor to reverse the orthodox Masonic aim of bringing order out of chaos, each division in its own ranks making confusion worse confounded, those of the brethren who had a nobler conception of the value of an O. B., voluntarily undertaken, remained firm in their allegiance to the Early Grand Constitution. For the ducal patronage had no attraction when purchased at the expense of Masonic probity: so, uninfluenced alike by threats or cajollery, they held on the

even tenor of their way, though reduced in numbers and for the most part confined to the western counties, the original home of the Order.

We must not think, however, that the legitimate high-grade Masons were content to remain under foreign control, because they refused to share in the illegal secession of Deuchar and his imitators. Far from it; but while they desired the Order in Scotland to have a national head, they were equally anxious that the end should be gained by regular and legitimate means. To this end Frater Robert Martin, E. C., of No. 33 Encampment, Kilmarnock, presented a petition to the Early Grand Encampments from Encampments Number 28 Muirkirk, Nos. 40 and 42 Kilmarnock, and No. 39 Ayr, praying that the Scottish Encampments be erected into a Sovereign Jurisdiction. The prayer of this petition was favorably considered at a meeting of the Early Grand Encampment of Ireland, held in Sir Peter Kelly's Wood Quay, Dublin, on the 22nd day of June, 1822, and Fra Martin was commissioned Provisional Grand Master, pending a representative meeting of the Scottish Encampment. This was immediately done on Fra. Martin's return to Scotland, at a meeting held in Kilmarnock in July, 1822. To this meeting he presented an excerpt of the minutes of the Dublin meeting, renouncing all authority over the Scottish Encampments, signed by Joseph Cuthbertson, Grand Master, and sealed with the Grand Seal of the Order; also his Provisional Commission as M. E. G. M., which the Fratres present unanimously confirmed. At the meeting Encampments No. 60 Newmilns, and 61 Saltcoats, were installed. These were the last charters granted by the Irish Grand Encampment to work in Scotland. It, however, sent a circular letter to all Encampments chartered by it, notifying them of the erection of the Scottish Grand Encampment; and subsequently, on the 24th of June, 1826, sent a formal Charter of Renunciation to the latter body. This was

done in consequence of the schismatics professing to doubt the formal erection of the Scottish Grand Encampment, which body, however, in spite of all the efforts of its enemies, continued to lead a quiet and uneventful existence, until recently unbroken by any event of sufficient importance to be worth recording here. Donald Campbell's General Grand Chapter, which was a Glasgow schism from the Edinburgh schismatics, sought union with the Grand Encampment, but the negotiations fell through owing to irreconcilable differences in working. The first event of real importance in recent times was the resolution of Grand Encampment, in 1880, delimitating the powers to be controlled by each, and handling over the control of Red Masonry to the "Early Grand Mother Chapter," that three bodies working in harmony with each other and having many ties in common. The next event of importance was the receipt of a letter from the Grand Scribe E. of the schismatic Grand Chapter in Edinburgh, in 1891, intimating the nomination of a committee to meet with one from the Early Grand, to endeavor to arrange a union between the two bodies. This effort was at the time abortive. Negotiations were again opened this year at the instance of the Early Grand and a meeting of representatives of both bodies was held in the Central Hotel, Glasgow, on the 15th of February. The matter however, is still sub judice, but it is to be hoped, for the sake of Masonic unity, that these strayed sheep may be brought back to the Early Grand fold.

In conclusion, although we claim to be the only legal and untainted possessors of ancient high grade Masonry in Scotland, we have no desire to act in a spirit of antagonism to other bodies which may claim to work some of those degrees. Our spheres of work and influence are entirely different, following, as we do, the ancient methods, and, believing that any Master Mason in good standing in his

Craft Lodge is worthy to belong to any Order in Masonry; our constitution being thoroughly democratic and representative, as opposed to the modern ecclesiastical systems. While believing the origin of these bodies to be indisputably illegal because, being either self-constituted or introduced into Scotland while there was already an existing organization working the same degrees, yet during the years which have passed since their origin the softening hand of time has soothed the angrier feelings with which our old Fraters regarded these bodies, and, remembering that as Craft Masons we have all knelt around the same altar and mutually vowed love and fellowship, we are content to live and let live. At the same time, however, we would warn the brethren against those who, from the profound depths of their own ignorance, stigmatize as illegal the ancient Early Grand Constitution of which they themselves are but spurious offshoot.

And now, Sir Knights, viewing the difficulties we have surmounted in the past, and looking confidently toward the future, remember our ancient motto—**WE WERE THE FIRST: WE SHALL BE THE FIRST.**"

LIST OF GRAND MASTERS SINCE 1882 TO PRESENT DATE.

- Robert Martin, Kilmarnock—1882-1887.
- Robert Chambers, Ayr—1888.
- William Martin, Ayr—1889-1871.
- Thomas Weir, Muirkirk—1871.
- James Pollock, Newmilns—1872-1877.
- James Hodge, Kilmarnock—1874.
- Alexander Pollock, Stewarton—1877.
- Matthew Pollock, Newmilns—1877.
- Matthew M. B. Thomson, Ayr—1887-1881.
- Thomas Coquhoun, Ayr—1881-1884.
- William Young, Newmilns—1886-1890.
- John Crombie Aberdeen—1889-1891.
- Peter Spence, Airdrie—1891.

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EDITORIAL.

Again we have the pleasure to record
the birth of three new Lodges, one in
Pasadena, the fruit of Bro. Stapleton's
efforts, the other in Midvale, Utah, is
the first fruit of the labor of Bro. Gal-
braith as an organizer, the third in Oak-
land Cal., is credited to Bros. W.
L. Grovel, while word of renewed
activity in the Lodges, comes
from all along the line. In the districts
where our Lodges have been longest es-
tablished, while there are still sporadic
courses of bitterness and persecution and
intolerance, the opposition is generally
winding down, and our brethren of the York
Rite have come to the conclusion that
as we are here to stay they have got to
bear what they cannot help.

We take pleasure in acknowledging the
receipt of New Year's congratulations
from the Grand Lodges of Roumania and
Spain (Catalana Balear), and assure
these brethren that we heartily recipi-
tate their good wishes.

We acknowledge the fraternal courte-
sy of Bro. Newton R. Parvin in sending

us official notice of the death of Lewis
Jackson Baker, a Past Grand Master of
Iowa. It is with deep regret that we
learn of the death of this distinguished
that city, took charge of his remains and
gave the brother a Masonic funeral, to
brother, and extend our sympathy to the
bereaved relatives. We give the official
communication in another column.

We regret to learn that our Illustrious
brother, A. E. Lucas, D. G. O., and his
good lady, have been sufferers from the
prevailing colds, and pray the G. A. O. T.
U. that they may speedily recover. Bro.
Lucas is a man whom the A. M. F. can ill
spare from active service.

We have been requested by several of
the brethren to write an article on the
Masonry of Scotland, as it was and is, in
its native home, and the changes it has
undergone in being transplanted in for-
eign soil; and in particular, to trace its
journey to France, and thence to the A.
M. F. As the subject is now being treat-
ed at length in a series of articles by
Bro. R. S. Spence, Associate Editor, and
we do not wish to anticipate his work,
we ask our brethren to wait the comple-
tion of Bro. Spence's articles, when they
will gain in detail the information they
desire; meanwhile, we give a short chro-
nological resume of the leading events,
and principal personages figuring in the
chain.

We call the attention of our readers to
the copy of a letter sent to a Lodge in
Scotland, giving notice that our brethren
had performed the Masonic duty of bury-
ing a brother of that Lodge, a duty the
local Yorks refused to fulfill because the
deceased brother had not affiliated with
them, really because he had paid no
dues to their Lodge.

David Reid, the unworthy occupant of
the office of Grand Secretary in the
Grand Lodge of Scotland, some time ago
found fault when one of our Lodges in

California gave a Scottish Mason the welcome and affiliation refused him by the York Rites Lodge. We wonder if he will also find fault with the Lodge that gave the Scottish brethren the burial that he Yorks denied them?

OFFICIAL SUPREME LODGE.

One of the most important meetings ever held by the A. M. F. was that of the four day session of the Supreme Lodge held at Salt Lake City from the fourth to the eighth of last month. Every Grand and District Lodge in the Federation was represented, and when it is considered that most of the delegates came from long distances, and bore all their own expenses it speaks highly for the zeal and disinterested of the BB. and in some measure explains the phenomenal growth of the American Masonic Federation.

As a full detailed report of the proceedings will be published later, a few of the more important items of business transacted will only be given here. The most important of these was the substitution of the local Grand Lodge system by a system whereby an Officer designated "Provincial Grand Master" will directly represent the Supreme Lodge in the several states; this officer will be commissioned by the Grand Master Mason in the Supreme Lodge on the recommendation of the Lodges in the state, and he will be intrusted with the general supervision of the work in his state. The present Grand Masters of local Grand Lodges become the first Provincial Grand Masters, the Grand Lodge Deputies will for the present become Deputy Provincial Grand Masters and Grand Secretaries, Provincial Grand Secretaries, the duties of these several officers will be given at length in the amended edition of the A. M. F. laws now in the press.

Another matter of importance was the decision to give the Daughter Lodges a more direct representation in

the Supreme Lodge than was possible under the local Grand Lodge system, thus securing a more direct and enlarged representation, with a decreased amount of taxation.

Steps were also taken to raise a fund for the support of aged Masons and Masons' orphans, the amount to be raised and the mode of assessment to be decided by a plebiscite of the lodges.

Numerous alterations were also made in the department of organization, changes which will necessitate new commissions being issued to all the BB. at present serving in that capacity, the title of these BB. for the future will be "Deputy and District Deputy Grand Organizers," not "District Deputy Grand Masters," as heretofore.

CONFEDERATED SUPREME COUNCILS.

By arrangement with the Grand Council Rites of Scotland, the Confederated Supreme Council has incorporated under the laws of the state of Utah, and at a special meeting held in Salt Lake City on the 9th of January, elected a full set of officers as required by the terms of the incorporation. As heretofore, all charters for K-D-H. will issue from the Grand Council of Rites, and will also all 32nd and 33d degree diplomas, diplomas for the Royal Arch Prince of Jerusalem, Rosy Cross, K-D-H, as well as several of the appendant degrees and orders will issue from the Confederated Supreme Council. All dispensations will as heretofore be issued by the Grand Council Representative in America, but as soon as the Council is chartered it comes under the jurisdiction of the Confederated Council, which has full power to control all matters relating to the Confederated Rites in America.

OFFICIAL. EXPULSIONS.

The following have been expelled for un-Masonic conduct:

Benjamin Schwartz of Union Lodge, Washington, D. C.

H. E. Baker and C. E. Rademaker of Vallejo Lodge, California.

The Grand Lodge Inter-Montana met at their hall, Salt Lake City, on St. John's day, December 27, 1911.

A full attendance from all the Lodges constituting the jurisdiction and a full representation was had.

M. W. Grand Master Matthew McB. Thomson, presided, assisted by the other Grand Officers, who were all in their places.

After the Lodge was opened in due and ample form, the usual routine of business was transacted, and the following items of business was attended to:

The report of the Grand Secretary was read and approved.

The financial report was read by the Grand Treasurer, and after some slight alterations was accepted and approved.

In view of the fact that a number of Grand Lodges have been organized since the Grand Lodge Inter-Montana was organized, and that it being the parent of the A. M. F. and its business conducted partly in the interest of the A. M. F., it was determined that a separation take place, and that new officers be elected and installed, and that a settlement be had with the A. M. F. and any funds now in the hands of the A. M. F. belonging to the Grand Lodge Inter-Montana, be turned over to the newly elected Secretary.

The following motion was then made and carried: "Moved and seconded that the Grand Lodge, Inter-Montana, make a request upon the A. M. F. for its share of the indebtedness of the Grand Lodge Inter-Montana. Carried."

The following officers were then elected to serve for the ensuing term:

M. W. Grand Master—D. Begerra, Providence Lodge Helper.

M. W. Grand Secretary—M. Thomson, Garibaldi Lodge, Salt Lake.

M. W. Grand Treasurer—John Soren, Garibaldi Lodge, Salt Lake.

M. W. Grand Senior Warden—T. A. Boggio, Justice Lodge, Diamondville, Wyoming.

R. W. Grand—J. W. Dominick Conti, Garibaldi Lodge, Salt Lake.

Grand Senior Deacon—Hilton Gould, Providence Lodge, Helper.

Grand Junior Deacon—Henry Ziller, Justice Lodge, Diamondville.

Grand Senior Steward—J. Patten, Garibaldi Lodge, Salt Lake City.

Grand Junior Steward—Frank Berta, Garibaldi Lodge, Salt Lake City.

Grand Almoner—John Soren, Garibaldi Lodge, Salt Lake City.

Grand Tyler, James Rennie.

All the nominations being unanimous, it was moved and seconded and carried, that the Grand Secretary, cast a unanimous vote for the above officers, and they were declared duly elected.

It was moved and seconded, that Bro. Robert S. Spence, the retiring Grand Treasurer, he having been Grand Treasurer since the organization of the Grand Lodge in 1907, be retired with the rank of Past Grand Master, which was unanimously sustained.

The following elected officers being present were duly installed:

Dominick Begarra—M. W. Grand Master.

John Soren—M. W. Grand Treasurer.

Matthew Thomson—M. W. Grand Secretary.

Frank Berta—Grand Junior Steward.

Dominick Conti—Grand Jr. Warden.

G. Kelmer—M. W. Deputy Master.

Several of the brethren regaled the Lodge with timely and very interesting speeches and remarks for the good of the Order.

Several visitors, from other Lodges, not in the A. M. F., but being Past Grand Officers, were made welcome, and given

every consideration compatible with their rank.

At the close of the meeting the widows' box was passed, and received a hearty response.

At the close of the labors of the Grand Lodge the brethren were called to refreshments, and in an adjoining room was spread an ample repast, provided by Garibaldi Lodge No. 2, of Salt Lake City, and the same was much enjoyed and a general good time had, until the closing hours of the evening, when all retired, feeling it was good to be there.

GRAND SECRETARY.

Wm. M. McB. Thomson, 33°, President General American Masonic Federation, Orient of Salt Lake City, Utah.

Most Illustrious and Puiss Brother:—I have the pleasure to submit the following report of the fraternal relations secured by the American Masonic Federation for the present term 1911, first year of my activity:

Argentine (Republic)—Grand Orient and Sup. Council of; represented by Col. Martin Joyce, Scranton, Pa.

Brazil—Grand Orient and Sup. of Council of; represented by Bro. E. E. Enos, San Francisco, Col. Jose Ferreira de Bastos, Buenos-Aires.

Egypt—Supreme Council of, represented by Bro. Adolph Maylor, New York, Bro. Nicola Sabbag, Alexandria, Egypt.

Germany—Schottische Gross-Loge, represented by Bro. Victor Wellisch, New York, Bro. P. Eberhardt, Leipzig, Germany.

Hayti—Grand Orient of, represented by Bro. Jacques Ochs, New York, Bro. Aug. A. Heraux, Port-au-Prince, Hayti.

Mexico—Grand Logia de, represented by Bro. Dr. W. A. Dunton, Los Angeles.

Portugal—Bro. ————

Grand Oriente Lusitano Unido of, represented by Bro. Jacques Ochs, of New York, Bro. Dr. Caetano Domingues Drolhe, Lisbon.

Romania—Grand Lodge and Sup. Council of, represented by Dr. P. A. Siegel-

stein, New York, Bro. Captain C. M. M. Bucuresti.

Spain—Gran Logia Catalana, Barcelona, represented by Bro. Victor Wellisch, New York, Bro. ———— Barcelona, Spain.

Spain—National Grand Lodge, represented by M. McB. Thomson.

Turkey—Grand Orient of the Ottoman Empire, represented by Bro. Robert S. Spence, Evanston, Wyo., Bro. Abdolchiman Bey el Youssouff, Constantinople.

Italy—Grand Orient and Supreme Council Florence, represented by G. E. Bennini, Seattle, J. Seren, Salt Lake City, E. Frosini, Florence.

General Delegates—Illustrious and Bro.,

FRANCOIS NICOLLE,
Paris, France.

JACQUES BLUMENTHAL,
Paris, France.

LEO KRONAU,
Vienna, Austria.

ELI BROAD,
Penrith, N. S. W. Australia.

Most fraternally yours,

JACQUES OCHS

Chairman Committee of Foreign Relations, A. M. F.

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

Ordu ab Chao,

Sovereign Grand Council General Grand Orient Des Rites Unis Pour la France et ses dependances, Fr.:

Zen.: de Paris, Jan. 9, 1912

Cher Monsieur A. T.

Je vous remercie frat.: de votre communication et je vous prie de nommer comme representants de votre Rit en France:

Je Fr.: Dr. Encausse (Papus) 33. 30. 30

Je Fr.: Loisselle (Librarius) 30.

Par le meme courrier, je vous adresse les nominations des Fr.: Minjoulet et Trelch comme Garants d'amitie apres de l'American Masonic Federation.

Veillez agreer Cher Mr. et T. Ill. Fr. mes frat.: salutations.

G. PAPUS, 35.9:90

SCOTTISH MASONRY FROM SCOTLAND TO THE A. M. F.

As the subject of Scottish Masonry, starting with it in its native home, is being made the subject of a continued article, the first installment of which appears in the present number, this will simply give dates when and the names of those by whom Scottish Masonry spread in other countries.

In a series of articles running in the "American Freemason," on neglected Masonic History," written by Bro. John Yarker, first living authority on High Grade Masonry in the world, it is stated that Scottish Masonry had a real existence in France as early as 1688. And Professor Robinson, an anti-Masonic writer of the eighteenth century, says that the Scottish degrees were worked in the Lodge at St. Germain in 1696. Note that this was along before the four old Lodges in London formed the first Grand Lodge after the modern fashion, and near half a century before the Grand Lodge of Scotland was formed. In the beginning of the eighteenth century all writers agree that Michael Andrew Ramsay was a prominent figure in Scottish Masonry in France, and in 1740 Lord Kilmarnock was at the same time Grand Master of the recently formed Grand Lodge of Scotland and of the Ancient Mother Lodge of Kilwinning (then working independent of the Grand Lodge and of the Scottish Masons in France. In this capacity he founded the Mother Lodges of Toulouse, Montpellier and Marseilles, the latter under the distinctive title of St. John of Scotland.

It was under charter from this Mother Lodge of Marseilles that the Lodge "Polaris" was formed in 1794, in the City of New Orleans, (Louisiana being then a French colony). The brethren of this and other Lodges afterwards chartered from France, were erected into a Grand Consistory of Princess of the Royal Secret with control of all the lower degrees, including the three Symbolic Degrees;

the right of the Grand Consistory to exercise this control over the Symbolic Grades was recognized by the newly established Grand Lodge of the State by a Degree of June 8th, 1833, establishing within her bosom a Scottish Symbolic Chamber, and requesting the Grand Consistory to "divest itself of the right of constituting Scottish Lodges, and to transfer the same to the said Chamber." The Scottish Lodges continued to be thus governed until the 5th of March, 1850, when the Grand Lodge notified the Supreme Council of Louisiana (the Grand Consistory had been erected into a Supreme Council in 1839), "that henceforth she would not administer or constitute any other Lodge but those professing exclusively the York Rite."

In consequence of this, the Scottish Lodges returned to the jurisdiction of the Supreme Council to which they have since belonged.

(We will now trace the succession of Sup. Com. from the establishment of the Supreme Council in 1839 (for an account of which, as for the foregoing relating to Louisiana, see Folger's History of the Scottish Rite), until the organization of the Grand Lodge Inter-Montana, by its authority, in 1907.

The founder and first Sovereign Grand Commander was the illustrious brother Onazio de Santaugelo, from Oct. 27th, 1839, succeeded by Jean Jacques Conti, January 29, 1842; J. F. Canonge, Sept. 20, 1845; James Foulhouze, Jan. 31, 1848; Chas. Chiborne, Jan. 7, 1854; J. J. Massicot, Oct. 7, 1856; James Foulhouze (second term), April 22, 1857; Eug. Chas. Saignac, Jan. 7, 1867; Eduard Marc, Jan. 3, 1872; Armand Bertel, Feb. 23, 1875; J. Gentil, June 20, 1876; Armand Bertel (second term), Feb. 27, 1877; M. J. Peron, Sept. 17, 1887; A. J. Guisanovich, Sept. 17, 1889; Jos. N. Cheri, Sept. 4, 1891; R. A. Chiapella, Feb. 24, 1893; Jos. N. Cheri (second term), Feb. 23, 1894. Ill. Bro. Cheri was still S. G. Commander of the S. C. in 1906, when authority was granted the writer under the Grand Seal of the S.

C. to establish Lodges of the Scottish Rite Symbolic in the State of Idaho, the consequence was the organization of the Grand Lodge Inter-Montana on the 9th day of January, 1907, and it in turn was the founder of the A. M. F.

This is, in brief, the abstract of or descent from the ancient Masonry of Scotland, dating back long before the days of Modern Grand Lodge System.

CORRESPONDENCE.

Chicago, June 9th.

Editors of the Universal Freemason.

Ills. and Very Dear Brethren:—A prominent member of the York Rite in speaking of our organization sometime since, said: Leave them alone and when they find we will have nothing to do with them, they will die.

In view of the way the brethren have stuck and worked, during the summer's heat and winter's cold and from the enthusiasm and the earnest spirit that since the visits of our Supreme Grand Master and D. D. G. M. Stapleton is being shown, it looks that we have life and are some way from dead, or even fearing death.

I had the pleasure last week of visiting Savoy Lodge No. 1, and seeing the creditable way they entered one and passed one another with a good attendance of members, although the weather was very cold, being 10 degrees below zero.

Last night St. Clair No. 3 met in their new hall in the K. of P. building, 180 W. Washington street, raised one candidate to the Sublime Degree, also with a good attendance, although we had zero weather blowing a Chicago gale, which should prove that the brethren being sure of the justness and the strength of the cause are willing to meet all difficulties and discomforts to establish our Rite on the solid foundation of truth and honor.

From the encouraging progress that is being made all over the country and from the optimism shown by the members at large it is to be hoped that our

brethren of the York Rite will become convinced as to our Masonic fashion, to the end that peace and harmony may be established and brotherly love prevail all over this fair land of our birth and adoption.

Yours fraternally,

SPENCER S. RANSOM.

The following copy of a letter sent by the Ill. brother, Ronald Strath, Provincial Grand Master of the State of Washington ought to open the eyes of foreign Masons in regard to the York Rite view of Masonic Universality.

To the Secretary, Cannongate and Leith Lodge No. 5, Leith and Cannongate, Scotland.

Dear Sir and Brother:—I regret to have to inform you that Bro. Joel Dockins, a Master Mason, holding his Diploma from the M. W. Grand Lodge of Scotland, showing him to have been raised in your Lodge, passed from earthly labor to refreshment in the Grand Lodge on High, on New Year's evening. He had been a constant visitor for many years at St. John's Lodge No. 9, F. and A. M. of this city, (the body known by us as the York Rite or State Masons), therefore his nephew, at his dying request, asked that Lodge to confer the last rites of Masonic burial upon the deceased, but to his surprise they refused to do so, claiming he was not a member. He thereupon came to St. Andrew's Lodge No. 1, A. A. S. R., his own Mother Lodge, and asked us to take charge of the services, which we accordingly did, and on Thursday the 4th inst., after holding services at our Temple. We accompanied the remains to the crematory, as it was the wish of the deceased to have his remains cremated.

I am instructed by my Lodge to notify you and at the same time call your attention to the condition of affairs that is getting to be the regular condition among the brethren of the York or State Rite Masons. This is the third case of this nature that has come to our notice as a Lodge within the past twelve

months. Our obedience as a Lodge is to the American Masonic Federation, a Lodge tracing its Masonic authority through Louisiana to France, and to Scotland from France, which we possess in an unbroken chain, yet the brethren of the York Rite in the U. S. A., without any valid reason therefor, have hurled the epithet of Clandestine at our brethren and Lodges, and by the same process of illogical lack of reasoning refused the rights of the Craft to any foreign Mason unless he demits and affiliates with them, and as in this and other cases that I have referred to, they refuse even Masonic burial to a Master Mason because, persooth, he was not a member of their particular Lodge. And yet the M. W. Grand Lodge of Scotland maintains terms of amity and recognition with these various State Grand Bodies, each a separate and distinct unit in the Masonic world, and its Secretary, Bro. David Reid, has also passed a snap judgment upon our Grand Body, a judgment that has not the voice or authority of the M. W. Grand Lodge of Scotland, very detrimental to our legality and right of existence. Fortunately we have no cause to fear his or any judgment in the premises, as we can read our title clear and true to the best of Masonic authority, as the more enlightened of our York Rite brethren in this country well know, but will not admit.

This letter is simply to place before your honorable Lodge the truth, and to show you that we regard all men of the Craft as brothers and feel it incumbent upon us to show ourselves as Masons, even if the others do not.

Brother George Day Attack, of Dalkeith, Kilwinning, passed away last summer in the City of Tacoma, and though the York Rite brethren were notified of his holding a diploma from the M. W. Grand Lodge of Scotland, they refused to have any thing to do with him, consequently our Lodge, Caledonia No. 5, in

the great consolation of his widow, a stranger in a strange land. They had been here but three months when he died. Now, my dear brethren, we do not mention these things in a spirit of boastfulness or a feeling of being more righteous than our brethren of the York Rite, but only to tell you that if, at any time, you hear the American Masonic Federation referred to, you will know that we are trying to practice Universal Masonry. I might say that no reply was ever received by the Secretary of Caledonia Lodge No. 5, of Tacoma, Wash., to the notice sent to Dalkeith, Kilwinning, of the above death.

I trust the day is not far distant when the whole world will know and practice the true teaching of our Craft, and the only Rite will be right.

Very fraternally yours,

RONALD STRATH, I. P. M.

Secretary Pro Tem.

R. S. Spence, Esq., G. S. Gen'l, A. M. F.

Dear Sir and Ill. Brother:—I gladly accede to the request of my many friends in the A. M. F. that I might give them a short account of my trip to Europe, and what I saw there.

On reaching my native land I was called to the bedside of my dear mother, then in the hospital in Moran, Tyrol, Austria, having just undergone a painful operation, I remained with her for 19 days, until she sufficiently recovered to accompany me to our home town of Brez.

After a residence there of a month I visited Trient, the capital of the South Tyrol, and Riverete. In both of these places I found Masons belonging to the L.L. of Milo and Bressia. Proceeding to Italy, my first visit was to Verona, where there are three L.L., one Symbolic, and two of the A. A. S. R.

In Brescia I stayed but a short time, and had no opportunity to make acquaintance, but in Milan I met several brethren and had long talks about Universal Ma-

sonry, as it is in Europe, and is not in the U. S. A.

In Nevare there are three LL., with the members of which I met, as I did also in Turin, holding of the Grand Orient of Italy at Rome. From Turin I visited Cuenza, St. George, and a nice little city called Ivea, where there is a good Symbolic Lodge.

In Florence I had the pleasure of meeting the Illustrious Bro. Dr. E. Frosini, Grand Master General of the Fillosofic Rite, and the United Rites of Memphis and Mizraim. By Bro. Frosini I was received with true Masonic welcome and remained his guest for three days. With Bro. Frosini, S. Josephine Frosini and their son, Hiram, I exchanged the fraternal kiss, and count the time spent with them among the pleasantest days of my life.

From Florence I went to Rome, putting up at the Commercial hotel. On the morning after my arrival I was visited at the hotel by Bro. Dr. Umberto Zanni, Grand Secretary of the Symbolic Grand Lodge and exchanged the fraternal kiss, according to Italian custom. Later I met brethren Dr. Pizzini and Ververe, the latter Secretary of the Symbolic Rite. These brethren introduced me to the Masonic Temple in the Palazzo Giustiniana, a beautiful building, outside and in. We also visited the Pantheon, one of the oldest Roman buildings and now the tomb of the Italian Kings.

Bro. Zanni and others of the brethren wanted me to stay until the 24th and attend the last meeting of the Masonic Conference, as, however, Bro. Bacci and some of the older brethren of the Grand Orient expressed themselves as being opposed to Co-Masonry, though liking me personally. I did not wait, but left for Geneva, where I expected to meet the Illustrious S. Besant, Vice-President of our Sup. Con., but was disappointed, me being late in arriving.

I did not stay long enough in Bologna, Pisa or Alexandria to meet any of the brethren, but in my second visit to Turin

I visited a Lodge of Co-Masons, and met with many members of the Grand Orient. I especially remember B. and S. Despe-rad, the former a member of the LL. O., and the latter the representative of Co-Masonry in Italy. In the little city of Riverelle in the Canavese District, I have pleasant remembrance of meeting Bro. Pistene, agent of the la Transatlantique, a member of the Ausonia L. in Turin.

Leaving Italy on the 18th of November, on my arrival in Paris, I met the very Illustrious B. and S. Martin, the founder and President of the Co-Masons. I also met a Bro. Martin, a Scotsman, who is a 33d, and a member of the Grand Lodge of France. To him I am indebted for many courtesies, especially for being my interpreter during my stay in Paris.

I visited and was made welcome by many members of our Supreme Council. I visited the offices of the Grand Secretary and had a long talk with B. and S. Martin on the condition of the LL. in America. After, in company with Bro. Martin, I visited the Illustrious Bro. Gerard Encause (Papus) Grand Master General of the United Rites in France. To him I had a letter of introduction from Bro. Frosini and was well received, and offered the position of Representative for the Argentine Republic in the U. S. A. and wished me to convey his regards to all the brethren in America, especially to Brethren Thomson and Goazion.

My intention was to visit England and Scotland, but the condition of my health and finances forbade it.

Arriving in America again I reached Charleroi on the 22nd of December, and was the guest, for a day, of Bro. Goazion. I left there on the 23d. I started on my journey west, and was taken sick on the train, gradually getting worse until when I reached Rock Springs, Wyoming, when Bro. Dr. F. Di Giacomo, who diagnosed my trouble as a complicated case of influenza. He treated me as a true brother, took me into his own house, and did all

could for me, and I will be forever under obligation to him.

I received your message from Evanston, and at once sent a message to Salt Lake City, Tribune Building. I extend to the Officers and members of the A. M. F. my expression of fraternal consideration and wish them all a happy and prosperous New Year, and prosperity for the future. In company with Bro. Dr. Di Giacamo, we extend our felicitations to Bro. Bergera on his election as Grand Master of the Grand Lodge Inter-Montana.

With best wishes I am, fraternally yours,

F. AVANZINI, 30 K. T.

THE PARENT OF ALL SCOTTISH MASONRY.

The following letter written in reply to a communication from a prominent "Yorko-Scottish" Rite Mason may be of interest to our readers.

M. M. and V. D. Bro: I have been from home for a month visiting the several bodies of our obedience in the Eastern States, hence the delay in answering yours of the 24th ult.

I have read your letter carefully as also the article in "The American Freemason." There is no difficulty whatever in proving that the propagators of the Franco-American (mis-called Scottish) Rite of 33 degrees, were grafters of the worst kind, or that they exploited the B.B. for their own pecuniary benefit. That they were and are liars inasmuch as they claim any authority from Frederick the Great of Prussia. Neither need there be any difficulty in proving to unpredjudiced minds that the most legitimate of the several bodies of that Rite in the U. S. A. was the one founded by Joseph Cerneau in New York in 1807. There is, however, a reasonable doubt as to whether there is at present existing a legitimate representative of that Coun-

cil, or indeed of any of the Supreme Councils existing in this country in the beginning of the present century, unless it be the Supreme Council of Louisiana, which was regularly formed as the representative, and successor of the "Supreme Council for the Western Hemisphere."

The subject is however, of only academic interest to the Scottish Mason, (by which I mean those who work the degrees after the Scottish fashion, and preserve the Scottish Masonic ideals,) to whom the Constitutions of 1762 or 1786 are of no more importance, and carry no more weight than do the laws of the Grand Orient or Grand Lodge of France, of which country they are equally a product.

You ask, "what was the parent body of the Rite in 33 degrees?", its immediate progenitor has been clearly shown to be the 25 degrees Rite of the "Emperors of the East and West." If however we seek the original source from which all Scottish Rite Masonry sprung, the Rite of 33 degrees included, we must discard all these French and pseudo French organizations, which are but the children (often illegitimate) of a common parent, and seek that parent in her native home, in Scotland.

It is true that some modern writers on Masonry state, and try to prove, that what is known as "Scottish" Masonry did not originate in Scotland. They do this in an attempt to lessen the effect that the constant denial by the Scottish Masonic authorities of the absurd claims of the Pike Council and its offspring, might have upon the dupes whose shekels they seek to gather in. Rebold the French Historian asserts that there were Scottish bodies in France before the modern Grand Lodge of England (1717) established Lodges there, and further states that there was friction between the older Scottish, and the newly introduced English Lodges from their first introduction, and for years afterwards. Bro.

John Yarker of England, who is acknowledged to be a leading authority on the history of the Higher Grades, claims that Scottish Masons founded Lodges in France as early as the middle of the 17th century.

These statements by BB. Folger of France, and Yarker of England, must be acknowledged as historical facts, and cannot be gainsaid, but the "Pikist" retorts, these were only Craft Lodges and their members knew nothing of the higher grades, to this I reply that all the early propogators of the high grades were Scotsmen. Ramsey who introduced the degrees before the Grand Lodge of Scotland was formed, Lord Kilmarnock who was at the same time Grand Master of the newly formed Grand Lodge, and Right Worshipful Master of the ancient Mother Lodge of Kilwinning, the Lords Lovat and Balmerino who were beheaded for partisanship to the house of Stuart, and the head of that party Prince Charles Edward Stuart himself Chartered the first Chapter of Rosy Cross in France. If these degrees were not Scottish, how was it that Scotchmen, and Scotchmen only, dessiminated them?

Some of the degrees embraced in the usual list of the 33 degrees have never been worked in Scotland, and the "Elu" degrees the Scottish Masons repudiate entirely, as being both nonsensical, and an anachronism, contrary to the Scottish legend of the third degree.

The system of governing the degrees beyond the Craft was different in Scotland from that afterwards adopted by the Scottish Masons in France. In Scotland prior to the year 1800 all degrees of Masonry were worked in the Craft Lodge, the officers possessing all the degrees known to any of the BB.

The BB. who were in possession of these higher degrees were known as the council of Patriarchs or Ancient and they after the work of the Blue or Craft Lodge had been finished, opened a Lodge of the "Red," "Black," "Green,"

or "White" to advance candidates. In minutes were kept of these meetings, and there are an abundance of old Dap-books still in existence which amply prove that these degrees were thus given.

In 1800 the Grand Lodge of Scotland moved by jealousy of the Mother Lodge of Kilwinning, which was acknowledged as the source of the high grades and then had a separate and independent existence as a governing and charter granting authority, issued an edict forbidding her Daughter Lodges to work any other degrees than the first three. The Scottish Masons have ever as a rule been strict in their obedience to constituted authority, and being forbidden at home to work their degrees in the immemorial fashion, sought for some outside authority from which they could obtain warrants to work. Ireland was the only division of Britain that then had a high grade governing body and to it the BB. applied and obtained charters to work the degrees they already possessed. These charters were from the "Early Grand Encampment of High Knight Templars," and under the Templar charter the Scottish BB. worked all degrees above the Craft until 1822 when the Irish body granted them a "Charter of renunciation," as this Charter specifically mentioned the degrees over which authority was resigned, and as the majority of the degrees worked by the Scottish Masons were not included in the list, it was decreed that the Patriarchs form themselves into a body to be known as the "Scottish Grand Council of Rites," the whole degrees then practiced (47) be termed the Early Grand or National Scottish Rite.

The Grand Council only controlled the Green and White degrees, the Red and Black being controlled by the Grand Encampment. This system continued until 1876, when by arrangement with Grand Encampment, the Red degrees took a separate government as the Early

Grand Royal Arch Chapter of Scotland.

In 1905 this Grand Chapter united with another Grand Chapter, and again a number of the old Scottish degrees were left without a head, these were taken over by the Grand Council of Rites.

Owing to the number of the old degrees thus detached under different heads—the Red under the Grand Chapter, and the Black under the Grand Encampment, the Grand Council found itself nominally in possession of 47 and actually of only 13 degrees, from then the Early Grand and National Scottish Rite of Ancient and Accepted Masons (this is the full title though usually given National Scottish Rite Ancient and Accepted) has numbered only the degrees which it actually controlled.

The degree known to the Pikeists as the 33d degree, was used as the installed degree by the council of Patriarchs, and it is in the same form used by the E. A. still, minus of course all allusion to Frederick of Prussia.

I have thus given you what I consider to be the original source of all Scottish Masonry, with a brief epitome of its history. With the Grand Council I have been intimately associated for 36 years, the Bro. who presided at the ceremony of my advancement into the High grades was Bro. William Martin was the son of the first Commander of one of the first Encampments after the edict of 1800, and was the first Grand Master of the Temple and Malta in Scotland after the Charter of Renunciation.

I have never seen the Ritual of the Order of Christ," which I have all ways understood to be a Portuguese civil Order of Knighthood, into which the Portuguese Templars were formed on the dispersion of the Order.

I do not think that the Old Order of the Temple is the Scottish Rite under another name as you suggest. The only masonry in the world where the ancient Knights Templar were not persecuted

and dispersed was in Scotland. At the time of the dispersion of the Order in other countries, the Scots were engaged in a life and death struggle with the English, and at the decisive battle when the Scots under their patriot king, King Robert Bruce finally defeated the English at Bannockburn, he was assisted greatly by the Knights Templar, under his protection the Templars united with the Order of the Hospital of St. John, and the Orders were subsequently known in Scottish legal documents as the Orders of the Temple and of St. John, and continued so to exist until the dissolution of Monastic Orders at the Reformation, when the last Prior Sir John Sandilands surrendered the lands of the united Orders to the Scottish Parliament.

That there was an intimate connection between the Knights Templar and the Masons of Scotland is conceded by all who have given the subject any study, the old Lodge of Aberdeen (near where at Maryculter there was a Priory of the ancient Knights) has a minute of the admission of Knights Templar, and the Burghal records of Aberdeen give special privileges to those Templars who were members of the Masons Guild. Charles Edward Stuart during the time his forces held Edinburgh, presided over a Chapter of the Knights of the Temple in the ancient Palace of Holyrood, all of which shows in my opinion that though the Templars and the Freemasons in Scotland had an intimate connection and were finally associated together, they retained their own identity.

I fear I have inflicted too much on you in this, but I wanted to show you that Scottish Masonry was "Scottish" not French, and that we can no more consistently deny the history of Scottish Masonry with France, than we could the history of English Masonry with the Dispensation given to Price in Massachusetts.

Fraternally,

CARDINALS' OATH.

The following is taken from the public press and needs no comment from Masonic writers. Accentuation, however, should be given to such passages that refer to the "Roman Church of our Lord the Pope" and the "Holy Roman Apostolic Church and the Most Holy Lord Pius X, and also his canonically elected successors.

We always thought Christians ascribed all honor to the founder of their church, this is his church:

Before entering the public consistory the new cardinals took the following oath:

"I, of the Holy Roman church, cardinal of, promise and swear from this hour hence, as long as I live, to be faithful and obedient to the blessed Peter, the Holy Roman apostolic church, and the Most Holy Pius X, and also his canonically elected successors. I swear to give no counsel, not to concur in anything, and not to aid in any way against the pontifical majesty or person; never to disclose affairs entrusted to me by their nuncios, or in their letters, willingly, or knowingly, to their detriment or dishonor; to be ever ready to aid them to retain, defend, or recover their rights against all. I shall fight with all my soul and all my forces for their honor and dignity. I shall defend the legates and nuncios of the apostolic see in all places under my jurisdiction, provide for their safe journey, treat them honorably on their coming, during their stay and on their return and resist even to the shedding of blood, whomever would attempt anything against them.

"I shall try in every way to assert, uphold, preserve, increase and promote the rights, even temporally, the liberty, honor, privileges and authority of the Roman church of our Lord, the pope and his successors. When it shall come to my knowledge that some machination, prejudicial to those rights, which I cannot prevent is occurring, I shall immedi-

ately make it known to the pope, his successor or some one qualified to convey such knowledge to him.

"I swear to observe and fulfill, and see that others observe and fulfill the regulations, decrees, ordinances, dispensations, reservations and provisions of the apostolic mandates and constitution of Sixtus First of happy memory and to combat with every effort, heresies, schismatics and rebellious utterances against our Lord, the pope and his successors.

"When summoned for any reason by the Holy Father or his successor, I shall obey, or when detained by just cause, I shall send some one to present my excuses, to show due reverence and obedience.

"I shall never sell, give away, mortgage or alienate, without the consent of the Roman pontiff, the convents, churches, monasteries or their benefices committed to me, and I shall likewise observe inviolate the constitution of the supreme pontiff, Pius X, beginning *Vacante sede apostolica*, given at Rome on the 25th day of December, 1904, concerning the vacancy in the holy see and the election of the Roman pontiff.

"I swear not to receive a commission from any civil power, under any pretext to propose a veto, under the form of a simple desire, in accordance with the constitutions *commissum nobis* given by Pius X, Jan. 24, 1904, and not to disclose anything, no matter how known to me, either in open conclave or to the individual cardinals by writing or orally, directly or indirectly before or during the conclave and I promise to lend no help or countenance to intervention of any civil power in the election of the pope.

"Likewise I shall observe minutely each and all decrees, especially those which have emanated from the sacred congregation of ceremonies or those to come from it relative to the sublime dignity of the cardinalate. Nor shall I do anything repugnant to the honor and dignity of the candidate."

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SCOTCH. MASONRY.

(Continued.)

The Supreme Council of the Northern Jurisdiction, Ancient and Accepted Scottish Rite of America, makes, through its historian, the following statement:

"The Supreme Council for the Northern Jurisdiction of the United States of America created the Supreme Council of England and Wales in March, 1846, and this body in its turn created the Supreme Councils of Scotland and the Canadian Dominion."

We will now see what was happening in Scotland before the Southern or Northern Jurisdiction were dreamed of, and before Cernau the Frenchman, Morin the Jew or Dalcho the American, knew aught of Masonry in Scotland. The greatest of Scottish Masonic historians, David Murray Lyon, tells us in the following language, just what was happening before 1801, in Scotland, relative to what is now termed the "high degrees." In his famous (1879) "History of Freemasonry in Scotland," page 292, he says; "The custom of Knight Templar Encampments fraternising with Lodges prevailed to a considerable extent in Scotland, particularly in the western provinces, at the end of the last and beginning of the present centuries, and the distinction of honorary membership was frequently conferred on Knight Templars as an expression of the Brethren's admiration of the High Degrees. The Encampments on their part, reciprocated the compliment by initiating the office-bearers of Lodges in which

they were received into the several degrees worked by them. This exchange of courtesies tended to a wide dissemination in Lodges of a taste for the Arch and Templar degrees—so much so, that possession of these was in some instances made a *sine qua non* to office holding under charters of the Grand Lodge. It was to the Military Lodge Ayr and Renfrew Militia St Paul, into which the Royal Arch had been introduced by the Lodge St. James, Newton-on-Ayr, that in 1799 the Lodges in Stirling were indebted for their knowledge of that Order. The connection which then subsisted between Scotch Lodges and the Orders of which we have been speaking cannot, as a rule, be traced in the minute-book of the Craft; but in some such records that we have seen, the nature and extent of the union referred to are clearly enough defined. In this respect the records of Ayr St. Paul are unique, and go far to show the chaotic condition in which the Royal Arch and Knight Templar degrees existed at the close of the last century. The following extracts will suffice as illustrations:—"Linlithgow February 15, 1799. At a meeting of emergency of Ayr and Renfrew St. Paul's Lodge, the R. W. M. in the chair, the Lodge being opened in due form, when the following brethren . . . Master Masons, were admitted to the degree of Excellent and Super-Excellent Royal Arch Masons, when the above and following brethren . . . were admitted to the Illustrious Order of Knight

Templars and duly dubbed Knights of the same. ("The cash book of the Lodge shows 6s. 6d. to have been paid by each of the brethren who had received the Arch and Templar degrees—2s being paid by those who, at the meeting in question had been Knighted") "Stirling, November 22, 1799. At an emergent meeting of the Ayr and Renfrew St. Paul's Lodge, the following brethren, Master Masons, after having regularly passed the chair of this Lodge, were admitted to that of Excellent and Super-Excellent Royal Arch Masons, and likewise duly dubbed Knight Templars, viz., the R. W. Master of Stirling Royal Arch. . . ." "Stirling, December 5, 1799. At a monthly meeting of the Ayr and Renfrew St. Paul's Lodge, the R. W. M. in the chair, it was unanimously agreed that no brother, unless he had attained the degree of Knight Templar, should bear any office in the Lodge." To such an extent had the work of Lodges at this period become associated with that of the Royal Arch and Templar degrees, that in October 1800 the Grand Lodge of Scotland issued a circular" prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason, under penalty of the forfeiture of their charter." Though putting an end to their practice against which it was directed, this enactment did not prevent the votaries of the High Grades from securing for their representatives admission not only to convivial meetings of the Craft but also to their public gatherings: and this had the result in the case of Mary's Chapel of bringing it into collision with Grand Lodge.

Presuming upon its frequent reception in communications of the Lodge of Edinburgh, and emboldened by the impunity with which it was thus allowed to punish with which it was thus allowed to Metropolitan Encampment chose the demonstration at the laying of the foundation-stones of the Regent's Bridge and New Jail as a fitting occasion for the public display of its insignia in conjunc-

tion with that of St. John's M. This was afterwards made the subject of animadversion in Grand Lodge. . . to Mary's Chapel and its Past being proceeded against as parties alleged irregularity. Complaint case was made at the instance of Proxy-Master of the Caledonian Dundee, who, at the Grand Communication in November 1800, moved the following resolution:—That at the Grand Lodge procession of 10, September last, consisting of Apprentices, Fellow-Craft, and Master Masons, being St. John's Masonry, the Order of Masonry known and sanctioned by the Grand Lodge of Scotland by constant practice and by statute, Brother Alexander . . . Past Master of Mary's Chapel, and Proxy for the Lodge of Peel introduce himself, accompanied by wards of thirty other persons, in the Lodge of St. Mary's Chapel, clothed with insignia, unconnected with the Order of St. John, and styling themselves, is said, Knights Templars, Knights of Jerusalem, Knights of the Holy etc., etc., etc., and under the sanction of the Master and officers of St. Mary's Chapel Lodge, walk in the above procession along with the Lodge, thereby also taking part of all other regular Lodges and Lodges holding of the Grand Lodge of Scotland. 2. That Bro. A. Deuchar has, by his conduct, violated the standing law of the Grand Lodge of Scotland, and that the officers and other office-bearers of Mary's Chapel Lodge have subjected themselves to censure for having allowed the description of persons to join, and become part of, their Lodge on the above occasion. Consideration of the case was resumed at next communication, when Grand Lodge, satisfied with the answers that were tendered by Mary's Chapel, and dismissing the complaint as to the Lodge collectively, but by a majority

the charge against Mr. Denchar. The committee to whom it was remitted considered the facts of the case, having ascertained that the charge against Mr. Denchar had not been substantiated by his declaration, and declining to examine any witnesses, recommended that all further proceedings in the matter should be abandoned, but that Grand Lodge should, at a future communication, adopt some strong resolutions for the protection of our Ancient and established Order of St. John's Masonry, the only order and description of Masonry recognized by the Grand Lodge; and that these resolutions should strictly prohibit all Lodges holding of the Grand Lodge from admitting, receiving, or in any way acknowledging, any description of Masons, either individually or collectively, other than those of St. John's Masonry, or from allowing them to join or assist at any of their private meetings, public Masonic processions, or any other Masonic meetings whatever; and that these resolutions be printed and sent to every Lodge in Scotland, as well as to all the Provincial Grand Masters, with instructions that this law shall be strictly enforced and carried into effect by every Lodge in their respective provinces." The adoption of this report (August 1817) was followed by Grand Lodge passing resolutions to the effect that it only recognized the three degrees of Apprentice, Fellow Craft, and Master Mason of St. John's Masonry; and, that any Lodges admitting persons to their meetings or processions belonging to other Orders, with regalia, insignia, badges, or crosses, other than those belonging to St. John's Masonry, would be proceeded against for infringement of the regulations. The Grand Lodge, at its quarterly communication in November of the same year, gave further evidence of its hostility to the High Degrees, in resolving, by a majority of 155 to 27, "That from and after the 27th of December next, (1818), no person holding an official situation in any

Masonic body which sanctions higher degrees than those of St. John's Masonry, shall be entitled to sit, act, or vote, in the Grand Lodge of Scotland."

At the date of this enactment the Prince Regent was at once Grand Patron of the Grand Lodge of England and Grand Lodge of Scotland, in virtue of which offices he was entitled to preside in either Grand Lodge. The Grand Lodge of England sanctioned the practice of the Holy Royal Arch; yet the Grand Lodge of Scotland, while debarring from its membership Master Masons who are also officials in Royal Arch Chapters, continued to elect as its Grand Master the Grand Patron of English Freemasonry, which then, as now included the Royal Arch Degree. An impartial application of the provisions of the act in question would have prevented His Royal Highness's re-election by the Grand Lodge of Scotland in 1818 and subsequent years, and would have precluded Grand Lodge from continuing fraternal intercourse with the Grand Lodge of England. It was an unnecessary piece of legislation, levelled against a few brethren whose persistent opposition to the general policy of Grand Lodge had made their presence distasteful to its office-bearers and whose known connection with the High Degrees rendered their exclusion from Grand Lodge almost a matter of certainty.

About this time the recently-elected Supreme Grand Royal Arch Chapter of Scotland resolved to attempt to bring about a union between itself and the Grand Lodge of Scotland, upon principles similar to those that had in 1813 been established in England. In pursuance of a resolution of the Grand Chapter, a communication in which the Royal Arch characterized as "a real and intrinsic part of Master Masonry," was transmitted to the Grand Secretary, with a request that it might be laid before Grand Lodge. Notwithstanding that it was couched in courteous terms and bore the signatures of two Past Grand Mas-

ters—the Earls of Moray and Aboyne—Grand Lodge, on the motion of the Proxy Master of Mother Kilwinning, refused to allow the letter to be read. Though thus summarily rejecting the overtures from without for a recognition of the Higher Degrees, the spread of the latter throughout the country, and their espousal by brethren of rank and influence, would appear to have impressed some of its own adherents with the impolicy of the position taken up by Grand Lodge. We therefore find that in 1820 efforts were made within its own pale to induce Grand Lodge to recede from the attitude it had assumed; and at the Grand Communication in August of that year the Master of Mary's Chapel moved, "That the law passed at the quarterly communication in November 1817, prohibiting brethren who hold official situations in any Order of Masonry other than that of the Order of St. John, from being members of the Grand Lodge be rescinded." This motion was negatived by a majority of 52 to 22. Though still withholding its recognition of other than Craft Masonry, the Grand Lodge has long since set aside its prohibitory enactments against wearing in Lodge communications the insignia of, or holding office under, the High Degrees."

This should set at rest all questions and arguments respecting the Grand Lodge of Scotland, intermeddling with the High Degrees. The Grand Lodge of Scotland, neither knows nor cares what other Orders its members belong to, so long as their fealty to St. John's Masonry is not interfered with. It would be a good and proper thing for the Grand Lodges of the "American Rite" to consider, and relieve their members from the humiliating position they now occupy, of accepting the High Degrees from the sources designated by the said Grand Lodges.

We may be excused if we digress a little at this point from the thread of our story, and refer to a few matters

connected with early Scotch Masonry, that becomes necessary in an introductory way. While the very early history, if history it may be called, of Scotch masonry is mixed up with legend and no direct evidence can be produced satisfactory to the student, yet, while there is so much smoke, it may be presumed there is a little fire. I have now before me, a parchment diploma, issued by "Glasgow St. Mungo's Lodge" No. 27 on the roll of the Grand Lodge of Scotland. It is yellow with age, and commences as follows:

TO ALL MEN ENLIGHTENED, GREETING. IN THE EVERLASTING AMEN. We the R. W. Master Wardens, etc., of "Glasgow St. Mungo's Lodge" No. 27 on the Register of the Grand Lodge of Scotland, originally a part or pendicle of the Freemen St. John's, holding of a Charter of confirmation granted by Malcom III, King of Scotland, in the year 1057, do by these presents certify that our beloved brother etc., etc., etc."

"The 'Freemason's Quarterly' of 1846, page 176, gives an apocryphal-looking document (extracted from the minute book of the Early Grand Encampment of England); discovered in 1540, in a square oak box under the right altar of the Templar Church, London. It was handed to Jacob Ulric St. Clair, of Roslyn, whose descendant, William St. Clair, in 1736, gave it to his nephew John St. Clair, M. D., of Old Castle, Meath, whence this copy was made in 1781. If genuine it would confirm the accuracy of the present Templar ceremonial, and that "the original title given to this order remains a secret to all but those initiated".

Bro. W. P. Buchan, of Glasgow, states in the Freemason, that the Aberdeen records of 1670, has the following:—"We ordaine lykwise that no lodge be holden within a dwelling house where there is people living in it, but in the open fields except it be ill weather and then let

there be a house closed that no person shall hier nor see us"

"At this date (1686), James II. was contemplating the revival of the English language of the Order of St. John, at Malta; accordingly, we find that the certificates issued last century for the Templar Priest, date their era "Year of Revival 1686." It has even been asserted that this latter form of Masonry, was intended to counteract the Scottish Order of St. Andrew or Royal Order of Scotland, in the hands of the Stuart party."

We have quoted the foregoing for no other purpose than that of laying a foundation, for the belief of a great number of Scotch Masons, that Freemasonry and its inception in Scotland, and that all matters pertaining thereto, are dear to the hearts of Scotch Masons, and every dainty historical morsel, is enjoyed by them to the fullest extent. Like them, we enjoy them as much in writing of them as they do in reading them, but we reserve the right to believe them or not as our researches prove them to us.

We cannot, however, leave this digression without going back to the reflection cast upon modern Masonry by "Mother Kilwinning," and, if need be, be emphatic, in our declaration that time will never efface this from the hearts and memories of Scotch Masons, whether it be true or fictitious.

We quote the following from the writings of Bro. John Yarker, in his "Speculative Masonry."

"The minutes of an Operative Lodge meeting at Alnwicke, in 1701, orders 'that for the future no Master, Warden, or Fellow, shall appear on St. John's day or attend the Church Service at Alnwicke, without his Apron and Common Square fixt in the belt thereof.'"

The "Kilwinning" one of the oldest Lodges in Scotland is believed to have been founded by German Architects, but there is necessarily much of conjecture in this; other old Operative Lodges were "Mary's Chapel" and Journeymen's

Lodge," Edinburgh. Amongst the Speculative Lodges existing prior to the reformation of 1717, and identical with English Masonry, are mentioned "Haugh-foot Lodge," "Cannongate Kilwinning," etc. These last admitted all trades indiscriminately as in Modern Freemasonry, and were usually presided over by gentlemen of independent fortune; the form of admission was by petition, the fees were used for purposes of benevolence. Meetings were held annually on St. John's day and conducted with sobriety and decorum."

Rehbold, the French historian tells us, "The degrees of the Royal Order of Scotland, prior to the establishment of their modern Grand Lodge, in A. D. 1736, were a portion of the ceremonies of the Speculative Lodge, "Cannon-gate Kilwinning," which existed in 1679, and was composed chiefly of gentlemen. At the time of which we are writing it numbered many Jacobites, including Murray, Secretary to the Prince Pretender, whose name was erased from the Books of the Lodge; but there is a hiatus in the minutes during the "rising."

Gadlicke, (Berlin, 1818) referring to the Royal Order of Scotland says:—"The Order of St. Andrew existed in the 14th century, and was incorporated with Masonry in 1679, that being about the date when James II. attempted to recover the kingdom. The Order is believed to have lost its minutes in the rebellion of 1745. There is said to be some printed evidence of the Royal Order about the year 1650, and also some memorandum of about 1730 mentioning "Old Knights," but these are apocryphal; as the old Scottish Minute Book commences with a revival by a few old members in 1767."

The oldest known Arch Chapter in Scotland is that of Stirling Rock, where is a Lodge patronised by James L., Bro. David Murray Lyon, says "The earliest allusion to the Royal Arch Degree extant is contained in a work of Dr. D'As-signeu, printed in Dublin in 1744, of the existence of which there were doubts until the recent discovery of a copy by

Bro. William James Hughan, of Truro, England. The Arch obtained a footing in Scotland about the middle of the last century, through the medium of Military Lodges which had themselves become acquainted with the degree in their intercourse with Irish Masons; and though in some instances regarded by Lodges as the ne plus ultra of Freemasonry, it was generally worked in connection with the Order of the Temple. It is alleged that the Ancient Lodge of Sterling was in 1743, the first in this country to practice the degree.

We will, in this connection, and at this time refer to "Black Masonry" as it was practiced in Scotland, at an early date, and when we have succeeded in this we will commence to weave it all into a fabric, and bring our historical sketch down to the advent of Craft Masonry, and the Higher Degrees, into America, under the auspices of the American Masonic Federation, and the Confederated Supreme Councils; the former controlling the Craft Degrees, and the latter the High Degrees of Masonry.

Bro. Lyon, in his "History of Freemasonry in Scotland," says:

"In their ardent desire to associate ideas of antiquity with the 'High Degrees' some writers have not hesitated to identify the Masonic Templars now existing as the rightful representatives of the Knight Templars of the middle ages. In this they are altogether mistaken. Masonic Templarism does not in any respect bear relationship to the Templars of the Crusades, but it is a branch of the system of Masonic Knighthood which had its origin on the Continent some hundred and thirty years ago. (This was written in 1873.) It was to their intercourse with brethren belonging to regiments serving in Ireland towards the end of the last century that Scotch Lodges owed their acquaintance with Knight Templarism. And it is a curious fact that this Order, then known as 'Black Masonry,' was propagated to

a large extent through charters issued by the 'High Knight Templars of England Kilwinning Lodge'—a body of Freemasons in Dublin, who were constituted by Mother Kilwinning in 1779, for the practice of the Craft Degrees. (Finkel, in his history of Masonry in Ireland, 1869, says:

"The Grand Lodge has 300 Lodges under her. Besides, or rather within the Grand Lodge is a Grand Royal Arch Chapter, Grand Conclave of Knight-Templars, and Supreme Grand Council of Rites." This encouraged the belief in Kilwinning being a centre of the haut grades;—and in 1813 application was made to the Mother Lodge to authorize the transference of one of these Black warrants from Knights of the Temple and of Malta, in the Westmeath Militia, to brethren of the same degree in the Shropshire Militia. Mother Kilwinning had previously been solicited to constitute a provincial Grand High Knight Templar Encampment for Ireland;—and so recently as 1827 had been interrogated by the Grand Conclave of Scotland as to the date at which it began to practice Knight Templary, and the number of Lodges "holding of her she had empowered to make Templars." An extensive importation into Scotland of Irish Knight Templar warrants, under which the Royal Arch was also conferred, followed upon an edict of the Grand Lodge in 1800, forbidding daughter Lodges to work degrees other than those of St. John's Masonry."

At this period the events narrated in the article, in the February number of this magazine "Historical sketch of Knight Templar and High Grade Masonry in Scotland" took place. It was at about this time that the arrant rogue Alex. Deuchar, appeared upon the scene and introduced his "Supreme Grand Conclave of Scotland." Referring to Deuchar and his "Conclave" Mr. Murray says: "His life appointment, which was somewhat ostentatiously displayed on the Seal that was attached to his charters

ultimately occasioned jealousy and disunion, as it shut out men of position and influence from aspiring to the highest office in the Order. Mr. Deuchar at last yielded to the feeling which had been evoked on this subject, and in 1835 resigned the Grand Mastership in favor of Admiral Sir David Milne K. C. B. In 1837 the most of these warrants were forfeited, and the encampments erased from the roll of the Grand Conclave, on account of not making the required returns."

In 1836 it was enacted by the few Scotch Encampments, that "every one admitted to the Order must be previously a Royal Arch Mason."

Murray says, "The Order was introduced into Edinburgh in 1798 by brethren serving in a regiment of English Militia, then quartered in that city, under a warrant emanating from Dublin. In all probability it was in virtue of a dispensation from this Military Encampment that the first Grand Assembly of Knight Templars was set up in the Scottish metropolis."

It was constituted in 1806, under an Irish Charter, and in 1810, it originated a scheme for instituting a Supreme Court of the Order, and in 1811 came Deuchar and erected his Grand Conclave of the Knights of the Holy Temple and Sepulchre, and of St. John of Jerusalem H. R. D. M. K. D. S. H. under the hand of the Duke of Kent, then head of the Masonic Templars in England, and Deuchar was appointed for life, and then followed the "Deuchar Charters," and dissolution lurked in its wake.

It is not our purpose at this time to go into the history of Knight Templary, in Scotland, as that will become a part of a detailed authoritative account leading up to our present contention, that we, i. e. the Confederated Councils are the only simon pure successors to the Early Grand Encampment, of Scotland, but it will not be out of place to mention a few matters that will prepare our readers for coming historical events,

as we expect to portray them.

Sir Charles A. Cameron C. B. in his interesting booklet, "On the origin and progress of Chivalric Freemasonry in the British Isles," details some very important events in Chivalric Masonry in Scotland. "The Early Grand Encampment of Ireland granted warrants not only in Ireland but in England, and, especially in Scotland. The last warrants which it sent to Scotland, and very likely its final ones, were granted in 1822 to brethren in Newmilns and Saltecoats, and were numbered 60 and 61. About this time the Early Grand Encampment exhibited symptoms of internal troubles. The minutes of Grand Encampment No. 25 for 25th June 1822, record that it was resolved "that Sir James Kelly should not be admitted into this Encampment until he gives up the seal and books of the Early Grand Encampment in his possession."

The last act of the Early Grand Encampment which I have been able to discover took place on the 24th of June 1826, and was a renunciation of rights over its Encampments in Scotland. By 1836 it had ceased to exist. Thus was formed the Scottish Grand Encampment, and is now known as the "Grand Encampment of the Temple and Malta in Scotland." This Grand Encampment rightly claims to be the only Templar Organization in the world which can show unbroken connection with the Eighteenth Century. Its Roll of Grand Officers shows an unbroken succession from its first Grand Master to Matthew McB. Thomson, who is now the head of the Organization in America. The Roll of succession is as follows:

Robert Martin, Kilmarnock	1822-1857
Robert Chambers, Ayr	1858
William Martin, Ayr	1859-1871
Thomas Weir, Muirkirk	1871
James Pollock, Newmilns	1872-1874
John Hodge, Kilmarnock	1872
Alexander Pollock, Stewarton	1873
Matthew Pollock, Newmilns	1876
Matthew McB. Thomson, Ayr	1877-1881

The Grand Encampment of the Temple and Malta in Scotland, governs the Degrees of Knights of the Red Cross of Rome and Constantine, Knights of St. John the Evangelist, K. H. S., Knights of the Christian Mark, the Holy and Illustrious Order of the Cross, Pilgrim Knight Templar, Mediterranean Pass or Order of St. Paul, and Knight of Malta. These degrees, before the inhibition passed by the Grand Lodge in 1800, were worked in Scotland, in the Blue Lodges, and for many years afterwards, they were worked in connection with the Blue Lodges, after closing the one Lodge, the other was opened, and the work performed.

We have gone a little out of the way, in this treating of early Black Masonry, in fact we have digressed farther than we anticipated, but, we hope it will be a mere anticipatory digression, as we expect to treat of this matter, as well as other matters hinted at here, as we proceed, in the acquirement of our object and the attainment of our goal. In our next we will take up Craft Masonry as it affects our organization, and trace it unsullied, and untarnished from its fountain head in Scotland, to France, and from France to America, and to the keeping of the American Masonic Federation, its present source in America, where we expect it to spread over the vast domain of nature, and thus accomplish the object of its mission and purpose, viz: the alleviation of the ills of humanity and the acquirement of light and truth.

ROBERT S. SPENCE; 33; 90796.

(To be continued.)

**REPORT OF THE SPECIAL MEETING
OF THE SUPREME LODGE
OF THE AMERICAN MASONIC
FEDERATION
HELD AT SALT LAKE
CITY, UTAH.**

January 8, 1912

The Grand Lodge was opened in due and ample form at 11:35 A. M. by the

Grand Master Mason, the Ill. Brother M. McI. Thomson in the chair, with the following filling the various offices: W. Grand Senior Warden, Bro. D. Bergera. M. W. Grand Master of Inter-Montana: W. Grand Junior Warden, Bro. Ronald Smith, M. W. Grand Master of the State of Washington, as the M. W. Grand Master of California, the next in seniority was absent: W. Grand Senior Deacon, Bro. Lucas, Deputy Organizer: W. Grand Junior Deacon, Bro. Wm. L. Provot, Deputy Organizer: W. Grand Sect. General, Bro. Robert S. Spence. W. Grand Treasurer, Bro. Laidford, proxies were also in attendance from New York, Illinois, and Michigan.

Owing to the absence through some misunderstanding of the Grand Secretary's bookkeeper the books of the Supreme Lodge were not present at the opening of the session, so it was not possible to take up the first order of business for which this special meeting had been convened until their arrival, so by motion duly made and seconded the next order of business was called for.

The matter of providing ways and means to place the A. M. F. on a basis of financial security that will insure to it its proper place and rank among the Masonic Powers of the world was therefore next taken in hand, and in this connection the M. W. Grand Master Mason ordered read the correspondence dealing with this phase of the business, accordingly the Grand Secretary General read several communications from those members of the Supreme Lodge who were not able to be present but who had sent in their suggestions to the Board of Managers. Among others a communication was read from Bro. M. F. McDonald of Michigan, and Bro. Jacques Oches of New York, both of these communications advocated the abolition of the present Grand Lodge system as they considered that there was a tendency to cause disagreement by the diversity of the various Grand Lodge Laws and Reg-

nations, also that there would be later on a desire on the part of the various Grand Masters to take to themselves more and more undue authority which would in time produce similar conditions to these we now desire to counteract among our BB. of the State Rite Masonry. The M. W. Grand Master called for a discussion of the matter and Bro. Lucas said that he had always been opposed to the Grand Lodge system, as there rarely was a large enough membership to support the Grand Lodge, but believed that where the membership justified it that it might be a good plan to organize a grand body, especially in states where there are three or more large cities, believed that there should be at least from 1,000 to 1,500 members in a Grand Lodge jurisdiction before charting up one. Bro. Provol suggested that the Grand Lodges be retained in each state as at present, but that the Vice-Presidents of the A.M.F. be given more power as such than the Grand Master now possesses, also that the expenses of sending these BB. as delegates to the Supreme Lodge be borne by the Supreme Lodge.

Bro. Strath spoke at considerable length on the subject of the powers and duties of a Grand Lodge such as he believed such a body ought to be, but believing that it was the wish of the majority present to abolish the present system, he therefore believed that the best substitute would be to return to the ancient system of Provincial Grand Masters, who would be the direct representatives of the Supreme Lodge in their respective territories.

The M. W. Grand Master then stated that it was the plan of the Board of Managers of the A.M.F. to substitute District Grand Masters for the present Grand Lodge system and to give to such more power by making them the supreme power in their several jurisdictions, that as a Vice-President of the A.M.F. they would be the chief executive of their district and see that the ritual-

istic work was properly performed and also that the laws of the A.M.F. were obeyed. As the matter was only being discussed without any definite motion being before the chair Bro. Strath asked for a ruling on the correctness of the procedure, and in order to lay the subject properly before the Lodge it was moved and duly seconded that the present Grand Lodge system be done away with and that there be substituted therefore a Provincial Grand Master in each State where there exists at present a Grand Lodge, that the States in which three or more daughter lodges desired to have such Provincial Grand Master, shall be granted their request, on motion being duly made it was put and carried, without dissent.

The Grand Master of the Grand Lodge of Inter-Montana in speaking to the above question referred to the fact that his Grand Lodge had carried the A.M.F. since its inception, and that the A.M.F. was at that moment in its debt to the extent of nearly \$900.00, and asked what arrangement would be made to offset this, (answer deferred till later in the session).

Bro. Strath also asked during discussion of the above if the Grand Sect. General could explain how the formation of Grand Lodges detracted from the funds of the A.M.F. and said that in his opinion that the per capita tax of 25 cents per member from each daughter lodge would more than offset the splitting of the \$5.00 fee heretofore sent in by each lodge for each inrant at his initiation, contention denied by Grand Sect. General.

Bro Strath then moved "that the duties and privileges of the Provincial Grand Masters be defined by this Supreme Body at a subsequent session when meeting as an executive committee of the whole," this motion was seconded by Bro. Provol, and on being duly put was carried.

Bro. Provol spoke at some length on the subject of the mortuary fund and called the attention of the Grand Lodge

to the fact that by the action of doing away with the Grand Lodges the amount to be paid to the deceased brother's survivors would be a national amount instead of a State one only, and therefore made a motion that a certain sum, to be left to the discretion of the Board of Managers, says 5 or 10 cents be set aside from the per capita tax of \$1.00 for the purpose of creating this Mortuary fund, so that in future there will be no further assessment made upon the B.B. but the Grand Sect. General will pay under the direction of the Board of Managers the amount on hand in the Fund to the widow of the deceased, this was seconded by Bro. Strath, and on being regularly put before the Lodge was carried unanimously.

The next order of business to come before the Lodge was that of devising ways and means of raising sufficient funds to lift the debt and place the A. M. F. in its proper place among the Great Masonic Powers of the World.

Bro. Lucas said that in his opinion the fee charged for the Marksmen degree was too small and advocated the raising of same to \$5.00 instead of \$1.25 as formerly, and made a motion that the laws be amended to read that the fee charged for the mark shall be \$5.00, one dollar of which shall be used to supply the newly marked brother with the Magazine for one year. Bro. Strath said he would be glad to second this motion if Bro. Lucas would be willing to accept a slight amendment, viz. that the fee be made \$5.00 universally for all lodges, both chartered and U. D. and that one dollar of this fee be retained by Chartered Lodges for their recording fee and that the balance of \$4.00 be forwarded to the Grand Secretary General and the Magazine supplied to the newly marked Brother for one year if so deemed advisable by the Board of Managers. Bro. Lucas being agreeable the Motion was so put and duly carried.

Bro. Strath moved that this matter of determining the exact financial and numerical status of the American Ma-

sonic Federation be made a special order of business for five P. M. this motion was duly seconded by Bro. Provel, and on being put was duly carried.

Moved Bro. Strath that we proceed to the next order of business.

Seconded Bro. Provel, duly carried.

The next order of business was the matter of the Magazine whether the same shall be continued or dropped.

There was considerable expression of opinion as to the merits of the Magazine in its present dress and condition, the unanimous consensus of opinion however being that the subject matter in the Magazine is of the very highest order and deserving of much better setting. Bro. Spence spoke of the sacrificing efforts made by Bro. Thomson and himself to attain and maintain even the present efficiency of the Magazine.

Bro. Strath moved and Bro. Spilmer seconded, that we continue the publication of the official Magazine and proceed to devise ways and means to place it on a self paying basis, motion duly put and carried.

Moved by Bro. Provel, seconded by Bro. Lucas, that representatives be appointed in every section of the United States where there is a Provincial Grand Master, at present or in the future, to solicit subscriptions and advertising matter for the Magazine and that a commission of 25 per cent be allowed for these services, also that the appointing of such solicitors be under the supervision of the Provincial Grand Masters and recommended by them, carried.

Moved by Bro. Strath, seconded by Bro. Lucas that the Provincial Grand Masters be requested to obtain estimates from every part of the country for the printing and mailing of the Magazine complete each month, for 1,000 copies of 24 pages on good stock and printed in first class style, similar to the American Freemason published at Storm Lake Iowa, also for each additional 1,000 thereafter, and that the acceptance and arranging for the handling of such estimates be left in the hands

of the Board of Managers. Carried.

Moved Bro. Strath, seconded Bro. Provol that the duty be laid upon the Provincial Grand Masters to select suitable persons to act as correspondents, collect news and data for the magazine ending such to the Provincial Grand Masters for their approval not later than the 10th of each and every month. Carried.

Bro. Thomson spoke of the fact that many different languages are represented in the A.M.F. and suggested that it would be a good thing if it were possible to have a page or less devoted to these various languages as tending to keep up the interest of the B.B. whose mother tongues were thus represented.

Bro. Provol therefore moved, and Bro. Lucas seconded, that an effort be made to secure editors or subeditors speaking the languages of which we have lodges in this Federation, to prepare a resume of the most interesting matter in the magazine each month for the benefit of those of our B.B. who do not speak the English Language. Carried.

Moved By Bro. Lucas, seconded by Bro. Strath that a hearty vote of thanks be rendered the editors of the Magazine for their untiring and painstaking efforts on behalf of the Magazine in the past, without reward or compensation, that we recognize that it has been a labor of love on their part and that this motion be published in the next issue of the Official Magazine. Carried.

Moved by Bro. Provol, seconded by Bro. Strath that the matter of compensation for the editorial staff of the Magazine in the future be left to the Board of Managers. Carried.

The matter of the furnishing to Daughter Lodges all the necessary supplies to do the work of the Lodge was taken up by Bro. Strath as the next order of business, he called the attention of the Grand Lodge to the fact that there was a vast divergence in the nature of the supplies at present furnished to the various Lodges by the Organizers in the field

and that in many instances entirely wrong paraphernalia had been furnished, he therefore made the following motion, which was seconded by Bro. Bergera that all supplies and paraphernalia needed for the proper work in the Daughter Lodges of the A.M.F. be supplied by the Grand Lodge at a reasonable rate of profit, and that no one shall furnish any different supplies nor at a price exceeding that charged by the Grand Lodge. Carried.

At this time as the hour was 5 P. M. the report of the Sect. and Treasurer was called for as per previous motion, accordingly the Grand Sect. Gen. proceeded to read a statement showing the receipts and disbursements of the Federation from its inception to the First day of January 1912, but which owing to the imperfect books used by the Grand Sect. Gen. could not be made very explicit, receipts from various sources totaling \$7,859.09 were read and against the same disbursements totaling the sum of \$7,580.19, leaving an apparent balance of \$278.90, but which in reality does not exist as the Grand Lodge of the A.M.F. is in debt to the Former Grand Lodge of Inter-Montana for moneys advanced on behalf of the magazine, also for moneys advanced to fight some pernicious legislation in the State of California, the following sums were also reported as owing by the Supreme Lodge:

To the Grand Lodge of Inter-Montana for Magazine expenses	\$611.00
To the Grand Lodge of Inter-Montana for Legal expenses	270.00
To the Grand Sect. Gen. cash advanced by him for expenses	250.00
To the Grand Sect. Gen. commission due on labor performed	365.30
To the Printers in Scotland for Diplomas, Rituals etc.	275.00
Total Indebtedness	<u>\$1771.30</u>

(Continued on Page 208)

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EDITORIAL

The work of spreading a knowledge of true UNIVERSAL MASONRY still goes forward, new Lodges are being started and the old ones strengthened; while from all over come letters from enquirers seeking light and affiliation with the A. M. F. The harvest seems ripe but the amount of laborers are altogether inadequate to cope with the work to be done.

The BB. who have been engaged in the work of organising, have labored manfully; and the work they have accomplished is phenomenal, but human endurance and ability has its limits, the present staff of organisers are unable to cope with the constantly increasing demand for their services, and new workers are wanted to assist, and BB. who feel themselves qualified to undertake the work are earnestly requested to communicate with the President General who will give them all necessary information.

The great work accomplished has not been done without bitter opposition on the part of the opponents of Universal Masonry, lies and all manner of calumny

have been resorted to, and in some cases the civil courts have been invoked to aid our opponents in their efforts to suppress the "Light" all these efforts have been without avail as the A. M. F. has won in every case. Our enemies have been challenged to meet us in open debate, we have offered to pay all the expense of advertising and Hall rent, and to put up money which we would forfeit in case we failed to support our contentions, we even offered to bring to the debate none of our histories, but to beat them from their own books. All in vain, they love "darkness rather than Light for their deeds are evil."

Failed in every attempt to hurt us here, or stay our triumphant progress by either fair or foul means (generally the latter) our enemies acknowledging their weakness, enlisted a few of the members of the Grand Lodge of Scotland who are affiliated with the Masonic abortion which calls itself the "Supreme Council of the Ancient and Accepted Scottish Rite for the Southern Jurisdiction of the U. S. A." (and makes itself a triple liar as it is not "Ancient" being unable to show records going back more than half a century, "Accepted" as there are in the U. S. A. at least four other similar Bodies which repudiate it, "Scottish" as it never had any connection with Scotland and its use of the name is a disgrace) and the consequence was the adoption of the following amendment to the Laws made at the February meeting of the G. L. of Scotland.

"Bro. Joseph Inglis, Junior Grand Master, having referred to numerous complaints from America and elsewhere, of bogus Lodges being created in the States, with which the name of a member of the Scottish Constitution was associated, pointed out that the Grand Lodge had no law to deal with a case of this kind, and moved that the following be added to the Constitution:—"No Brother of any Lodge on the Roll of the Grand

Lodge of Scotland, or whose Diploma as Master Mason issues from Grand Lodge, shall take part in or be concerned with the working or promulgation in any manner or way of any Degree, or Rite, or Order, purporting to be Masonic, which is not authorized by Grand Lodge, or by one of the other Masonic Grand Lodges with whom Grand Lodge is in amity; and any Brother acting in breach thereof, or who shall join or countenance any Body or Society, purporting to be Masonic, not sanctioned by Grand Lodge or other Masonic Grand Body in amity with it, shall be liable to suspension or expulsion either at the instance of his Lodge, or at the instance of Grand Committee. This was seconded by Bro. W. Denholm, Past S. G. W. After some discussion, and the moving of two amendments, the motion was carried by a large majority. Bro. Young mover of one of the amendments, lodging his protest to the new Law."

That this amendment was aimed against the President General of the A. M. F. there can be no doubt, and the act of being compelled to resort to such tactics shows the weakness of our opponents case, and it is doubly weak, where they thought to strike a body blow, they only hit the air. The President General of the A. M. F. is no more subject to the laws of the G. L. of Scotland than he is to the Laws of Great Britain, having renounced his allegiance to both many years ago, and that the Committee of the G. L. of Scotland might be put in possession of facts of which they seem to be ignorant a letter of which the following is a copy was sent them.

February 16, 1912.

To the Grand Committee of the Grand Lodge of Scotland

Dear Brethren:—

Some friend has kindly sent me a copy of the "Glasgow News" of the 2nd of the current month, in it I see what purports to be a new Law added to the Constitution of the Grand Lodge of

Scotland, and that Bro. Joseph Inglis had said that such a law was necessary on account of numerous complaints from America and elsewhere of "bogus" Lodges being created in the States, with which the name of a member of the Scottish Constitution was associated.

While in no way egotistical I believe that I am justified in concluding that that motion was aimed against me; and this for two reasons. First, because the mover and seconder of the motion were of old opponents of mine, I having ever been a staunch supporter of ancient Scottish Masonry, and they of the mushroom bodies of foreign introduction.

Secondly, because I am the only Scottish Mason in America of any thing approaching international prominence, the only element of doubt lies in the statement that the Scottish Mason referred to had been engaged in creating "bogus" Lodges, of this I know nothing, when over twelve years ago I severed my connection with the Grand Lodge of Scotland by taking a Demit from my Mother Lodge "Newton on Ayr St. James 125." I lodged it with King Solomon Lodge in the jurisdiction of the Grand Lodge of Idaho working in the so called "York Rite" during my connection with this Lodge I held office in it, and was Orator in the Grand Lodge, Becoming dissatisfied with the unmasonic acts of the Grand Lodge of Idaho, I took my Demit which by the unanimous vote of the Lodge contained the commendatory clause.

I will not dilate on Masonic conditions in the U. S. A. more than to say that they were such in the predominant "York Rite" that the Masonic Lodge had degenerated into a social and political Club, into which the Foreign Mason—when allowed to enter—was only admitted on sufferance, a movement was then on foot to establish Lodges in the U. S. A. which would practice Universal Masonry, where neither Race, Religion or Nationality would be a barrier, this agreeing with the masonic ideas first

taught me, I entered into the movement with heart and soul; and my Brethren have placed sufficient confidence in me to elect me to the highest office in their gift viz—, Grand Master Mason in the Supreme Lodge of the American Masonic Federation, this Body so far from being "Bogus" derives its Masonic authority from the Supreme Council of Louisiana some of whose Lodges date back to 1795, when that State was a French Colony, and its Civil authority from a Charter of Incorporation from the State of Idaho.

All Masonic authorities agree that Lodges of different Rites can exist in the same country without an invasion of territory by either, this is acknowledged by Lodges in Countries where there had been previously a Grand Lodge of of another Rite established, the Grand Lodges of England and Ireland as well as all the Grand Lodges of Continental Europe practice the same; and the York Rite of the U. S. A. have acknowledged the correctness of the principle in Mexico where last year there was established a "York Grand Lodge of Mexico" though there had been Grand Lodges of the Scottish Rite in Mexico for over a hundred years, and are there still.

I will submit to you Brethren, what is it that makes a Masonic Body regular or irregular?—to use the elegant expression of Bro. Inglis, "Bogus"—is it not the recognition of the Sister Jurisdictions of the same Rite? This being granted then the regularity of the Lodges in the American Masonic Federation is beyond doubt as it is recognized, and representatives exchange with it by twenty Foreign Masonic Powers, some of whom are in relations of amity with the Grand Lodge of Scotland, amongst them the Grand Lodge of Haiti of which I have the honour to be the Representative.

I do not believe Bll. that you are aware of the true situation, but that you

have been misled and imposed upon, and I write this letter that it may in some measure enlighten you, a year ago I called on Bro. David Reid Grand Secretary and left with him a Sketch of the History of the American Masonic Federation, with some copies of its Official Organ "The Universal Freemason" I fear that Bro. Reid must have lost them, as also some other matter I sent for the use of the Committee appointed to examine into the A. M. F. as to whether it claimed to hold Charter from the Grand Lodge of Scotland—a falsehood of its enemies—that this communication may not be lost before you see it, I have registered it, and published it in the Universal Freemason." I am certain Brethren that both as Scotsman and as Masons you wish to be fair to everyone, and think that all are fair to you, but there are queer folk mair places than in the Shaws.

In the interest of fair play to all

Fraternally,

M. McB. THOMSON,

Grand Master Mason in the Supreme Lodges of the A. M. F.

It is with pleasure that we announce that another Foreign Masonic Power has exchanged Representatives with the A. M. F. viz.,—the Sovereign Grand Lodge of Nicaragua, and the day is fast approaching when all the worlds Masonry which practices the Scottish Rite will be in close and perfect amity.

L'INTOLLERANZA ED IL FANATISMO DEL CATTOLICISMO CONTRO LA MASSONERIA NEL CANADA.

Dall' ultimo numero Giornale "Le Courrier Europeen," del 10 Maggio, togliamo il seguente racconto, estratto di un interessante articolo che porta il titolo: La Justice au Canada.

Montreal e la città più progredita del Dominio del Canada. Nel mese di Aprile

nell'anno 1910, mentre di notte il Segretario della Loggia massonica francese di Montreal Signor Laroza, canadese, ritornava dalla sua Loggia, fu avvicinato in una strada deserta, da quattro individui mascherati; gli misero la rivoltella alla gola, lo immobilizzarono; gli vuotarono le tasche e lo spogliarono dei documenti massonici che aveva con sé, come pure di uno cheque di 500 franchi e di una somma di 400 franchi in biglietti di banca.

Qualche tempo dopo comparve, a Montreal, un opuscolo che attaccava la Massoneria di Montreal e pubblicava i nomi membri della Loggia.

Ludgen Laroza penso subito che l'autore del libello poteva essere uno dei suoi aggressori e lo denunciò. Dopo diversi rinvii e fin di un vizio di procedura, l'affare pote finalmente esser discusso dinanzi al Tribunale nel Marzo scorso, con l'accusa di furto a mano armata. Davanti la giuria i quattro individui confessarono di essere stati gli autori ed i complici del furto, preordinato dall'accusato, che era il capo di questa piccola banda.

Ma allegarono una scusante: essi avevano agito così per procurarsi delle armi destinate a salvare la religione cattolica attaccata dalla Massoneria.

La Corte di Assise presieduta da un giudice canadese di grande probità e di rara imparzialità. Davanti ad una sala d'udienza rigurgitante di pubblico, egli fece risaltare tutta la gravità del delitto e tutta l'importanza delle dichiarazioni.

In seguito, nonostante i carichi rilevati contro gli imputati, nonostante la confessione dell'accusato e dei suoi complici, i giurati resero un verdetto di assoluzione, che getto nel più profondo stupore tutti quelli che non erano acciecati dal fantismo e dall'odio.

Il fatto fece dire al Giornale Les Pays, l'unico che sfugga all'influenza clericale: È rimesso di essere brigante e devoto! Considerando che avendo commesso un atto di brigantaggio, gl'imputati dichiarano che fu commesso per conto della re-

ligione. Cioè che essi hanno compiuto una prodezza che non può essere condannata.

Commentando il verdetto, un giornale degli Stati Uniti rissunse la propria opinione sulla razza dei Canadesi (cattolici), scrivendo che la civiltà dei canadesi era fatta di religione, di prostituzione e di disonestà.

Come seguito a questo delitto e ad altri ancora, ebbe luogo a Montreal lo spettacolo di una serie di incidenti straordinari. Il Consiglio Municipale si eresse in tribunale di inquisizione, scrutando le coscienze, chiamando a comparire davanti a sé gli impiegati del Comune che erano membri di questa Loggia Massonica, domandando loro se credevano in Dio e perché non professavano la religione cattolica.

Tuttociò era stato complottato in seno ad una società segreta cattolico-Irlandese —Les Cheraliers de Colomb— della quale il fine nascosto e quello di soppiantare gli elementi cattolici francesi del Canada e degli Stati Uniti, di impadronirsi un giorno del potere religioso nei paesi e di formare una sola religione: il cattolicesimo inglese.

Si potrebbero moltiplicare gli esempi e citare dei casi nei quali delle persone oneste, ma che non frequentano le chiese, sono state rovinare dalle vergognose manovre di settari cattolici Canadesi, i quali, per raggiungere i loro scopi, impiegano mezzi degni di inquisitori spagnoli.

L'all' "Acacia" di Parigi.

Il Vescovo di Joliette ancora in guerra la Massoneria.

Il vescovo Arshambault, di Joliette, Quebec, che ha mosso Guerra contro la Massoneria da qualche mese, mettendo sull'avviso il suo popolo contro l'Ordine, annunzio dal pulpito, lo scorso mese, che non avrebbe tollerato più a lungo la resistenza di alcuni dei primari cittadini, che sono massoni. Egli disse che avrebbe dato ad essi due settimane di

tempo per troncare le loro relazioni con le loggie, delle quali si sospettava che essi fossero i membri. Se persistevano nel non ottemperare agli ordini della Chiesa sarebbero stati pubblicamente scommunicati.

Si dice che alcuni di quelli abbiano preferito obbedire, ma ve ne sono altri i quali ritengono che Sua Eminenza sia andato troppo oltre, e qualche scomunica e da aspettarsi.

Dia "New Age Magazine".

OFFICIAL

The new Edition of the Supreme Lodge and Supreme Council Laws are now ready and can be had from the Grand Secretary General. Price 25 cents each.

All S. G. I. G. 33. are requested to send their Portraits (in masonic costume if possible) to the S. G. Commander, with a brief sketch of their Masonic history: these will all be kept on file and will be published as occasion offers, if a process block can be sent it would be better.

ORGANISERS WANTED

The A. M. F. is spreading so rapidly throughout the country, and so many enquiries are coming in from people interested in Universal Masonry that the present staff of Organisers, able, zealous and enthusiastic as they are, are unable to answer the numerous call for their services, qualified BB. are needed to go into new fields carrying with them the torch of progress and enlightenment.

The President General will be glad to receive applications from BB. for the position of Organiser; and to give information and instruction on all matters thereunto pertaining.

REPORT OF SPECIAL MEETING

(Continued from Page 203)

In explanation of the above the debt owing to the Grand Lodge of Inter-Montana would now in consequence of the abolition of the same revert to the treasury of the Grand Lodge of the A.M.F. leaving a comparatively small amount, and which can easily be wiped out by the new arrangements made and to be made. In reference to the amount stated above used for legal purposes this sum was borrowed by the A.M.F. from the Grand Lodge of Inter-Montana to fight the passage of a hostile bill in the Legislature, the Grand Lodge of California has been paying this sum back by forwarding with each intransit the sum of \$7.50 instead of \$5.00 as do other jurisdictions, this of course will cease now as the Grand Lodge of that State is also abolished and the amount will be wiped off the books.

As the report was simply one of receipts and disbursements, Bro. Strath moved and Bro. Lucas seconded, that this report be received, but that in future all reports from the Grand Sect. Gen. and the Treasurer shall be audited and properly countersigned, before being presented in the Grand Lodge. Carried.

Moved Bro. Strath seconded by Bro. Spilmer that the Grand Sect. Gen. be instructed to procure suitable and proper books for the use of his office. Carried.

Moved Bro. Strath seconded by Bro. Lucas that the Simplex Publishing Co. be given the order to supply this Grand Lodge and its Daughter Lodges with the necessary Lodge Books. Carried. (A set to go forward first thing for the use of the Grand Sect. Gen.)

Moved Bro. Strath seconded by Bro. Provol that as soon as all the paper diplomas at present in stock are exhausted there shall be no more purchased but that all diplomas for any and all degrees shall be on parchment and signed in actual handwriting. Carried.

Moved by Bro. Strath seconded by Bro. Spilmer that each daughter lodge shall be represented in the Grand Lodge by one delegate, said delegate shall be the R. W. Master of the Lodge or a Past Master, holding the Installed Degree, and that all laws shall in the future be submitted to the vote of the subordinate lodges by referendum before becoming operative. Carried.

As this concluded the special business for which this session of the Grand Lodge had been called, with the exception of the work to be done in executive session of the whole as a committee, the Grand Lodge was closed in the West by command of the East, peace and harmony prevailing to meet at the call of the M. W. Grand Master or on September 21st, 1913 if not before.

* * *

The members of the Supreme Lodge of the A.M.F. met in executive committee of the whole at 7 P. M. sharp in the offices of the A.M.F. 315 Tribune Bldg. The Ill. Bro. Thomson as Chairman, the first order of business before the committee was to state the duties, prerogatives and privileges of the Provincial Grand Masters.

Moved, Bro. Strath, seconded Bro. Langford that they shall hold office for the same term as the officers of the Grand Lodge, those formerly State Grand Masters becoming the first Provincial Grand Masters and to hold office until the next triennial meeting of the A.M.F. to be held in September 1913, also any appointed subsequent to this meeting but prior to that date to hold office only till the aforesaid September meeting of the Grand Lodge of the A. M. F. Carried.

After some discussion and in order to bring the matter to a head, Bro. Lucas moved and Bro. Provol seconded that the duties of the Provincial Grand Master shall be to call the Lodges of his territory together, at such times and places as he shall see fit to instruct them in the work and laws of the Order, to

have the general supervision over all his State and to see that Masonic Laws are enforced through his deputies in the various lodges who are also the deputies of the Grand Master and who shall report through the Provincial Grand Master to the Grand Master, and to do and to act as the direct representative of the Grand Lodge in that particular State or territory. Carried.

Moved Bro. Strath, seconded Bro. Provol, that the Provincial Grand Master shall have the same power in his jurisdiction as the Grand Master of the State had previously and shall be the chief executive officer, also that he shall have the supervision under the S. G. M. of the Deputy Organizers in his state or jurisdiction in all matters pertaining to the laws of the Order and ritualistic observance, and shall see that all work is done according to the requirements of the laws of the Order. Carried.

Moved Bro. Strath, seconded Bro. Spilmer that the Provincial Grand Masters shall be appointed by the Grand Master, upon the recommendation of the majority of the lodges in his State, jurisdiction or territory, that he shall have a seal cut of an approved style and the same shall be affixed by him to all Masonic Documents. Carried.

Bro. Thomson at this time suggested the advisability of continuing the present Grand secretaries as the secretaries of the Provincial Grand Masters, as there would very likely be much correspondence to be handled by the office of the Provincial Grand Master, and also that the Grand Secretary General correspond directly with the Provincial Grand Master on all matters pertaining to the business of the A.M.F. in that particular state excepting in the case of letters requiring direct answer in reply to letters addressed to him by the secretaries of the daughter lodges, thus saving a good deal of correspondence, these suggestions were accordingly adopted.

Under the heading of Qualifications for the office of Provincial Grand Master.

Bro. Lucas moved and Bro. Strath seconded that in order to fill the office of Prov. G. M. a brother must be able to work any and all the degrees conferred in craft Masonry, including the Installed Degree, without the use of ritual, to be able to fill any and all chairs in the Craft Lodge from the office of Tiler up to that of R. W. M., to be able to exemplify and and all parts of the work of the various degrees, also that he shall attain the degree of 33d of this Rite prior to his being nominated for the office. Carried.

Moved Bro. Provol, seconded by Bro. Lucas, that any Master Mason, holding the Installed Degree and in good standing in his lodge shall be eligible to act as representative of his lodge at the meeting of the Grand Lodge. Carried.

Moved Bro. Spilmer, seconded Bro. Spence, that prior to nomination to office, the R. W. Master of a daughter Lodge shall be the holder of the Degree of Perfection, (14th). Carried.

Moved Bro. Strath, seconded Bro. Provol, that no Master can be nominated for the office of R. W. M. of a lodge who has not filled one or other of the Warden's chairs. Carried.

Moved Bro. Lucas, seconded Bro. Provol, that all former existing Grand Lodges shall turn into the Grand Lodge Treasury of the A.M.F. all monies left over and above the payment of all just and lawful indebtedness up to and including the date of January 8th 1912. Carried. (As well as properties, Charter, and other supplies belonging to the A. M.F.)

Moved Bro. Spilmer, seconded Bro. Lucas that the debt owing to the Grand Lodge of Inter-Montana, be wiped out as also that owing by the Grand Lodge of California, to the A.M.F. Carried.

Moved Bro. Strath, seconded Bro. Lucas, that a salary of \$200.00 per month be paid to the Grand Secretary General on the basis of an annual income of \$5,000.00 to the A.M.F. and on the basis

of five hours daily being devoted to the work of the Grand Lodge, that this salary be increased as the income of the Federation justifies same and the exigencies of the work demand more time and labor on the part of the Grand Secretary General. Carried.

Moved Bro. Lucas, seconded Bro. Strath, that the Supreme Grand Master receive a salary of \$100.00 per month, the same rule and process to be followed as in the case of the Grand Secretary General. Carried.

Moved Bro. Strath, seconded Bro. Provol that the sum of \$25 per month be allowed the Grand Secretary General for office rent. Carried.

Moved Bro. Strath seconded Bro. Spilmer, that the sum of \$50. per month be allowed the Grand Master for the rent of a suitable suite of offices in a first class business block to be used for the Headquarters of the A.M.F. with telephone connections. Carried.

Moved Bro. Strath seconded Bro. Spilmer that the sum of \$300. be set aside for the proper furnishings of the aforesaid suite of offices. Carried.

Moved Bro. Strath seconded Bro. Spence, that the relative proportions of the above amounts be figured out of the monies received from time to time by the Grand Secretary General and placed where they belong. Carried.

Moved Bro. Strath, seconded Bro. Spilmer that just as soon as the treasury of the A.M.F. shall warrant it, all expenses of delegates attending the Grand Lodge sessions shall be borne by the Grand Lodge. Carried.

Moved Bro. Lucas, seconded Bro. Provol, that the Board of Managers shall have the full say as to the disposition of the further funds and revenues of the A.M.F. to the best of their judgment, expending same for necessary purposes. Carried.

Moved Bro. Provol, seconded Bro. Spilmer that the Board of Managers are hereby authorized to borrow at a reason-

able rate of interest the necessary amount to liquidate all the indebtedness of the A.M.F. Carried.

Moved Bro. Strath, seconded Bro. Grovel that the daughter lodges be instructed to send in all Charters of Erection at once to that the Grand Secretary General may make the needed corrections in same as to the number on the roll of the A.M.F. Carried.

For the deputies of the Grand Master in the Daughter Lodges the Board decided the title shall be Grand Master Deputy, or the Letters "G. M. D.", for the Organizers in the field, Deputy Organizer, or the letters D. O., for the Provincial Grand Masters, the title of Provincial Grand Master or the letters Prov. G. M. (this so as not to be mistaken for Past Grand Master).

There being no further business to come before the Committee it was adjourned sine die at 11:10 P. M. peace and harmony prevailing.

COMMUNICATED

Ancient Masonry is a beautiful and complete system of instruction within itself. It is the container of all arts, all science and all philosophies. Free Masonry is democratic, and is to uplift humanity out of its ignorance. The first promise that is made by every brother Mason upon entering into our fraternity is that he will learn to subdue his passions and improve himself in Masonry. The principal object of initiation into Freemasonry of today, if properly understood, is the same as that of the Great School. It is also of very great Antiquity and has been remarkably preserved.

Masonry is universal with the sole exception of the U. S. The following is quoted from page 29 of "The 1910 Proceedings of the Grand Council of Rite of Scotland."

"Masonry in the U. S. is not analogous to Masonry in any other country in the world. The unity which elsewhere characterises the Craft is here lacking.

Each one of the States of the Union has a Craft Grand Lodge of what is termed by them the "York Rite," which is a perversion of the true Masonry introduced by the three Mother Grand Lodges of England, Ireland, and Scotland in the Eighteenth Century into the then British Colonies, and manufactured by one Thomas Smith Webb, who was a prominent masonic lecturer and degree peddler. While these Grand Lodges profess to work the same system, their examination is so different one from the other that the member of one jurisdiction always finds it difficult, and often impossible, to work his way into a Lodge in another jurisdiction. When this is the experience of a native craftsman, you can readily imagine the greater difficulties which beset the path of a foreign brother."

"In the higher degrees of this so-called "York Rite" the condition is little if any better than in the Craft Lodges. In the System there are thirteen degrees, three of which are peculiar to itself. The "Most Excellent Master" and "Super Excellent Master" (degrees which must not be confounded with the ancient degrees of "Excellent and Super Excellent Mason,) one of which is given in the Royal Arch Chapter, the other in the Council of Royal and Select Masters, and the "Knights of the Red Cross," which is a plagiarised version of the old "Prince Mason."

"Though nominally an independent rite, the "York Rite" in its Symbolic Lodges is practically dominated by two bodies, which are mis-called "Scottish" Supreme Councils for the Southern and Northern Jurisdictions of the U. S. A. The latter of these was created by the former, which created itself. In government these bodies are unmasonic and autocratic, and in principle they are illiberal, bigoted, and intolerant. Through the control which these bodies have gained in the "York Rite" Grand Lodges (they themselves do not work the Symbolic Grades), the expulsion, from taking the Scottish Rite Degrees from any

other source than these two. This action on the part of the "York Rite" Grand Lodges, coupled with their contemptuous attitude towards the foreign Grand Lodges, and to the organisation of the American Masonic Federation with Lodges and Grand Lodges linked from ocean to ocean."—"

With the exception of the United States, wherever Masonry is known throughout the world, in all its essential particulars, it is one and the same. Whether we travel among the Indians in the deep forests of our own land, or among the mountains of South America, in the land of the Mohammedan or the Turk, or in the East Indies, where our Present traditions are unknown, in all portions of the habitable globe, the "Land-marks" are the same, and the lonely and forsaken brother finds friends and helpers, where, under other circumstances, he would have perished by the way. True they have their own language, and their own symbols; but according to their own manners, they inculcate the same great truths, and observe, with greater care, those bonds which cause them to listen to the cry of the poor and the needy, than the Masons of civilized lands.

The following is another quotation from "The 1908 Proceedings—Page 19-20. This quotation clearly demonstrates the true situation of Free Masonry in the U. S. It is an answer to various queries from one of the Scottish Rite bodies in the U. S.

"The Grand Council of Rites of Scotland, dating from time immemorial, is willing to enter into friendly relations and exchange Representative with your Supreme Council, conditional upon said Council recognising the principle of concurrent jurisdiction. We are forced to adopt this policy for various reasons. Among others, we are aware that there are numerous bodies, each independent of the other (and in some cases violently antagonistic to each other) working the Scottish Rite Degrees in the U. S.

Some of these are Regional, as the Supreme Council of Louisiana, and the bodies in the Federation of the Grand Orient Espanol, located in Pennsylvania, both of which bodies are recognized by the majority of European Scottish Rite Powers, and both of whom we are on terms of amity. Others again claim authority over the whole U. S. Of these latter are the Supreme Confederation, over which you so worthily preside, and another with practically the identical title as yours, and claiming also to be the lineal successor to the Council founded by Joseph Cerneau in N. B. which you also claim. Then there is the Supreme Confederation of the Northern and Southern Jurisdiction, which affirm that neither of these bodies is in any way entitled to claim descent from the original Cerneau Council, and point to the fact that each Cerneau Body strenuously denies the legitimacy of the other.

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

Our time honored institution has been debased in the U. S. by those who do not understand its principles. They have wasted their time with politics, and persecution of true masonic bodies, for the personal gratification of a few, whose only aim was money and power, and who used the craft for their instrument. If it was possible for the craft to read the mass of falsehoods which have been circulated to deceive them in reference to the true history of Masonry in the U. S., it would appall them. Yet many Brethren and even foreign bodies, have been imposed upon by men, who call themselves leaders of the York Rite and the so-called Scottish Rite of the Northern and Southern Jurisdiction.

To be continued.

DEUTSCHE CORRESPONDENZ.

An Unsere Deutschen Brueder Im
In-und Auslande.

Wie neulich wurde der Johannis Tag von der St. Johannis Loge No. 7, San Francisco, Cal., in wuerdiger Weise gefeiert, undswar durch ein Banquet abgehalten im Odeon Cafe. Br. Hermann Muller, Altmeister der Loke hielt die Begruessungs—Ansprache, und ernannte dann Br. Ex-Meister Hermann Methmann, auch Provincial Gr. Secretaer von Califernea, als Toastmeister. Br. Methmann entledigte sich seines Amtes in gewessenhafter doch auch humorvoller Weise. Zugegen war unser Provincial Gr. Meister Br. W. C. Cavitt nebst Gemahlin, welcher einehrreiche Rede ueber "Universal Maurerei" hielt. Leider war es uns nicht vergoentt die Brueder Joseph Blust, Altmeister aund Gruender der deutschen Loge Walhalla, von Los Angeles, Cal., W. Elsholz und L. Piening in unserer Mitte zu haben. Die beiden Ersteren liessen sich jedoch telegraphisch entschuldigen und Br. Piening, obgleich in der Stadt, war wegen "starker Erkaeltung" abgehalten.

In der letzten Versammlung der St. Johannis Loge No. 7, wurde uns die angenehme Ueberraschung zu Teil, Br. Victor Wellisch von New York begruessen zu duerfen, welcher Meister v. St. dieselbst, sowie auch Prov. Gr. Meister von staate New York und M. P. Sov. Gr. commandeur des Gr. Orients von Nord Amerika ist. Br. Wellisch hielt eine interessante Ansprache ueber "Universal Maurerei", erklarte fuer selbige schon seit fuefundzig Jahren in Amerika bestrebt zu haben und zuletzt auch mit Erfolg, in folgedessen ist er eine sehr starke Stuetze fuer unsern "Supreme Meister Br. M. McB. Thompson" und mit solcher Huelfe Kann es nicht fehlen, dass in kurzer Frist das Ziel des Amerikanischen Freimauree Bundes (American Federation) erreicht wird, naehmlich auch die Vereinigten Staaten von Nord Amerika fuer "Universal Maurerei" zu gewinnen.

Bei Zeit ist nicht mehr fern, wenn auslaendische Brueder in allen Staedten der Vereinigten Staaten, Logan des Amerikanischen Freimauree Bundes finden werden, wo Ihnen ein Heim und Bruderliche Aufnahme entgegen gebracht wird. Vor fuef Jahren, vordem noch der Amerikanische Freimauree Bund gegrundet wurde waren hier 300,000 auslaendische Maurer, welche durch die Selbstsuchtheit und Unduldsamkeit des "York Rites" verhindert waren, hier in Amerika ein maurerisches Heim zu finden, aber Dank unserer Universal Maurerei, ist dem schon jetzt wenigstens teilweise abgeholfen.

Wier wollen hoffen dass die Saat welche mit so viel Muehe gesaet ist aufbluehen moege zur Ehre unseres groszen Baumeisters aller Welten.

Mit Bruderguss,

August Spilmer, 33

401 Higgins Building,

Los Angeles, Calif.

ONE SUCCESS IN PORT LONDON, C. R.

That the success of Universal Free Masonry as practiced in the Lodges of the American Masonic Federation is daily increasing in phenomena, is a fact beyond the gravest shadows of a doubt: and while our brethren in and about "The Grand East" are still striving for the perfection of this, our aim, we who form but a unit of this Great factor are daily adding to the splendor of the scenes, which effort will eventually dawn for us a future of unmistakable bliss when our proud hearts will leap for joy animated by the beautiful reflections surrounding our Masonic Symbol "TRY."

Well may the Founders of the A. M. F. glory in the light of such a Mighty Dawn.

We find ourselves too often surrounded with seemingly unsurmountable tasks destined to the ruin of fate, but our Will being guided by Wisdom and manifested by action often finds its realization in deeds of mercy and beneficence. The wise disposition of this will give us

victory over the fluctuations of fortune and a proper combination thereof will enable us to defy fate. Such a fate we have defied, and through each of our by-gone misfortunes we have sent the Star of Hope shining through the twilight of deception and are now striving for ultimate happiness as a result.

The above remarks are evident and properly evinced in our struggle in this field and today we are beginning to feel satisfied in that we have labored.

Monday Evening, the 29th of January, was one of the distinguished features of the "Ebenezar No. 4," when after our trials of over a year of arduous labor we succeeded in uniting the folds of the National System as practiced by the Grand Lodge of C. R., with that of the A. M. F. in the advent of Bro. Rogelio Enrique Pardo R. W. M. of the Union Fraternal No. 2 of Limon and Retired Governor of the said Province, as an affiliated member of the Ebenezer Lodge No. 4 A. & A. S. R. (Symbolic).

The ceremony as performed by Bro. Jno. H. Ivey, Deputy Grand Representative, was a most impressive one.

Bro. Pardo after withstanding his test and signing the register was admitted with the honor becoming his rank as P. R. W. M. Addresses of welcome were delivered by the Deputy & R. W. M. Bro. T. Lee to which Bro. Pardo ably replied with sentiments becoming his official capacity.

We next went down to business by administering the oath of fidelity and in due form presented the Bro. with his affiliated diploma. The presentation address was again delivered in fine style by our deputy as R. W. M. presiding.

Here Bro. Pardo also distinguished himself by outlining the value of his credential with the obligations connected therewith as a member under the jurisdiction of the Supreme Grand Lodge Inter-Montana of which he in his two-fold capacity was justly proud. He further made reference to his advice and encouragement to the deputy when he

started though confronted with so many difficulties, and concluded by exhorting the B. B. to a strong support and maintenance of the cause of Universal Masonry. Wishing the Ebenezer every success in all her undertakings.

The Grand Honors were then accorded which Bro. Pardo returned in company with the Master of Ceremonies, this brought our proceedings to a close after which the B. B. retired to the Banquet Hall where our distinguished guest and visitors did ample justice to the good things provided, accompanied by patriotic toast xxxxxx which terminated at low noon each being the happier for the experience of the bye-gone hours.

May Masons continue to Brothers be
The wide world over.

CORRESPONDENCE

Or. de Managua, 22 de

Enero de 1912 E. V.

Al Gr. Sec. de la Federacion Masonica
America

3 Centre Avenue Salt Lake City

Utah U. S. A.

S.; F.; U.;

A causa de los disturbios politicos de este pais, la Sob.; Gr.; L.; tuvo que suspender sus tareas, y es por esto que hasta ahora no tuvo la oportunidad de corresponder al canje de Garante de Amistad con esa Potencia. Esperamos en el G.; A.; D.; U.; que ya no habra motivos de interrupcion para mantener espeditas nuestras relaciones fraternales.

Acompañamos la Patente que acreditamos a n.; h.; E. T. P. Sprague gr.; 32 en su caracter de Grande de Amistad de esta Gran Logia ante la de esa Jurisdiccion, para que os sirvais ponerla en sus manos, y se le reconozca como a tal con el fin de estrechar los sentimientos que nos unen en la labor masonica.

Somos fraternalmente vuestros afectos
hermanos

El Gr.; Maes.;

FRANK MEVAT 32

El Gr.; Sec.,

M. Zorgel, III.

MINUTES OF SPECIAL MEETING Of the High Grades of the A. & A. S. R.

**F. M. Held in the Offices of the
American Masonic Federation
at Salt Lake City, Utah.**

January 9, 1912.

The Ill. brother M. McB. Thomson, Senn. Grand Commander announced that the meeting had been called for the purpose of considering the advisability of establishing in working order the Confederated Supreme Councils of America, for the purpose of working and conferring those degrees properly belonging to the Scottish Grand Council of Rites, which latter body, the Sovereign source of all high grade Masonry, had authorized the incorporation of the aforesaid Confederated Supreme Council of America, and also extended to the said Confederated Council her official recognition, and also allowed the Council to work any and all the degrees of and belonging to the Scottish Grand Council of Rites in Scotland, including the degrees of Companion and Commander of the Council, also the Grand Star of Sirius, and the Lybie Chain.

According to the laws of the Sovereign Supreme Council there may not be less than nine nor more than thirty three active members 33rd. degree in the Council, there may be however a further number of honorary, and emeritus members 33rd degree.

The draft of the by-laws that had been prepared was then read section by section, and on motion made by Fratre Sience, seconded by Fratre Provol that these by-laws be accepted as read and printed, the same were made the laws of the Council.

The incorporation papers which had also been prepared were next submitted and a motion duly made and seconded to accept same was put and regularly carried.

The next order of business was the election of the Officers for the Supreme Council 33rd. and last degree of the Scottish Rite A. & A., and other Rites and Degrees of the Supreme Council.

The following Frates were elected to fill the various offices—not held by the members of the Executive Board.

First Lieut. Commander, Fratre Ronald Strath, 33, XLIV 90, 95.

Second Lieut. Commander, Fratre W. L. Provol, 33.

Grand Minister of State, Fratre A. E. Lucas, 33. XLIV, 90, 96.

Grand Master Gen. of Ceremonies, Fratre W. W. Ladd, 33, XLIV 90, 95.

Grand Keeper of Archives, Fratre L. A. Eaton, 33.

Grand Marshal Gen., Fratre Thos. C. Grey, 33.

Prelate, Fratre J. D. Langford, 33.

Orator, Fratre L. E. Stringer, 33.

First Standard Bearer, Fratre John Neurn, 33.

Second Standard Bearer, Fratre Carl M. Dies, 33.

Capt. of the Guard, Fratre F. W. Miller, 33.

Sentinel, Fratre J. Seren, 33.

Pursuivant, Fratre C. L. Cliffe, 33.

Expert, Fratre H. E. G. Jones, 33.

It was further agreed that the supreme Council shall meet once in every two years the Grand Consistory to meet once a year, but in years when the Grand Lodge of the A. M. F. meets (triennially) the Supreme Council and the Grand Consistory shall meet at the same time namely in September on the date of the 21st or as close thereto as convenient, and in the years that the Supreme Council meets the Grand Consistory shall meet with it, and in the off year the Grand Consistory shall meet as called as close to St. Andrew's day as convenient.

The following Frates were then elected to serve in the Grand Consistory.

Commander in Chief, Fratre M. McB. Thomson.

Deputy in Chief, Fratre Ronald Strath.

First Lieut. Commander, Fratre W. C. Cavitt.

Second Lieut. Commander, Fratre Dr. Dunton.

Grand Orator, Fratre August Spilmer.

Grand Chancellor, Fratre Thomas Perrot.

Corresponding Secretary, Fratre H. E. Caldwell.

Prior, Fratre Ed. Brunini.

Master of Ceremonies, Fratre Treich.

Marshal, Fratre E. P. Edsen.

1st Standard Bearer, Fratre Enos.

2nd Standard Bearer, Fratre O. R. Nestor.

Hospitaller, Fratre Nicola Carino

Sentinel, Fratre John Seren.

Capt. of Guards, Fratre Kasling.

Expert, Fratre Lew Stapleton.

It was further ordered that all members 33rd degree send in their photographs together with a short life story for the archives and files of the Supreme Council.

CORRESPONDENCE.

San Francisco, Cal., Feb. 15, 1912.

Universal Freemason:

St. Johannis Lodge No. 7 (German) had quite an interesting and instructive meeting on the above date. We had the extraordinary pleasure of having with us the Most. Ill Bro. Victor Wellisch 33 degree M. W. Gr. Master of the Grand Orient of New York in the A. M. F. and also R. W. Master of the German Lodge "America" of New York City, the other Notables present were: The M. W. Provincial Gr. M. Bro. W. C. Cavitt, The R. W. Masters of Golden Thistle No. 2, Golden Star No. 3, and Cosmos No. 5

as also several Past Masters and a large number of brethren from the different lodges in the city, as also from our new field in Oakland.

The reason for the large gathering was the lecture to be given by our Ill Bro. Aug. Spilmer 33°, who unquestionably is the best authority we have in Cal. on masonic history, for the benefit of all present and especially for our brethren from Oakland. Well did he acquit himself of the, to him pleasant task, reviewing, with the aid of charts and historical books, the masonic history from the commencement to the present day, and to the satisfaction of all present. Bro. Spilmer has always taken a great interest in the history of masonry, studying books on same and from them he has compiled a true history of the ancestry of the A. M. F. tracing it through an unbroken chain back to the old mother Lodge Kilwinning of Scotland.

The visiting brethren were well repaid for their trouble of coming, especially as after the lecture the Ill. Bro. Victor Wellisch spoke at length about the troubles they had with the Y. Rite masons, what they had to overcome, etc.

The meeting did not end until the hour of low twelve, and it was one, that will long be remembered by the visiting brethren of San Francisco and vicinity.

BRO. H. METHMANN.

Prov. Gr. Secretary, for Cal.



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THE UNIVERSAL FREE MASON

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No. 10

SCOTCH MASONRY.

(Continued).

No doubt can exist in the mind of the student of Freemasonry, that Scotland has not only been credited with being the cradle of Craft and high grade Masonry, but that such is the fact, and historians all agree that its origin, though somewhat mythical, can not be successfully controverted. However, as the object of these articles is to trace Freemasonry in an unbroken descent from Scotland to the United States, we will be compelled to mark the beginning of this epoch by the advent of an important occurrence, and we deem the establishment of the Grand Lodge of Scotland, the most opportune. But we will be compelled to briefly mention the points that led up to this event. "Kilwinning," has long been a name for Masons to conjure with, and the long drawn out controversy as to which constituted the oldest Lodge in Scotland, Kilwinning or St. Mary's Chapel, was settled on the 14th October 1807, in the following manner:

"The representatives of the negotiating bodies met at Glasgow on the morning of the 14th of October 1807, the delegates from Kilwinning being entertained at breakfast in the Star Inn by the brethren from Edinburgh. After a lengthened conference, in course of which the Records of the Lodge of Kilwinning and a copy of the Charter of the Lodge of Perth and Scoon were

produced in support of the "great antiquity of Kilwinning", the joint Committee adopted a 'Minute of Agreement,' the chief points of which were: "That the Mother Lodge Kilwinning shall renounce all rights of granting Charters, and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge. . . . That the Mother Kilwinning shall be placed at the head of the Roll of the Grand Lodge, under the denomination of Mother Kilwinning, and that the Master of the Mother Lodge Kilwinning for the time shall be ipso facto Provincial Grand Master for the Ayrshire district."

Thus was healed this long and troublesome dispute, and Mother Kilwinning and all her daughter Lodges, were given a suitable recognition, and although she maintained her independence, and issued her Charters long before the Grand Lodge of Scotland was formed, and refused allegiance to that Body, her rights were now determined, and she has been given the prominence her antiquity merited, and she stands on the Roll of the Grand Lodge of Scotland, "Number O, date, time immemorial."

We will now date our epoch from the organization of the Grand Lodge of Scotland, which took place on November 30th, 1736. One of the founders of this Grand Body was the Earl of Kilmarnock. By way of preface, we give a biographical sketch of Earl Kilmarnock, as recorded by Bro. Murray Lyon, the celebrated Masonic historian.

"William, fourth Earl of Kilmarnock,

was one of the original members and first Master of Kilmarnock Kilwinning, chartered in 1734—was called to the chair of the Lodge of Kilwinning, and while holding that office, was in November 1743 elected Grand Master Mason of Scotland. It was on his Lordship's recommendation that, in 1743, the first Military Lodge, under Grand Lodge, was erected—the petitioners being "some sergeants and sentinals belonging to Colonel Lees' regiment of foot." About the year 1764, the rite of "Strict Observance" a conglomeration of masonry, magic, and chivalry, was introduced into Germany. The founder of this branch of the "high degrees was Baron von Hund, who professed to have been made a Knight Templar by Lord Kilmarnock in Paris in 1743, and to have been introduced through the same medium to Prince Charles Edward Stuart, Grand Master of the Order. Evidence from a Scottish source has never been produced of Lord Kilmarnock's connection with other than Craft Masonry. Lord Kilmarnock fought on the Stuart side at the battle of Culloden, while his eldest son, Lord Boyd who bore a commission in the Royal army, fought on the other side. After the battle he voluntarily surrendered himself, and was afterwards tried and condemned for high treason. He was executed in 1746. Lord Boyd, who succeeded to the Earldom of Errol, was Grand Master in 1751-52."

The Roll of the Grand Lodge of Scotland shows, the Earl of Kilmarnock to have been the 7th Grand Master, and served in 1742. We dwell upon this part of our subject for the purpose of emphasizing the fact that it was during this administration, that Scotch Masonry was transplanted into France. No doubt exists in the minds of Masonic historians, that English Masonry was introduced into France in 1725, by the Earl of Derwentwater, who established a Lodge of Craft Masonry in Paris, but of this advent or its future history we

have nothing to do, as it forms no part of this subject. However, subsequent to this event, we have an account of one Andrew Michael Ramsay, having introduced Scotch Masonry into France. But, during these troublesome times, a great many Scotchmen, adherents of the Pretender, had sought refuge in France, and no doubt a great many of them were armed with the necessary authority to organize Lodges in that country. Bro. Gould, in his "Concise History of Freemasonry", says: "Scots Masonry was unknown there before the delivery by Andrew Michael Ramsay of his famous speech in 1737, and appeared shortly afterwards, the two have been represented as cause and effect—which, indeed, was most certainly the case, but the oration of the "Chevalier" and the continental perversions of Freemasonry that followed in its train, are supposed by some good authorities to be themselves merely links in a far-reaching chain of events, extending over a long series of years.

The Scots Degree smoothed the way for the Templar movement in Masonry called the "Strict Observance", and the key to the problem which confronts us in either instance, it is contended, may be found in the extent to which the Jesuits moulded the Stuart agitation, ending with the rising of 1745-6."

Little is truthfully known of Ramsay's Masonic career in France, and many charges are laid at his door. But, one thing is known, and has become an established fact that the Chivalric Degrees, were practiced in Scotland, many years before Ramsay left that country, and seeing that Ramsay was born and reared in the city of Ayr and near to the renowned "Kilwinning Abbey," no doubt he was well acquainted with the degrees afterwards called "Black Masonry." Gadiecke, says of him: "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 12th century, by the fraternity of Masons who had been in the Holy Land."

In connection with this subject, we quote the following from Bro. John Yarker's "Speculative Masonry." "Prince Charles Edward Stuart was made a Templar at Holyrood, (by some who had been members of the Order in 1715,) in the year 1745, and in April 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, Primordial Chapter of Rose Croix etc. 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 Rose Croix Masons together in the two rebellions of 1715, and 1745.

Ramsay, evidently, was very active during the aforesaid rebellions, being the tutor of the two sons of the Prince in France, and we are informed he was the means of the introduction into France, whether by himself or his associates of the system of seven degrees. From this system has arisen an innumerable host of orders, and organizations, of which we are not disposed to treat, at least at this time. We will therefore,

again take up the thread of our story and that part of Craft Masonry established by Lord Kilmarnock, whom we have accredited with being the 7th Grand Master of the Grand Lodge of Scotland, and also Grand Master of the Lodge Mother Kilwinning, and having undoubted authority to organize Lodges, which he did in France and elsewhere.

It will become necessary at this time to digress a little and take up a matter, in which the Earl of Kilmarnock is said to have figured, as it may bring us to a consideration of the Masonic condition of France at the time, when Scotch Masonry was introduced into that country. We will refer to the exploits of Baron von Hund, and the "Strict Observance." Baron von Hund was born in Germany in 1722, and he himself declares he was made a Knight Templar by the Young Pretender, at Paris, in 1743, and that the Earl of Kilmarnock was present, and Lord Clifford was acting as Prior. About this time the "Mother Lodge of Marseilles" was organized, by the Earl of Kilmarnock and his co-adjutors, as also the Lodges at Toulon. After the making of Baron von Hund a Knight Templar, by Prince Charles Edward, Kilmarnock and others, the Baron, returned to Germany, and gathered around him a number of Brethren, and they became very active in the work of promulgating Scotch Masonry in that country, and in 1751 he established the Lodge of the "Three Pillars" in Kittlitz. At this time all Europe, was under a ban, owing to the agitations of the followers of the Pretender, not only in France but in Germany and Italy. The Baron von Hund, having received the degree of Knight Templar, and undoubtedly the degrees of Craft Masonry, as above described, at the hands of the "Knight of the Red Feather" which was afterwards determined to be the Pretender himself, in the strictest secrecy, on his return to Germany, became an advocate of

secrecy, adopted the Rite or system of "Strict Observance," or order of secrecy. This system was in full working order under the guidance of leading Jacobites, and with the direct approval of the Young Pretender. This Order or Rite was based upon the fiction that at the time of the suppression of the Templars, and the execution of their last Grand Master, his alleged successor, Pierre d'Aumont, with seven other Knights, took refuge in Scotland, and there preserved the occult wisdom and the due succession of the Order. For certain reasons also, these Knights were said to have joined the Guilds of Masons in that Kingdom, and thus to have given rise to the Society of Freemasons. This fiction savors very much of the dreams and fancies attributed to Chevalier Ramsay, but, be that as it may this System spread like wildfire in France, Germany and Holland, and had a strong bearing on the Pretender's cause. This Order required an oath of implicit obedience to Unknown Superiors. Be this true or not, it is a well known fact, that the "Strict Observance" became a power in French Masonry. So fast did this Order grow in Germany, that Bro. Gould says: "In August 1766, the Rite of the Strict Observance was adopted in Berlin. In 1772, Duke Ferdinand of Brunswick, was appointed Grand Master of the Strict Observance, and his nephew in that same year was appointed Grand Master of the "Three Globes," and the two Lodges worked in harmony, until 1782, and in 1783, the Three Globes, formally declared themselves independent of that Order. No Order of Masonry spread as rapidly, or gained a firmer hold on Continental Europe, than did the Strict it is now called, is made up of the Strict Observance, and the "Swedish Rite" as Observance, Scots Craft Masonry, and French Templarism, and a little Swedenborgianism.

It seems impossible to leave the matter of Scottish Masonry in France, with-

out following its many ramifications on the Continent of Europe and jump with it to America, without first exhausting the historical incidents of the period from 1743 to 1794, the latter being the date when Scottish Freemasonry appeared first upon this continent; we will therefore trace it in its different forms in France, and not lose sight of the fact, that it has never been shorn of its identity since its first introduction in that country by Ramsay, and afterwards by the Jacobites and the Pretender himself. The Strict Observance was its vade mecum, and aid to adoption.

Findel, the German historian says: "The Grand Orient of France, whose chief officers secretly belonged to the "Strict Observance," resolved, May 5, 1755, to unite themselves to these directories, and on May 31, of the following year the treaty of Union was approved of by a very large majority. As this treaty, however, had been contracted by Masonic communities whose ritual had been drawn up according to a foreign form, the Rite reforme de dresde, a system, the real purpose and aim of which was unknown to the Grand Orient, and which traced its origin to a foreign source, the French national feeling was unpleasantly affected, and it was deemed by the Grand Orient, a sufficient reason for inditing a circular epistle stating their motives for so doing. Many Lodges had before this uttered their opinions concerning this deed of union at the very outset. The Lodge of Rennes called it an unrighteous act and demanded its abandonment" as the Grand Orient was not invested with power sufficient to do so" and by degrees the dissatisfaction of the French Brethren continued to spread. The Provincial Grand Lodge of Lyons especially, most decidedly opposed it, in a series of pamphlets. During the negotiations in the Grand Orient touching the acceptance of the Scotch directories (of the Strict Observance), the Grand Mast-

accompanied by his wife, made an imposing journey through France, which was of great benefit in confirming and increasing the authority of the Grand Orient. This proved to be so much the more necessary as the Ancient Grand Lodge was by no means its only opponent."

Shortly after this in opposition to the German system of Masonry, a National Scotch system was established; for the Lodge of St. Lazarus, instituted 1766 by J. Th. Bruneteau, received, it seems in 1774 a new Charter from the Mother Lodge of Marseilles, under the name of "St. Jean d'Ecosse du Contract social," and declared herself in 1776 as the Mother Lodge "due Rite Ecossais philosophique." The degrees given in the Mother Lodge of Marseilles" up to 1804 were seven, viz: E. A; F. C; M. M; Perfect Master; Master elect of Nine; True Perfect Ecossais of Scotland; Chevalier d'Orient.

Thus it will be seen, that after Lord Kilmarnock had instituted the Mother Lodge of Marseilles, as well as the Mother Lodges of Toulouse and Montpellier, the French impetuosity, and love of granduer, led them off after all kinds of Masonic extravagances, and they seemed to attach more importance to the higher grades, and while, it is reasonable to believe, no more was given in France than had always existed in Scotland, by the Scotch adherents of the Pretender, it is well to remember that Lord Kilmarnock, was the Grand Master of the Grand Lodge of Scotland in 1742, and at the time he organized the Mother Lodge of Marseilles, he was also Master of Mother Kilwinning and armed with all the authority those bodies could bestow, and nothing stood between him and all his acts in France, Masonically, to make regular and legitimate the organizations he created.

As the purpose of this article is to connect Scotch Masonry with the American Masonic Federation, our mission

would be fulfilled, if we were to stop at the point when we proved that Lord Kilmarnock, as the Grand Master of the Grand Lodge of Scotland, and Master of Kilwinning, and by virtue of that authority, had organized the Mother Lodge of Marseilles under the distinctive title of "St. John of Scotland," which title she bore at the time of which we write, but we have deemed it better, it not necessary, to introduce a synopsis of the condition of Masonry in France at the time this transplanting of Scotch Masonry took place, and the necessity of the "Strict Observance." We will also introduce a few historical data, to show that at the time of the creation of the Mother Lodge of Marseilles, by the Grand Master of the Grand Lodge of Scotland, neither the Grand Orient nor the Grand Lodge of France, had any connection with Scotch Masonry, and that for many years after, they did not assume any control of Scotch Lodges in France.

"The Grand Orient, it is true, claimed to be the heir and successor of the different bodies that had previous to 1804, administered the different Rites of Scottish Masonry in France, but that was a claim which she was never able to establish." Lamarre p. 42.

"It is enough for us to repeat, that the Grand Lodge, which was replaced by the Grand Orient, never knew any other than the first three symbolic degrees, and that its only jurisdiction was over the Blue or Adonhiramite Masonry. So that it was not possible that the higher degrees, and consequently the bodies that practiced them, could be under its control." Vidal Fezandie.

"It is a great mistake to assert that the Grand Orient and Grand Lodge of France ever practiced Scottish Masonry. The Grand Lodge never recognized any other degrees than the three symbolic ones; as its continual quarrels with the Chapter of the High degrees prove." Begue Clavel.

"So matters stood until 1804. The

Scotch Directories, which by the treaty of 1776, with the Grand Orient, had the exclusive working and administration of the 'Reformed Rite,' still continued to work. The Mother Lodge of the Philosophic Scottish Rite, the Chapter at Arras, and several other bodies were also independent."—Lamarre.

"The Philosophical Scottish Rite, the Rite of Heredom, and in general all the Masonic bodies that had, by virtue of the Concordat, been united to the Grand Orient, equally resumed their independence, etc."—Clavel.

"The Rite of Heredom or Kilwinning, the Mother Lodge of the Philosophic Rite, the Primitive Rite, the Rite of Beneficent Knights of the Holy City, Regime of the Directory of Septimanie at Montpellier, were all independent."—Besuchet and Rehold.

We will now quote briefly from a document purporting to be a letter written by Le Blanc De Marconnay, Orator of the Chamber of Council and of appeals for the Grand Orient of France, and dated "East of Paris the 3rd day of the Moon called Elul, 6th month, A. L. 5852; the 18th of August 1852, of the Christian Era. This letter is called "A report of the difficulties which exist between the Grand Lodge of the York Rite for the State of Louisiana and the Supreme Council of the Scottish Rite for the same State."

"All the Grand Lodges of the United States of America, 32 in number, have been constituted after the York Rite, because they originated from England, Scotland or Ireland, where said Rite is practiced since the revival of the Masonic Order.

The only exception to this general rule took place in Louisiana, which became a State of the Union in 1812. The population of said State was, at that time, exclusively of French or Spanish origin. The first Lodge in Louisiana was founded in 1793, by brethren of various Easts, all united at New Orleans. They applied to the Grand Lodge of South Caro-

lina, and obtained from her, and under the name and title of "Perfect Union" a Constitution whereby they were authorized to practice the York Rite.

The second Lodge was established in 1794, after the Scottish Rite, by the Grand Mother Lodge of Marseilles, in default of the Grand East, which, at the time, was not at work, in consequence of the events of the French Revolution. This Lodge took the name of "Polar Star Lodge," which cumulated afterwards, the Modern, Scottish and York Rites.

Masons from South Carolina established in 1800, a York Rite Lodge, under the obedience of the Grand Lodge of Pennsylvania, and bearing the name of "Charity Lodge."

Several brethren from the north of the United States, established, in 1809, the "Louisiana Lodge," under the jurisdiction of the Grand Lodge of New York, equally practicing the York Rite.

In the same year the Grand Lodge of Pennsylvania, authorized the establishment of a new Lodge after the York Rite, and under the name of "Harmony," and another, under the name of the "Desired Re Union," composed of Masons from St. Domingo.

Such was the essence of Masonry in Louisiana, previous to the creation of a Special Grand Lodge for that country. The Constitutive authorities and the Rites in practice were different. But at that period, Louisiana was but a Masonic Territory, belonging to a foreign power (France) and it was then customary for Masons to derive their titles from whencesoever they chose, as long as the majority recognized or established no Masonic authority.

All these Lodges lived in perfect harmony, notwithstanding their different communions, and, as a matter of course, the rites followed by the Masons of Louisiana were amalgamated.

The idea of founding a Grand Lodge belongs to the first of the Constitutional

Lodges, and all said Lodges concurred in a measure, whereby they were to be governed on an equal footing with the Lodges of the other parts of the Union.

A general Committee was constituted, in Convention, on the 18th day of April 1812, under the title of "General Masonic Committee for the State of Louisiana," and "for the purpose of establishing a Grand Lodge at New Orleans." Said Committee decided that a Grand Masonic Convention, composed of the five first officers of the ex-Worshipful Masters of the Lodges represented in its bosom, should be summoned on the 6th of June 1812. A Constitution was adopted, and the Grand Lodge was inaugurated after the York Rite, on the 11th of June 1812, under the Presidency of Wor. Bro. Dubourg, first Grand Master.

On the 15th of March 1813, a Grand Chapter of Royal Arch Masons for the State of Louisiana, was also formed and established, independent of the Grand Lodge, in order to regulate the administration of the High degrees of the York Rite.

Finally the Scottish Masons applied to the competent authority of said Rite, for the establishment of a Grand Consistory for the Southern portion of the United States; said Consistory was inaugurated and proclaimed in New Orleans, on the 10th day of June, 1813, and became afterwards a dependency of the Supreme Council now existing in that part of the world.

The Grand Lodge, by a decree of June 8th, 1833, which decree was notified to the Grand Consistory of Princes of the Royal Secret for the State of Louisiana, established in her bosom a Scottish Symbolic Chamber, and requested the Grand Consistory to divest itself of the right of constituting Scottish Lodges, and to transfer the same to said Chamber. This 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 undeniably that the Grand Lodge of the York Rite, recognizes the right of the Grand Scottish Consistory, and consequently, of the Supreme Council, to establish Lodges of its system in Louisiana.

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 recognized by the Grand East of France, with which it has held a correspondence for more than 10 years, and its regularity is, at this day, (1842) beyond all question.

In 1849, the regular Grand Lodge of Louisiana, numbered sixty-six Lodges under its jurisdiction, three of which followed the Modern Rite, four the Scottish Rite, one cumulated the York, Scottish, and Modern Rite, and the remainder practiced the York Rite.

These painful debates lasted until 1850, when a Convention of the Symbolic Lodges of Louisiana called together all the Masons of the State for the purpose of adopting a new Constitution. The Scottish Lodges, together with those of other Rites, sent Deputies to the Convention: but it may easily be conceived, that they were defeated by an immense majority of the followers of the York Rite. The Constitution that was then adopted, decreed that the Grand Lodge for the State of Louisiana, could establish no other, but Lodges of Ancient and Accepted Freemasons. The brethren of the Scottish Rite believed sincerely, that this disposition concerned the Ancient and Accepted Scottish Rite Masons, as well as the Ancient and Accepted York Rite Masons. But such was not the intention of the leaders of the majority in the Grand Lodge, and soon after,

the Scottish Chamber ceased to be admitted in her bosom.

And in order that there should be no misunderstanding about the new intentions of the Grand Lodge, she informed the Supreme Council by a special communication, dated March 5th, 1850, that henceforth she would neither constitute nor administer any other Lodges than those professing exclusively the York Rite. The Scottish Lodge, thus deprived of a proper government, returned their Charters to the Grand Lodge, and united under the jurisdiction of the Supreme Council, from which they received new Constitutions. It was in consequence of this event, that the Supreme Council, by a decision dated September 20th 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite.

And now, in winding up its declarations, the Grand Orient of France, declares, in unmistakable terms, the following:

"Finally, we do hereby solemnly and in the presence of the Masonic World declare, that the Scottish Masons, under the jurisdiction of the Supreme Council of New Orleans, possessing all and every condition required for one to be a regular Mason, should be received as such, in the French Temples, and that our alliance with the regular Scottish authority in Louisiana, shall remain unshaken."

ROBERT S. SPENCE.

(To be continued).

COMMUNICATED

Continued from March number.

The York Rite has become corrupt in several states. It has departed from the old landmarks of Masonry. It has broken the assurance given to each candidate before its altars. In many states it has degenerated into an instrument of persecution, under the direction of the so-called (Yorko) Scottish Rite Masons, of the Northern and Southern Jurisdiction. These two bodies have no legal Masonic right to exist. The mem-

bers of these organizations are respectable; and popular men are selected for the leading positions so as to attract attention and give the bodies character. Junketing trips are indulged in, and various methods are employed to entrap the unwary. Few of the adherents of these bodies are familiar with the history of the Rites they are supporting. Falsehood is the main asset of these organizations. This can be proven by investigating the claims made by them.

The following is a quotation from Folger's history of The Scottish Rite 1862. Page 41-42. It sets clearly forth the true foundation of the Southern Jurisdiction also known as Charleston Supreme Council.

"In 1783, Morin and his coadjutors, notwithstanding the annulling of his Patent, and his recall in 1766, go on constituting Chapters and Councils in different places. In that year they erect in Charleston, South Carolina, the Grand Lodge of Perfection; but the Prince Masons of Charleston, who were all Jews, not satisfied with the Rite of Perfection, consisting of twenty-five degrees, in 1801 erect eight degrees more, making in all, thirty-three degrees; and, on their own authority, without any legal Masonic right whatever, constitute themselves the Supreme Scottish Council of America and the French possessions. John Mitchell, Frederick Dalcho and Emanuel de la Motta, Abraham Alexander and Isaac Auld are the five persons who create a Supreme Council of the Thirty-third degree in Charleston. Three of the above are Jews; the other two had been inveigled into the concern.

"The brethren who were thus constituted, were illegal in every respect, and could not lawfully establish the Rite of Perfection, or make substitutes in any place."

The Southern Jurisdiction of the so-called Scottish Rite, which has even the audacity to style itself the mother council of the world was conceived in sin, born in iniquity and nurtured with false-

Food and deception. No man was better qualified to speak for the Southern Jurisdiction Council than Albert Pike. He himself claimed that he became Commander in 1859—and stated that neither the Northern nor the Southern Jurisdiction had the thirty-third degree, and that he obtained a copy of the ritual of the thirty-third degree in Louisiana. Is it not peculiar that a body of men claiming to be the "Mother Supreme Council of the World" had to obtain a copy of the constitution? Is it not fair to presume that any body making such pretensions should have been able to furnish the rituals of the degrees instead of having to obtain them from others?"

In 1865, Mr. Pike said: "The Patent originally made an Inspector General without an oath or any ceremony. We have now made it a regular degree, with a solemn and impressive ceremonial." Will a diploma make a man a Master Mason without an oath or any ceremony? If not, how could a Patent make a man an Inspector-General, which is the thirty-third degree, without an oath or any ceremony? Here is a Supreme Council parading itself before the Masonic Fraternity as the "Mother Supreme Council of the World," which says that a Patent originally makes a man a thirty-third degree Mason without an oath or any ceremony. What respect could we have for a Grand Lodge which said a diploma made a man a Master Mason without an oath or any ceremony?"

The Northern Jurisdiction was organized by a Hebrew member of the Southern Jurisdiction without the least authority, and both died in a few years. Each Council had a duplicate of the "worthless lot of trash" possessed by the other; neither one had the rituals of the degrees, and both were engaged in the crime of "obtaining money by false pretences," by imposing on the "ignorance and credulity" of Master Masons.

Dr. Dalcho one of the founders, was an Episcopal minister, and having be-

come convinced that the Southern Council to be a fraudulent one just as well as abandoned it, and, as Albert Pike said, sought "to destroy the Council utterly."

Albert Pike knew the Southern Council to be a fraudulent one just as well as Dr. Dalcho did. His writings prove this, but instead of throwing his influence in favor of truth and justice, he adopted a policy of hypocrisy and deceit under the impression, probably, that it is better to rule in Hell than to serve in Heaven. He concocted a scheme to deceive the Masonic world, and the Masonic world has been deceived. Both bodies are usurpers and the Masonic fraternity is about to discuss the frauds, which have been foisted upon it. Hence, the nervous activity of these bodies.

To speak of the form of government in the Southern Jurisdiction, that Supreme Council promulgated the following: "Our form of government has been fitly and accurately characterized by Bro. Pike as a 'hierarchy.' This has been the most effective form of ecclesiastical or semi-ecclesiastical government in all ages of the world. For a striking and instructive example, look at the organization of the Roman Catholic Church. The Pope appoints the Cardinals, and the Cardinals elect the Pope. The Pope appoints the Bishops, and the Bishops ordain the Priests; All these dignitaries hold their offices for life."

Here we have the government of the Roman Catholic Church held up as a model for American citizens to follow, and I feel safe in saying that no such argument would be adopted by a body composed of intelligent men. Those who adopted the above, in all probability could not be elected by their constituents. An examination of the records will show that each one is paid for every service rendered. If a member serve on a committee he receives five dollars per day for each day's service. In its service he receives he attends a session of the Supreme Council he receive

five dollars for each day he is in attendance, and if he travels in its service he receives mileage for it. What would a change of government mean to these brethren? Would they not be placing the power in the hands of those who might select others and thus deprive them of the opportunity to draw a stipend? When all the facts in the case are considered, we cannot wonder at a continuance of the form of government adopted by Albert Pike. If it should be changed, men of broader views might come to the front in that body, men who cared more for Freemasonry and its teachings than for the paltry sums of money to be received from it.

Is it any wonder that so many American Masons have been kept in the darkness? They do not even know that in many states, through the different ritualistic work used, that they cannot visit their own body, that Masons of several states repudiate entirely Masons of another state, viz., Texas refuses all Masons belonging to any of the New England States—New Jersey refuses Masons belonging to most of the Southern States, etc. Nevertheless they all call themselves F. & A. M. York Rite Masons.

Is it any wonder that so many foreign Brethren were homeless in the U. S. prior to the formation of Universal Masonry? Foreign brethren were not the only ones who received such treatment at the hands of the American Masonic bodies. Even their own members have by the thousands, been deprived of Masonic intercourse through unwarranted suspension or expulsion. Free Masons are free men—they never were and never will be slaves. Their personal rights can never be abridged in a lawful manner by any Grand Lodge.

To me it seems impossible for such organizations to live, and I am believing that such bodies have the least claim to consideration.

It may be asked why have these bodies

gained such progress? The reason is because true Masonic bodies conduct their affairs in a Masonic manner. They do not give degrees without free—to Grand Masters and Grand secretaries and other influential men and then point to them as members of their Rite for the purpose of imposing on the ignorance and credulity of others. The American Mason has done these things; Hence their progress. The better class of the American bodies can not fail to learn this if they look intelligently into the subject. But many members of these three bodies instead of acting as honest masons should, resort to coercion for the purpose to cover up the wrong.

History has repeated itself. The masonic conditions in the U. S. brought about the birth of the American Masonic Federation and the Confederated Supreme Councils practicing Universal Masonry, whose aim it is to bring all Universal Free Masonry; where every Mason will be a brother and neither race, creed, or color prove a barrier. Because Masonry that is not Universal is useless.

Although many right minded American Masons are enthused at their movement and are eagerly following its successes, there are others, who, they hold, keep their craft in darkness of the true situation and use them in spreading false reports.

THE AMERICAN MASONIC FEDERATION as an exponent of true Universal Free Masonry, has the field all to itself in the U. S. It practices the pure Ancient and Accepted Scottish Rite and is able to trace all its degrees back to time immemorial. Their members are all well posted in Masonic history—Do the American Bodies fear we will enlighten their craft?

Some have tried to retard the growth of this movement by all manner of un-masonic methods, including persecution and the boycott, which they have called into play in a vain endeavor to down the

truth. But the truth will stand forever.

Some American Masons who belong to either of these three bodies have tried to make our new candidates and younger members believe, that they hold it in their power to give, or take away, the trade of a business man, to give or revoke saloon licences at will, to oust any one out of any organization at will, if any one dares to oppose their rulings.

They have even propagated illegal arrests of several of our deputies.

The average candidate would not stop to think it to be a huge scheme to frighten them in joining the true body—for fear of their own exposure.

They would not stop and think that if the body was not right, the head-quarter would be arrested, but not a deputy of the big organization who is only a very small part of it. Besides if these bodies were practicing a least little part of masonry, even if they have no foundation, they would never resort to such methods. Free Masonry was never meant to be used as an instrument of persecution and those who persecute their brethren are unworthy members of it.

If our new Candidate could witness the criticism of these bodies by their own members in the anterooms, criticising the methods employed by these high officers, they would think them everything but powerful.—Some of their members have put forward: "But haven't we the money, the temples, the most influential men?"

Yes! true, they have more money than we and have many high and influential men, to the discredit of their good judgment to join them, but that does not make them right masonically.

An example of their boasted power given in Vallejo a city of about 11,000 inhabitants a short time ago, where a handful of true spirited Universal masons succeeded in organizing a splendid strike in the face of the most obdurate

opposition! They have a fine class of boys and are already building their own temple. Evidently the Vallejo Brethren could not be scared by such farce.

A brother who lets himself be scared out by such nonsensical talk is a poor mason. There is only one excuse that he afterwards offers, viz., I was misled, I was not enough posted. This is no excuse, a brother should keep out of matters of which he has yet but a faint knowledge, and study. Only by keeping his vows and in living the life in accord with what he has promised and vowed can he ever hope to become a Mason in the true sense of the word.

And this object was and is, to instruct and assist the candidate in his search for "light", which means information, knowledge, wisdom, and the intellectual development of the human soul. It teaches the initiate to understand himself and to develop those latent faculties, capacities, and powers that are dormant within. In order to do this he is presented with a gavel and a gauge. He will very soon realize that upon his entrance into Masonry he represents a rough Ashler. That the rough corners (ignorance) would have to be hewn away by one of the very first tools given unto him by the Master, a common gavel which is the symbol of consciousness. He would also realize the fact that before he could become a Mason he would have to be gauged up square and true by the gauge, which is the symbol of the will, by which he can practice self-control and personal effort. Only by the proper use of these working tools can our initiate ever hope to keep his first promise, subdue his passions and improve himself in Masonry, and only by doing thus will he ever become a Mason. Only by keeping your vows and living the life can you truthfully and conscientiously say: "I am a Mason."

Fraternally,

AUG. SPILMER 33.

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EDITORIAL.

The spring is opening with good prospects of a healthy increase in all our Lodges; already the Lodges report increase in members, one Lodge Garibaldi No. 2 of Salt Lake City having entered 30 members in six weeks, the Deputies in the field also report continued success in spite of the frantic efforts of the Yorkists to hinder the work, indeed their opposition tends to help rather than hurt, as it causes thinking people to enquire why all this furor, and all this opposition? and many are tempted to enquire who would never have done so had we been left alone.

* * *

In Los Angeles the three Lodges there are doing so well that a committee has been appointed to arrange for the erection of a Hall for their own use, and this in a city where the Yorkists have twice arrested our BB. on trumped up charges, when will they learn that "the blood of the Martyrs is the seed of the Church.

* * *

We had the pleasure during the past month of dedicating a new Lodge Hall in Vallejo, California, the Lodge in Vallejo is still working under Dispensation and

the BB. have been subjected to more than the usual share of persecution at the hands of the local Yorkists, three times they were evicted from the Halls they had rented when they determined to suffer no more, but rather to carry the war into the enemies country, they obtained a long lease of suitable quarters which under the supervision of Bro. Conter and a staff of able assistants has been made into the most commodious Lodge building in the city, the consequence being that the tennants of the Halls from which our BB. were at the instance of the Yorkists, evicted, are leaving these halls to become the tenants of our BB.; thus the York weapon has turned out to be a boomerang. The Vallejo Lodge is a monument to the perseverance and skill of Bro. Provol D. O. for Northern California.

* * *

We had also the pleasure of Consecrating "Acacia" Lodge of Midvale, Utah which was done in full ceremonial form with the assistance of the officers and members of Garibaldi Lodge of Salt Lake City. The growth of this Lodge has been surprising, even amongst the rapidly growing Lodges of the A. M. F. as it only worked two months U. D. and this in the face of more than usual opposition; this opposition was met in a way that effectually silenced it; the BB. published a challenge that they would put \$500,000. to be forfeited to any charitable institution if they could not prove that there was not a York Rite Grand Lodge in the U. S. A. that was not self constituted and worked without authority from any superior body, and that the Supreme Lodge of the A.M.F. was the only Grand Masonic Body in America that had a Charter authorizing it to work; needless to say the challenge was not accepted but the opposition was less open after it.

* * *

The action of the Grand Lodge of Scotland in seemingly introducing a High Grade recognition at its February meeting

ing has been widely commented on by the Masonic Press, and in every case the comments have been unfavorable, some of the leading York Rite Journals even going the length of prophesying that the result of such unwarranted meddling with things which as Craft Masons they knew nothing of, would be the cause of disruption in the Grand Lodge of Scotland, even as it has been in so many cases in this country.

* * *

The Grand Secretary of the Grand Lodge of England is paid \$10,000 and that is his salary, and we do not doubt but what the Bro. earns it, the Grand Secretary of the A. M. F. will some day receive \$2,400 a year the Yorkists say that is Graft, Funny is it not?

* * *

We learn by letter from Bro. Dr. Braun at present in Bucharest, Roumania, that the Grand Lodge of that country had held a banquet in his honor as he was the first member of the A. M. F. who had visited them, though the two Grand Bodies are in amity with each other. Truly the A. M. F. is becoming more widely known in the world as the only exponents of Universal Masonry in the U. S. A. if not indeed as the exponents of the only Masonry there that is worthy of the name.

* * *

The following letter written in reply to a member of a body styling itself the "St. Johns Grand Lodge of Massachusetts" may interest our readers, this body professes to work in the York Rite, and invaded the territory of the regular York Grand Lodge on the plea that the older body was irregularly constituted.

Dear Sir and Brother: Brother Spence, our Grand Secretary General has sent me your letter of the 4th, with the request that I answer you, as he thought that I might know more of your body than he did. In this he was correct, as I happened to know some of the BB.

who were at the founding of your G. L. and am fairly conversant with its history. I am also conversant with the history of the original schism from the regular Grand Lodge of Ohio, of which your Grand Lodge is an offspring. That the three Lodges which, under the leadership of Brother Justin Pinney, seceded from the regular York Grand Lodge of Ohio, had a right to do so, no one with a knowledge of the facts will deny, as these Lodges—regularly constituted according to the York Rite System—were denied the right guaranteed to them by their Charters. But those who formed your Grand Lodge had no such plea for their invasion of the territory of the Grand Lodge of Mass. They never were members of the regular Grand Lodge of Mass., and consequently could not have suffered any possible injury from its laws.

That the regular York Grand Lodge of Mass., was self constituted and had no authority for its existence is true, but does that make your Grand Lodge any better?

I do not doubt but that you and the majority of your BB. honestly believe that your title to regularity is as good, if not better than that of the regular Grand Lodge of Mass., to show you that that is not so I will quote you a little Masonic history.

The Grand Lodge of Ohio was organized at Chillicothe, Monday, January 4, 1808, by the following Lodges: American Union, Chartered by the St. John Grand Lodge of Mass., Military Lodge, by the same authority, Nova Cesarea from the Grand Lodge of New Jersey, Erie and New England by the Grand Lodge of Connecticut, and Cincinnati by the Grand Lodge of Kentucky, the oldest of these two were self confessedly irregular. These without any warrant constituted themselves a Grand Lodge for the State of Ohio.

Now having seen that the so-called Grand Lodge of Ohio had no authority

for its existence, let us examine what authority the several Grand Lodges had who granted the Charters to the Lodges who formed this self constituted Grand Lodge of Ohio.

Of the illegality of the Grand Lodge of Mass., I need say nothing, as your body has published enough on that subject.

The Grand Lodge of New Jersey had never any higher Masonic authority than a Deputies commission the same as Mass., while Kentucky did not even have that authority. Connecticut derives from Mass.

Thus you will perceive that the regular York Grand Lodge of Ohio while it was self constituted, the Lodges forming it derived their authority from the Grand Lodge of Mass. Let me ask you can a clean thing come out of an unclean thing? If the regular Grand Lodge of Mass., whose jurisdiction your Grand Lodge has invaded, be irregular—and I admit that it is—then all that has sprung from it (including the regular Grand Lodge of Ohio) is likewise irregular; then surely your Grand Lodge which was self constituted by Lodges Chartered by a split from the Grand Lodge of Ohio, can be no more regular than its parent; thus your Grand Lodge is at best but the illegitimate offspring of an illegitimate parent.

Now my dear brother do not mistake me. I do not say this in an argumentive spirit as the legality or illegality of your Grand Lodge possesses only an academic interest to me, and I mention it only because you mention the Scottish Rite in a manner that shows you only know it as it is usually understood in America, as a sort of adjunct to the York Rite, and also as you state that you are a Masonic student and are open to conviction.

By the Scottish Rite we of the A. M. F. do not mean the Masonic abortion born in Charleston, S. C. in 1801, but the true Masonry of Scotland the birthplace of all Masonry. The Symbolic or Craft

degrees are by our laws not only independent, but are SUPREME, the foundation of the whole Masonic fabric, good standing in which is a sine quo non for membership in the further grades.

Being a Masonic student myself, always on the search for "more light", I am willing to impart as well as receive, so any information that I can give you on any of the points treated of in your letter, I will gladly give.

Yours for the true LIGHT,

O

OFFICIAL.

The Brethren are again reminded that the new edition of the Laws of the Supreme Lodge and of the Confederated Supreme Council are now ready and can be had from the Grand Secretary General; price 25 cents per copy; every Brother should have a copy of these laws as they will henceforth be strictly enforced, and ignorance of them will no longer be accepted as an excuse.

O

The R. W. M. of the several Lodges in the A. M. F. are required to bring before their several Lodges the necessity of combined action to put a stop to the malicious persecution and petty annoyances so frequently suffered by the Deputies of the A. M. F. at the hands of ignorant and bigoted members of the American York Rite. This persecution usually takes the form of arrests on the charge of obtaining money under false pretences, none of these cases ever come to a trial, the charges being only made to annoy, and to give excuse for slanderous notices being published in the papers, a fund must be raised, not for the defense so much of the BB. thus annoyed as to make a salutary example of the people who annoy them, and that we may in every state where our BB. are subjected to annoyance, carry the cases into a court of record and have our legal status established once for all. There is no law in the A. M. F. which warrants a compulsory assessment be-

levied for this purpose, but the object is one which must appeal to every brother who has the welfare of the Order at heart, and a call for voluntary subscription will without doubt meet with a hearty response. The Grand Secretary General will receive all contributions to this fund and an account of the receipts and disbursements will be published in the "Universal Freemason."

* * *

The Lodges in the A. M. F. and the Lodges in affiliation therewith are cautioned against one Sanders or Santas claiming to be a member of Garibaldi Lodge of Salt Lake City.

* * *

Officers of Acacia Lodge, Midvale, Utah, installed March 17th.

Brother Levi O. Oleson.....	R.W.M
" C. F. Durrand	W.M.D.
" L. A. Sumbolt	W.M.S.
" Emil A. Oleson	W.S.W.
" C. M. Olsen	W.J.W
" E. A. Gildner.....	Secretary
" E. A. Gildner.....	Treasurer
" H. F. Dobson	S. Deacon
" D. H. Gordon	J. Deacon
" George Dryburg	S. Steward
" Albert Davis	J. Steward
" H. F. Kalkbrenner.....	Almoner
" C. M. Christensen.....	Inner Guard
" W. D. McDonald	Tiler

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The Tyler-Keystone has the following editorial item in its issue of March 20th.

A NEW HISTORY OF THE SCOTTISH RITE.

The proceedings of the Supreme Council, N. M. J. for 1911 which has just been issued brings some very welcome intelligence; that within the next year will be written and published an authoritative history of the Scottish Rite. Owing to the enormous growth of the Rite within recent years, the subject is of great interest to many enquiring Masons, and that the book will be a more than welcome addition to the Masonic litera-

ture of the day. The occasion for this step is the centennial anniversary which will be celebrated next year; not the celebration of the centennial of the Scottish Rite, but of the Northern Jurisdiction of the United States of America; for in 1813 the Supreme Council split into two jurisdictions, at the same time that the rival Grand Lodges of England were making over their differences and uniting into one strong Grand Lodge. Not that the seism in the Scottish Rite was attended with any unpleasantness, but was consummated merely for purposes of convenience. While the history is supposed to embrace only the hundred years of separation, still it is hardly possible that the committee who have the work in charge will neglect the opportunity of reviewing the foundation of the Rite and its introduction into this country. The members of the committee are Charles T. Gallagher, of Boston; James H. Godding, of New York; John T. Carton, of Flint, Mich.; Horace A. Irvin, of Dayton, Ohio; and William W. Perry, of Milwaukee, Wis. This coterie of trained Masonic students, lawyers and writers are eminently fitted for the task and can be depended upon to give, not only a consecutive history of the Rite, but also a careful and judicial scrutiny of the claims of the rival bodies in this country concerning which several Grand Lodges have passed legislation without presenting a scintilla of historical evidence pro or con. In justice to the Rite this evidence should be presented in full, and refuted. May their pens be guided by the highest purposes and the greatest skill."

That not only a new history of the Scottish Rite is needed, but even more so a true history, all who have given the subject even the most cursory examination will acknowledge, the B.B. forming the Committee may be all that Bro. Pride says, but, can any one who is a member of either of the conflicting jurisdictions approach such a task with a

mind sufficiently clear of prejudice to treat it fairly? could this be done and all the conflicting branches of these so-called Supreme Councils—who only use the Scottish name to disgrace it—be shown up in their hideous nakedness, shown that they were conceived in sin and born in iniquity, that for years, in fact since the mother fraud was founded in Charleston in 1801 through all its slimy career, it has been the enemy of Craft Masonry, using the Lodge only as a means to an end; and that end the utter subordination of the Craft Lodge Masonry would indeed be benefited, the fights between the rival factions have been not only a disgrace to Masonry, but a blot on common decency, as witness one calling the other "the bastard child of a Masonic rape" could a true and impartial history of this hideous blot on Masonry be placed in the hands of the B.B. of the Craft Lodge then this mis-called "Scottish Rite" will be buried beyond the chance of resurrection.

A MODERN PARABLE.

A few years ago there appeared in the United States of America a venerable looking man with a dog. This animal was called A. M. F. At the same time there was in the same United States a very rich gentleman, who owned a dog called F. A. M. This latter dog was sleek and fat, showing signs of being well-groomed and cared for, in fact, a much pampered animal.

Now, the rich gentleman was much incensed at the appearance in what he termed "his territory" of the venerable man and the lean dog, and he thereupon incited his friends and followers to prey upon the intruding canine and to kick it out.

The venerable man, however, was very determined, and being exceedingly fond of his companion, resented these unjust attacks. However, he found little sympathy from the public at large, which found much amusement in witnessing

the uneven warfare that was being waged before its gaze.

But it so happened that the dog which was with the venerable man had a blue-blooded pedigree, tracing its lineage away back to that famous parent "Mother Kilwinning;" while the dog which the rich man owned was at the best a mongrel breed, without knowledge of forbears, if any could ever be traced. And the venerable man knew all this; in fact, both the owners of the dogs were aware of this fact, though the rich man would not admit that he knew, and even denied the pedigree of the poorer appearing animal.

In course of time, offspring came from this well-bred, badly used "A. M. F." and his progeny extended throughout many states. In every instance, however, they were met with insults and contempt by the adherents and partisans of the rich man's dog, "F. A. M." as life was made almost unbearable for these blue-blooded but poor animals. In many cases they were arrested and placed in solitary confinement, although always released at the hands of the legal officers of the districts, nevertheless such notoriety attached to them that few men cared to be found with one of them in their possession. They were tabooed, not from choice or reason, but expediency. When a man finds that his vocation is threatened, his income denied him just because he stands by principle, while all danger and annoyance is removed if he will ignore the principle, then is it within human nature that ninety nine times out of a hundred the man will do as he is desired to do. And so the rich man's mongrel breed F. A. M. prospered while the venerable man and his blue-blooded "A. M. F." were almost neglected.

But even as it is a "long lane wins no turning," so was it in this case. Emboldened by applause, and overruled by conceit, the supporters of the

and his dog grew careless and overconfident, and abused and arrested scientists of the noble canine house without even the semblance of occasion, depending upon the fear they had already inspired to avoid contest. However, a transformation had been working in the afflicted. So long had they suffered abuse, that they became calloused to it; and furthermore, it appeared to them that they might as well be dead as living in constant fear of death. Therefore, they became more reckless and bold in their public appearances, and it was this very recklessness which proved their salvation.

Arrests followed each other in rapid succession, but each time after much annoyance and time wasted, the cases were thrown out of court. But the effect of these arrests was to attract public attention, and this when once secured was beneficial to the cause of "A. M. F.," for the thinking public began to wonder why all this persecution and abuse, and if "A. M. F." was all that "F. A. M.'s" followers claimed, why should the partisans of "A. M. F." like the martyrs of old, go so often to the death in support of opinions.

It is only evil things which love the darkness, and therefore as soon as the light of investigation was cast upon the curtains of "F. A. M." the discerning public became convinced that it had supported within its midst a heinous blot, that it had permitted and even encouraged a gross injustice; and the public mind being ever ready to remedy a wrong when once convinced that the wrong existed, immediately reversed its past decisions and actions and made it apparent that as "A. M. F." had undoubtedly the best of the argument as regards lineage and respectability, and as "F. A. M." at the best was but a freebooter who had stolen all with which it was encompassed and as a usurper was a great success but as a subject deserving of support it was a false issue;

therefore, public opinion veered round in a moment and the positions of the two canines were reversed. "A. M. F." became popular, "F. A. M." became the outcast.

And then the true spirit of the dogs came to light, for blood will tell. Instead of glorifying in its competitor's defeat, and lashing the poor animal with fearful revenge, "A. M. F." looked with pitying eyes upon the fallen giant, and calling together the scarred and weather-beaten forces which had so bravely stood the battle now over, "A. M. F.," instructed them to take pity on the misguided followers of "F. A. M." to make friends with them and to aid them as far as possible consistent with principle to better their condition and to make the defeat which had been dealt them less humiliating.

Thus was it that the battle of the canines, severe and serious while it lasted, goes down in history as a peace compact rather than a war, and thus is it that throughout the length and breadth of the United States is now heard of only one branch of that canine family—"A. M. F."—and throughout the whole world there are none more respected than those raised in America.

MORAL—Be sure you are right, then go ahead; falter not, nor get cold feet. What is dark today, will be bright as sunlight tomorrow. See to it that your reflections shall not be tinged with remorse.

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WITH OUR EXCHANGES.

We welcome to our exchange list "The Masonic Journal," from far-away South Africa, and recommend it to our readers who desire to keep abreast of the times in matters Masonic. It is published in Johannesburg, South Africa. The price is \$3.00 per year.

The Editor, Brother Deys, fills the "Masonic Journal" with not only interesting, but genuinely instructive matter,

pithy and to the point, and a spade is called a "spade." He is also a believer in, and an advocate of, Universal Masonry. In South Africa there are Lodges working under five jurisdictions, English, Irish, Scots, Dutch and Portuguese, all seemingly in perfect harmony, which goes to show that neither of them are of the American York Rite brand.

The question which seems to agitate our African B.B. most at present is the organization of a United Grand Lodge for South Africa, on this the B.B. there are practically unanimous; but unlike the American Yorkist, they believe that things should be done regularly and in order, and that it is necessary to have the consent of the Grand Lodges under which they were made, and a release from their allegiance, no doubt this will be given by the Mother Grand Lodges as soon as it is certain that the B.B. are at one in their desire for an independent existence.

* * *

The January number of "Era Nuova" comes to us in enlarged form, and as usual full of interesting matter pertaining to the Craft in Italy. In that country as in so many others, there are elements of discord. In Rome there are two rival Supreme Councils of one of these "Era Nuova" is the official organ; and the Ill. Bro. Saverio Fera is Grand Commander.

* * *

"Arquivo Maconico," official organ of the G. O. of Brazil, is as usual full of matter interesting to the Masonic and general reader, beginning as it does with an article on "Budha and his philosophy" running through with reports of Masonic work and finishing with an interesting article on "The Legends and History of Masonry."

* * *

The Co-Mason we always enjoy reading, and while we do not believe in Co-Masonry much can be learned even by old fashioned Masons like ourselves from its pages. The number under re-

view contains among other matter, an article on Masonic Symbolism, the particular study being the "Candle," and the writer mentions almost every kind of lamps or candles in sacred or profane history. In fact the only thing in relation to a candle that is not mentioned is its Masonic significance. The articles on Keltic Temples and Magic are interesting, as is in fact its contents generally though there is rather much of Occultism for the amount of Masonry.

* * *

We welcome again to our table the "Triangle," revived after some years of dormancy. The "Triangle" is the official organ of the "Regional Grand Lodge A. A. S. R." working under authority of the Grand Orient of Spain in Pennsylvania. The managing editor, brother James Blackburn, produces a well gotten up and readable journal, a decided improvement on the earlier effort. The principal place in the present number is given to an article entitled, "What is Scottish Rite Masonry," and it the writer makes the usual mistake of considering Scottish Rite Masonry as it left France, only paying no attention to it in its native home before it reached France. The brother writes very well from the standpoint he takes, the trouble is he does not go to the beginning, but in that he has lots of company, as very few writers on the subject, go back to the few Jew degree peddlers who formed the Clandestine Council in Charleston in 1801.

Brother W. D. Pratt writes an interesting bit on "What unites us as Masons." We wish the "Triangle" all success.

* * *

The Swiss "Bulletin" for January and March, is at hand and presents the usual amount of interesting and instructive reading, with the pitiful begging for recognition from the established Grand Lodges. Brother Tente is shaking hands with himself because at last the Grand Lodge of England through one of her Lodges has

recognized his bureau, he is easily satisfied, as the Lodge in question was not an English Lodge but a Lodge of Frenchmen, "L'Entente Cordiale" working under an English Charter, but brother La Tente is thankful for not only small mercies, but for infinitesimal ones. How long will it take him to discover that the attempt at dominance by his little ten-cent bureau is insufferable, and will not be tolerated by independent Grand Bodies? His intentions are good, no doubt, but when a man sets himself as a Masonic regulator, and dictator he must represent something bigger than the toy Grand Lodge of Switzerland.

AMERICA.

The Grand Lodge of Scotland has just been scattering seeds of discord in the Isthmus of Panama, if it is true that it has just authorized the opening of two new Lodges in this country, one for whites, the other for colored Masons. Now, it is well known how strict the Americans are about the question of territorial sovereignty and the opinion they hold about the negroes.—Swiss Bulletin.

CHIPS FROM OTHER QUARRIES.

RULE OR RUIN.

There are some people in this world who are not satisfied unless they can dictate the policy of everything with which they are connected. There are a good many Masonic bodies burdened with members of this kind. There are brethren who, having been honored with the highest positions in the lodge, are not satisfied to make an honorable retirement from official position and "see who best can work and best agree," but who persist in trying to run the lodge, elect its officers, pick its workers and determine just what it shall and shall not do. And when they do not succeed

they commence to make mischief and adopt the rule or ruin policy. We often hear of brethren high up on the Masonic ladder who are guilty of the misdemeanor. No presiding officer should allow himself to be intimidated by a brother of this kind, no matter what his Masonic standing and antecedents may be.—Illinois Freemason.

THOUGHTS FOR REFLECTION.

There is such a thing as moral bigotry as well as religious bigotry. In Catholicism, Protestantism, Kantism, Positivism, and none the less in Masonry, there are narrow-minded, unintelligent, and intolerant moralists, who are up in arms as soon as things do not tally with their artificial rules and when their insufficient criteria can no longer be applied. Everywhere there are simple, upright souls, capable sometimes of fine bursts of enthusiasm, and yet they lack breadth, are walled in by the prejudices of their education, and have not all the spirit of which their good wills would make them worthy. Everywhere, even in Masonry, there are people who believe that the absolute has been given to them to defend, and the more sincere they are, the wilder is their defense.

UNA LOGGIA INGLESE IN ROMA.

Per gli inglesi che risiedono in Roma e per quelli di passaggio è stata da qualche tempo fondata la Loggia "Anglo-Saxon" di Rito Scozz.: Ant.: ed Acc.: la quale si riunisce per lavorare ogni due settimane in Via Ulpiano n. 11 (all'obbedienza della Ser.: Gr.: L.: sotto la giurisdizione del Supr.: Cons.: del Rito Scozz.: Ant.: ed Acc.: per l'Italia e sue colonie.)

La massoneria inglese nella Città Santa lavorava già nel XVIII secolo. Il 16 Agosto 1735 fu inaugurata una Loggia inglese sotto il Maglietto del Venerabile F. I. Scotton, la quale Loggia fu più tardi diretta dal conte di Winton, Il 20 Ag-

osto 1737 questa Loggia chiuse i suoi lavori essendo stati accusati dall'Inquisizione tutti i suoi dirigenti. Nel 1738 poi, apparve una Bolla di Papa Clemente, che il Cardinale Firrao estese a tutti gli Stati della Chiesa nel 1739. Nonostante questo divieto, sembra che i ffr.: Mur.: si riunissero e lavorassero segretamente lo stesso in Roma. Ad ogni modo nel 1742 vi esisteva una Loggia. Sotto Benedetto XIV poi vi furono tenute di Loggia in Via della Croce sotto la presidenza del Cardinal Delci ed i Cattolici Romani si degnarono di chiudere un occhio, il 17 Dicembre 1789 fu disciolta a Roma una Loggia Massonica inglese della polizia papale (Pio BI.) Dal "Der Zikel" di Vienna.—"Era Nuova."

THE GRAND LODGE OF SCOTLAND AND THE "HIGH DEGREES."

We have ever looked to the Grand Lodge of Scotland as the upholder of ancient tradition and fundamental Masonic practice, for in many ways that Grand Lodge is more democratic than most bodies its peers. At the last quarterly communication, however, a motion was introduced which, if passed, will join the hands of that body with the vicious circle inaugurated by Massachusetts and Ohio in this country. The motion will make any brother liable to suspension or expulsion who becomes an active member of any body purporting to be Masonic, which is not recognized by the Grand Lodge of Scotland. This of course is aimed at the so-called "high degrees" and concordant orders. From this distance it looks as if some of the "higher" bodies must be in a bad way and are in need of Grand Lodge support to keep them alive. The resolution coming from Scotland is particularly significant for it is well known that in that country the number of Master Masons holding membership in the "higher bodies" is, compared to this country, extremely limited. It is doubtful if more

than 10 per cent. of the members of Grand Lodge belongs to any other body than the Chapter, R. A. M. And yet this ninety per cent. who can know absolutely nothing about other degrees and rites than those to which they belong, are asked to pass upon the Masonic standing of the Royal Order of Scotland, Knights of Constantine, Council of Allied Masonic degrees, etc., etc., including bodies which you or they probably never heard of. If a Master Mason in good standing is true to his obligations it is absolutely no concern of the Grand Lodge what social or fraternal bodies he shall unite with. The jurisdiction of the Grand Lodge over Master Masons only extends to their actions as Master Masons. The Scottish resolution is backed by some of the most influential men in Grand Lodge, and the flock will probably follow the roosters, and so the Grand Lodge will probably lay the nest egg for a nice hatching of so-called clandestine Masonry in that country.—Tyler Keystone.

ABOUT THE WAR.

To the Foreign Masonic Powers.

Very dear Bre.: The Gr. Orient of Belgium assembled at Brussels on the 12th of November, 1911, expresses the deep regret it feels at being obliged to registered the fact that a deadly conflict has broken out between Turkey and Italy without any attempt being made to refer the difference, which has arisen between these two peoples, to the International Court at the Hague or to some other form of arbitration.

Again proclaims its principles of peace, and its horror of wars of conquest and of deadly conflicts, and invites the Masons of Italy to put themselves in correspondence with the Masons of Turkey with the object of finding a means of settling the differences which divide these countries. It begs them to remember the duty of fraternity, which is at the base of our Order, and which they have

solemnly promised by oath to observe not only within the temples, but also in public life;

And passes over to the order of the day.

EMILE PIRSCH, Grand Secretary.
FERDINAND COCQ, Nat. Gr. Master.

* * *

The Bre. M. Ottamans to the Bre.

Very dear Bre.: Every war is a mortal blow at our principles and at our Institution. By war our adversaries win adepts and we lose influence.

Ottoman Masonry, conscious of its duties and with a task of civilization difficult to accomplish, finds itself today arrested by a regrettable conflict, which is prejudicial to the triumph of our work of civilization. It is a sacred duty of all Masons to support the work of Masonry, and we send to all the Bre. who are working in union with us for the welfare of humanity, a solemn appeal that Masonry may be an efficacious agent in assuaging the over-excited minds and opinions, and that peace and concord may take the place of conflict, the everlasting enemy of Masonry.

o

OUTER HOUSE.

(Before Lord Dewar.)

MASONIC TEMPLARS' LITIGATION.

In the action at the instance of the Grand Encampment of the Temple and Malta in Scotland and others against the Great Priory of the Religious and Military Order of the Temple and Malta in Scotland, etc., and others, the defenders asked leave to make an amendment to the effect that the pursuers were barred by mora from insisting on the reduction of the alleged amalgamation of these bodies, as objection had not been taken until April, 1910, a year after the amalgamation. The pursuers explain that the validity of the amalgamation was chal-

lenged in June, 1909, so that there has been no mora on their part. The amendment was allowed, and a proof before answer was fixed for May 21. The defenders were found liable in the expenses of the amendment.

Counsel for the Pursuers—Mr. Munro, K. C., and Mr. Dykes. Agents—Cuthbert and Marchbank, S. S. C.

Counsel for the Defenders—Mr. Murray, K. C., and Mr. Christie. Agents—Melville and Lindsay, W. S.—Glasgow Herald, Dec. 23, 1911.

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THE MASONIC CRISIS.

A Master Mason.

In glancing over old files I note a fine article on "Recognition of Grand Lodges," being the substance of a report of its special committee adopted by the Iowa Grand Lodge last year.

The conclusions reached in that report appear incontestible, but I trust some remarks upon the second conclusion may not be amiss as it really affects nearly all American "legitimate" Masonry and certainly should arouse profound thought in every Mason's mind. The conclusion referred to (and tacitly held to by all American lodges of the "legitimate" type I think) is

"Second. That the legitimacy of a subordinate lodge depends upon its being able to trace its lineage from the parent Grand Lodge of England or the British Isles."

At first blush there doesn't seem to be anything the matter with this finding. Inasmuch as the "Grand Lodge system of government" in vogue since 1717, had never been heard of before that date, naturally all lodges in the world today, professing to practise the rituals arranged by the English promoters of the permanent Grand Lodge system in 1717,

must have descended by hook or crook from that "parent body" or the "Mother Grand Lodge of the world." Even lodges descended with a bar sinister, still are "descended" and according to this rule would only be "irregular" and "illegitimate" in their legitimacy!

But it will be noted that this conclusion of the Iowa investigators takes it for granted that there was a "Parent Grand Lodge" in England in 1717 from which all other lodges proceeded and all Masonic ancestry must therefore be traced back to it or you are not a Mason. If this were actually and historically true, then there would be nothing more to say. But unfortunately it is not true!

Masonic historians now know and admit that the action of the four London Lodges in 1717 in forming a permanent Grand Lodge which proposed to be and assumed the power of being the "Mother Lodge" of the world, did not meet the approval of English Masonry as a whole, nor was it the beginning or foundation of the Masonic organization in England or anywhere else.

What was actually done was this: "Masons" before that time had for centuries held lodges in connection with the "Masonic Guilds." The actual ritualistic ceremonies of initiation were mostly used by these operative fraternities and gradually were passing into the possession of the philosophical branches or degrees of the Craft. A few well-known gentlemen revised the rituals and established the permanent Grand Lodge system of government in London in 1717. The operative Masons as a rule refused to have anything to do with the new system, though they preserve the records of that period to this day. It was confined almost entirely to London for some time.

At this very same period—1716-17—there existed on the continent many of

the relics of the old guilds of Mason, as well as many societies of scientific and philosophical degrees dealing with identically the same tenets we now profess and using the same symbols and referring to the same allegories. In the North of Europe and extending into France, a "Masonic revival" took place at the same time with that in England, having no direct connection with it for some time. This was conducted by Emmanuel Swedenborg and his disciples, Swedenborg being said to have been in these portions of Great Britain more familiar with the European secret societies and degrees, than England itself could have been. In a nutshell, both Scotland and Ireland, but particularly the latter, were familiar with "philosophic" Masonry while the London Grand Lodge had nothing more to commend it than a new scheme for Masonic government and a very inadequate idea of the real teachings of the Craft.

Hence it was that in no great time the London Grand Lodge began to have trouble with those whom it contemptuously called "schismatics" and "rebels," though as a matter of fact they were merely Masons who refused to recognize the "Mother Grand Lodge" and established a Grand Lodge of their own. The history of this and other "schismatic" Grand Lodges is very interesting, but the plain facts in the case show that while the London Grand Lodge was respected far and wide and all over Europe, its new system of government and simple rituals were gaining the admiration and support of societies of Masons already existing, who gradually accepted charters and acknowledged the assumed authority over them of London, the "Athol Masons" as the chief "schismatic" Lodge was called, were always in fraternal communication with Scotland and Ireland and practically everywhere else save with London. Indeed the Irish

and Scottish Grand Masters were occasionally the Grand Masters of the "Schismatic" Athol Masons. All this sort of Masonry was called "Ancient" by the English speaking peoples, as opposed to "Moderns" of the London Grand Lodge. Hence it will readily be seen that the London Grand Lodge of 1717, was constituted in a university lodge about 1706.

Also at the same time there existed in Ireland and Scotland, well defined "speculative" degrees, though mostly in connection with the guild Masons. The religious and political connections and affiliations between Scotland and France and Ireland and France, had made both mainly not the "mother lodge" of the "Ancients" though long years afterward all these old sores were healed over and a union brought about between the two systems.

Now this all affects American Masonry to this extent—and therefore affects the statement of the Iowa brothers. A very large part of our American Masonry traces its descent back to "Ancient Masonry" and not the London Grand Lodge at all! For instance, my own Grand Lodge of Kentucky is descended through subordinate lodges, from the Grand Lodge of Virginia and from no other source. Virginia, at an early date, discovered that all of its Masonry was "Ancient" and that of the several lodges (nine, I believe) establishing the Virginia Grand Lodge in 1778, five different jurisdictions were represented, Pennsylvania (Ancient), Scotland, Ireland, England (Ancient) and France. It seems that at that date "modern" Masonry was held in abhorrence.

Kentucky became the "mother lodge" of lodges in several other states, including: Missouri, Indiana, Illinois, Arkansas, Tennessee, Louisiana, Mississippi and Ohio. The union between the "ancients" and "moderns" actually took place (in

spots) at an earlier date in America than in England. From that union has sprung the distinctive "American Rite"—erroneously called the "York Rite." Also our "American Masonry" has succeeded in pretty effectually isolating itself from all but the English speaking world through a series of astonishingly blind blunders into traps set for it by its enemies whom it does not seem to suspect even—but that's another story.

Now the question comes up, if the legitimacy of a lodge is to be judged by its descent from the Parent Grand Lodge in England, how are we going to construe this statement? How many parent Grand Lodges will be allowed to the child or descendant? It works out all very well for those who can trace descent from the London Lodge—but what about those which cannot? Yet all of our American jurisdictions are on fairly good terms with one another.

Looking at it in another light, would not a liberal interpretation of this count even the dreaded French Masonry as legitimate? It descended from the English Grand Lodge system too—on one side. And how about Spanish Masonry which is recognized by some of the foreign jurisdictions which some of our American jurisdictions recognize, and yet has "invaded" Pennsylvania and has quite a few lodges under Spanish jurisdiction there. As an actual fact, every one of these "clandestine" lodges in Pennsylvania can give as good an account of its lineage as the regular lodges. But they are "clandestine" because they derive their authority from a foreign jurisdiction which is no respecter of the exclusively American doctrine of exclusive jurisdiction. The way foreigners look upon this seems impudent in the extreme. If we Americans do not recognize them they do not—contrary to all the laws of nature—thereby vanish into thin air and cease to exist. But since we

do not recognize them, they are not obliged to recognize us as Masons. America says, "you Spanish have no Masonry that we can see." Spain says, "Same to you. We will introduce Masonry into America." Result: A lot of "clandestine" lodges.

The remedy for the snarl American Masonry has gotten into with regard to the ever increasing "clandestine," "irregular," "spurious" and other sorts of Masonry (do you notice that we always put "Masonry" after these adjectives?) is a National Grand Lodge or Advisory body. It will either come as the result of a century's effort (it started way back before Henry Clay's time) or our Grand Lodge system of government will founder on the rocks of "recognition."

It is absurd to think that I, a Kentucky Mason, am specifically prohibited by my Grand Lodge from visiting a French lodge if I go to Europe, because the Pope of Rome has denounced French Masons as Atheists and we Americans have been silly enough to believe him in preference to our own brothers. And yet I may visit a German Lodge and there meet one of these terrible Atheistic visitors. Or I might indignantly spit upon Spanish Masonry and yet meet Spaniards in Italian lodges. I might also meet

some Pennsylvania Clandestines in several European lodges. If the Masons of America cannot see where this sort of foolishness is leading them they may be called upon sooner than they desire, to state specifically whether they are in favor of the retention of our republican form of government or not. For this question is one that vitally concerns every Mason in the country. They cannot evade the issue if they would. The forces which will ask this question and to whose interests it will be to destroy our democracy have been well satisfied to render American Masonry "harmless" by turning it upon itself and against the whole world (save English speaking) upon this very question of "recognition," and "exclusive jurisdiction." And these forces are well aware that the Masons of the country, divided among themselves and isolated from the world, will be easier to destroy now than later when they are once more in harmony with the universe.

It has been well said that "no event in the history of Speculative Freemasonry has had so important an influence upon its development as a system of symbolism, as the invention of the Royal Arch Degree and its introduction into the Masonic Ritual."



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SCOTCH MASONRY.

(Continued.)

It may seem presumptuous and self-serving to state, that the Symbolic Lodges of the American Federation, are the only simon-pure Craft Lodges in the United States, but it is nevertheless true. The oldest Grand Lodge in the United States, viz: the Grand Lodge of Massachusetts, is alleged to have received its authority from the Grand Lodge of England, through Henry Price, who was said to be a Provincial Grand Master, bearing Patent from the said Grand Lodge of England which authority has been vigorously disputed, and is today by competent judges, denied. However, as this is a subject foreign to our purpose at this time, we will state and invite criticism, should it be manifest that we have misstated, that there is no record extant warranting the belief that Henry Price, was ever appointed by the Grand Lodge of England, a Provincial Grand Master, and we have a list of the Provincial Grand Masters before us, and the name of Henry Price nowhere appears. This is also the opinion of most of the eminent Masonic historians, who have chronicled Masonry in America. And if he had been and did create St. John's Lodge in Boston on April 30, 1733, by what authority did the Grand Lodge of Massachusetts spring into existence. Other

Grand Lodges followed in the several states such as the St. Andrews Lodge No. 88, founded in 1752, upon a warrant issued from the Grand Lodge of Scotland to General Joseph Warren under the hand of the Earl of Dalhousie, who was appointed Provincial Grand Master with power to organize daughter Lodges within a circuit of a hundred miles of Boston. The same record says this warrant was followed by another issued in 1773, extending his jurisdiction over the whole continent of America. It was under this authority, and in a Lodge at Fredericksburg, Virginia, that George Washington was made a Mason. It is also recorded that Price constituted a Lodge in Philadelphia, and Benjamin Franklin was the first Master. Following these actions, and assumption of authority, we are informed that a great many similar patents were issued from England and Scotland, for the establishment of Craft Lodges in America. Brother Murray Lyon says that in June, 1758, on the petition of certain Masons in Essex County, Virginia, a Charter was granted by Mother Kilwinning under the title of "Rapahannock Kilwinning," and seventeen years later another to the Falmouth Lodge, Virginia, which said Lodge was Working under a Dispensation granted by the Lodge of Fredericksburg. A great many Lodges existed in different parts of the United States, mostly army Lodges and nearly all constituted by the above

authority. These Lodges all worked the English Rite known as the Rite of the Grand Lodge of England, and Price, wherever his assumed authority extended granted, as alleged Provincial Grand Master charters for "the holding of a Grand Lodge once a year and giving them the power of electing their Grand Master, Wardens and other officers, for the administration of the affairs of the whole Fraternity in this country, with complete authority and jurisdiction according to the rules and customs observed by the Masons, and that the Grand Master of Pennsylvania shall only resign his seat when the Grand Master of all America is present, etc."

Matters thus continued until March 8, 1777, when Joseph Webb, was chosen Grand Master of the Grand Lodge of Massachusetts, and the said Grand Lodge declared to be the Grand Lodge of Massachusetts, and independent of Scotland.

Mention is here briefly made of the above for the purpose of showing that a Masonic authority in the United States up to 1794, was derived in a questionable way and conducted by more questionable methods.

Here was a Provincial Grand Master, granting Charters and Warrants to constitute Grand Lodges when this authority could only be exercised by the Grand Body creating him, and we defy any Grand Lodge of the United States today to show a clean record of its authority to exist as a Grand body. No Patents or Warrants were ever issued from the Grand Lodge of England to any Grand body in America.

We are reminded of the time when Methodism was growing so fast in England, that John Wesley was anxious to extend its borders and he created Coke a Bishop and sent him to Virginia. During the time of this consecration, Charles Wesley, John's brother was acting as

scribe, and in his minutes appears the following effusion:

"How easily bishops oft are made by man's capricious whim:

"John Wesley laid his hands on Coke, but who laid hands on him."

And yet the authority of Coke has never been doubted in the United States and his man-made appointment questioned.

But to renew our story, and repeat for the purpose of emphasis. In 1794, the state of Louisiana was a French colony. It was purchased from France by the United States in 1803. In 1742 the Earl of Kilmarnock was Grand Master of Scotland, and also Grand Master of Mother Kilwinning. During his Grand Mastership, he established many Lodges in France, and among them the Grand "Mother Lodge of Marsalies." In 1794 the "Mother Lodge of Marseilles" granted a charter to a number of French BB. in New Orleans to form a Lodge, which they did, and named it "Polar Star." This Lodge practiced Scotch Masonry, it could practice none other. About this time, and before the "Louisiana purchase," in 1803 a number of other Lodges were chartered from France, viz: La Parfaite Union; La Charite Lodge; La Concorde Lodge and La Perseverance. Add to this the fact, that a number of other Lodges were chartered from South Carolina; Pennsylvania, and other states where they were practicing the York Rite (Ancient.) The Lodge Polar Star, or as it was named in French, "L'Etoile Polaire," continued its existence, uninterrupted, as did the others named, in the city of New Orleans, and all was peace and happiness and Masonic harmony prevailed.

In our article of last month (April), we quoted of gth from a report made by Brother Jean deMarconnay, the Grand C of the Grand Orient of France, made to that Body, on July 12th

1853. The matter that called forth this report, was a presentation of difficulties that existed in the State of Louisiana between the Grand Lodge of the York Rite and the Supreme Council of the Scottish Rite, in that State, both Bodies being in correspondence with the Grand Orient of France. The matter being officially brought to the notice of the Grand Orient, it was properly referred to the Orator of the Chamber of Council and of Appeals of that Grand East, Bro Marconnay, for investigation, and the said report was the result of his labors and enquiries. The report is published in full, in Dr. Folgers Masonic History, Ancient and Accepted Rite, "Document number 3."

The report commences, "Serious difficulties have arisen between two Masonic bodies established in Louisiana, and corresponding with the Grand East of France. The documents concerning said difficulties have been deposited at the Grand East since September last by Bro Jobert, a representative of the Supreme Council, sitting in New Orleans, and were to be submitted to the appreciation of the Chamber of Council and of Appeals, in compliance with article 72 of the Constitution, which reads: 'The Chamber gives its opinion in all cases concerning the relations of the Grand East with Foreign Masonic Powers. The article 540 of the General Statutes, now in force, contains the following dispositions: "The Special Speaker of the Chamber of Council and of Appeals all furnish a report to be annexed to the documents."'

Following these instructions, the matters quoted in our last issue as forming a part of that report, and showing what led up to the difficulties, have been presented to our readers. We will here, however, add that the Principal officers of the Grand Lodge in Louisiana, belonged both to the Grand Chapter, at Royal Arch Masons, and to the Scottish Consistory,

and many Lodges worked together under the York, Scottish and Modern Constitutions, without interrupting the general harmony.

"An Act of Incorporation was granted by the Legislature of Louisiana to the Grand Lodge, and said Act contained no proviso whereby, to enjoy its privileges and benefits, it should be necessary to belong exclusively to the York Rite. On the contrary, it is therein stipulated that all regular Lodges constituted, or to be hereafter constituted, under the authority of said Grand Lodge are hereby declared to be as many Corporations, *DE FACTO ET DE JURE*, under whatever name or title they might be known or called in their Constitutions, with powers equal to those granted by the Grand Lodge.

However, BB. Soulie, Buhourg, Moreau de Lilet, Lefebvre, Lemonier, Guibert, and Pinta, mentioned as petitioners in the preamble of said Act, belonged to the several Rites then in practice, and among said Rites was the "Scottish Rite, Ancient and Accepted."

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

In 1839 the Supreme Council of the Scottish Rite, succeeded the Grand Scottish Consistory. This Supreme Council, so reports Brother Marconnay, "has been recognized by the Grand East of France, with which it has held a correspondence for more than ten years, and its regularity is at this day, (1853), beyond all question."

The report continues: "The Grand Lodge is also in correspondence with the Grand East, and from that period each of these authorities in Louisiana has been

separately represented by distinct Sponsors in the bosom of the French Masonic Senate.

In 1846 the Grand Lodge of the State of Mississippi, contrary to all rules established between the Grand Lodges of the American Union, constituted several Symbolic Lodges after the York Rite, in and for the territory of the Grand Lodge of the State of Louisiana. The latter justly complained of such unfair conduct and denounced her to all the Grand Lodges, the majority of which blamed energetically such an illegal step. The Grand Lodge of Mississippi rested her right upon a pretended violation of the rules established for the practice of the York Rite, which violation resided, according to her opinion, in the cumulation of rites adopted by the Grand Lodge of Louisiana."

Thus was the quarrel inaugurated which resulted in the calling of the Convention of 1850, of which mention has been already made.

Bro. Marconnay concludes his report, as follows:

"It was in consequence of the acts of the aforesaid Convention, that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite.

The various changes which I have related, would have been but of a common nature had not the Grand Lodge of Louisiana, by an incomprehensible intolerance, ordered that all the Lodges under its jurisdiction must shut out the Scottish Masons. The Grand Lodge of Louisiana sought to justify this strange ostracism by the authority of two Scottish Masonic Powers, which entertain in American, a long standing partiality to practice of the Ancient and Accepted Scottish Rite. (The Southern and Northern Jurisdictions)."

As an appendage to the above report,

and by way of recapitulation, the same author continues:

"As for the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the thirty-third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgement of the Grand Orient of France in 1842.

Dated July 12th, 1853.

Signed

LaBLANC De MARCONNAY.

We will now trace the history of the Body, from 1839, to the organization of the Grand Lodge Inter-Montana, by its authority in 1907.

The following is clipped from the February number of this magazine and is the effusion of the editor.

"The founder and first Sovereign Grand Commander was the illustrious brother Onazio de Santangelo, from Oct. 27th, 1839, succeeded by Jean Jacques Conti, January 29th, 1842; J. F. Canonge Sept. 20, 1845; James Foulhouze, Jan. 3, 1848; Chas. Chiborne, Jan. 7, 1854; J. J. Masicot, Oct. 7, 1856; James Foulhouze (second term), April 22, 1857; Ene Chas. Saignac, Jan. 7, 1867; Eduard Marc Jen. 3, 1872; Armand Bertel, Feb. 23, 1875; J. Gentil, June 20, 1876; Armand Bertel (second term), Feb. 27, 1877; M. J. Peron, Sept. 17, 1887; A. J. Guisanovich, Sept. 17, 1889; Jos. N. Cheri, Sept. 4, 1891; R. A. Chiapella, Feb. 24, 1893; Jos. N. Cheri (second term), Feb. 23, 1894. Ill. Bro. Cheri was still S. G. Commander of the S. C. in 1906, when authority was granted the writer under the Grand Seal of the S. C. to establish

Lodges of the Scottish Rite **Symbolic** in the State of Idaho, the consequence was the organization of the Grand Lodge Inter-Montana on the 9th day of January, 1907, and it in turn was the founder of the A. M. F.

This is, in brief, the abstract of or descent from the ancient Masonry of Scotland, dating back long before the days of Modern Grand Lodge System."

In conclusion we will briefly state what led up to the establishment of the American Masonic Federation, by the Grand Lodge of Inter-Montana, by incorporating a proclamation issued just prior to its final act of organization, by becoming a civic power, as well as a Masonic power.

PROCLAMATION.

Tt. Tt. Gt. Oe. Tt. Gt. At. Oe. Tt. Ut.
To the Sovereign Powers Governing
Universal Masonry Throughout the
World, Greeting:

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

As you are no doubt aware the "York Rite" has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become, that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the tiler, it has been through sufferance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what creden-

tials he carried, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European and South American Masonic powers, who practice the Scottish Rite, they are classed as irregular and their members generally denied admittance to the Lodges, while in some instances they are admitted in one State and denied in others. In every "York Rite" Lodge a race test is applied and in some states a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate, places non-affiliated Masons, in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania, and the Grand Orients of France and Spain, at different times, granted charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine and irregular, and refused to recognize their members as Masons, and BB. working under separate constitutions, though of the "York Rite" were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, they deemed it advisable to form a National organization, which, by the presentation of a united front, and a determined effort, they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry" THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic."

all possible care having been taken that it should be both Masonically and civilly legal.

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

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

(Seal) M. McB. THOMSON, 33d deg.
Montpelier, Idaho.

President-General.

(Seal) ROBERT S. SPENCE, 33d deg.
Evanston, Wyoming,
Grand Secretary-General.

* * *

Following the issuance of the foregoing, the American Masonic Federation, was made a civil organization, by the laws of the State of Idaho, as the following will testify.

ARTICLES OF INCORPORATION.

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

PREAMBLE.

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

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

ARTICLE I.

The name of this corporation is the American Masonic Federation.

ARTICLE II.

The purpose for which this corporation is formed, and its chief objects and business, shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Free Masons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. A. S. Rite exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R of Free Masons, and by its said incorporate name to have and use a common Seal which may be altered or amended at the pleasure of

the Corporation, and to make by-laws for the government of said Corporation, and to elect and install officers, and to take, and receive, hold, convey, mortgage or assign all such real estate and personal property as may be necessary for the purposes and conduct of said Corporation; and to universalize Masonic Rites by affiliation.

ARTICLE III.

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

ARTICLE IV.

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

ARTICLE V.

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

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

C. P. CHRISTIANSEN, (Seal).

M. MCB. THOMSON, (Seal).

J. W. LANGFORD, (Seal).

State of Idaho.

County of Oneida—ss.

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

Given under my hand and seal of office

this 31st day of August, 1907.

My Commission expires July, 1911.

(Seal.) D. C. McDOUGALL.

Notary Public.

State of Idaho,

County of Bear Lake—ss.

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

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

My Commission expires October 30, 1909.

(Seal.) GEORGE E. MARKS.

Notary Public.

ENDORSED.

State of Idaho.

County of Bear Lake—ss.

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

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

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

By.....Deputy.

Certified Copy of Articles of Incorporation,

American Masonic Federation.

Department of State,

Secretary's Office,

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

ROBERT LANSDON,

Secretary of State.

The foregoing article completes our history and ancestry, and establishes our right and authority to practice the ANCIENT and ACCEPTED SCOTTISH RITE (SYMBOLIC) of Freemasonry.

We believe, we have connected every link into a chain of authority and Masonic recognition from the Grand Lodge of Scotland, by its Grand Master Lord Kilmarnock, in 1742, to the present time. With the Grand Lodge of Scotland we have nothing to do nor have we anything in common with that body, for the reason that it is in close amity, with the State Grand Lodge system of the United States, and is thus compelled to endorse the doctrine of EXCLUSIVE JURISDICTION, which we repudiate, and adopt as our "Slogan" UNIVERSAL MASONRY.

In our next issue we will commence to trace our right and authority to practice and confer the high degrees from the 4th degree to the 33rd degree inclusive, and show that we alone, have the right to adopt the name "ANCIENT and ACCEPTED SCOTTISH RITE," deriving our authority direct from Scotland, and our ancestry from time immemorial. To this end, we have incorporated as a part of the American Masonic Federation, the "THE CONFEDERATED SUPREME COUNCILS OF THE AMERICAN MASONIC FEDERATION," under and by virtue of the laws of the State of Utah, January 3rd, 1912. Heretofore we have been operating directly under the authority and supervision of the "SCOTTISH GRAND COUNCIL OF RITES" of Scotland, but have received the necessary patents and charters from the aforesaid Grand Council, and, now, under that authority, and the authority of the State of Utah, we announce our right.

ROBERT S. SPENCE.

(To be Continued.)

NEW LODGES AND COUNCILS.

List of Officers of Inland-Kilwinning.

Edwin Walter Snyder, R. W. M.
D. K. Smith, W. S. M.
W. L. Van Patten, W. Deputy Master.
D. R. Westfall, W. S. W.
A. A. Hunter, W. J. W.
C. A. Carlson, Chaplain.
James W. Moore, Treasurer.
George H. Layman, Treasurer.
T. W. Evans, Senior Deacon.
Walter A. Almas, Junior Deacon.
A. H. Arthur, Orator.
C. H. Crotzer, Almoner.
H. L. Douglas, Marshal.
Elof Martenson, Senior Steward.
O. S. Riley, Junior Steward.
M. J. Butcher, Inner Guard.
Ajustino Maio, Tiler.
Lodge Deputy, Whitfield McKnight.

List of Officers of Spokane Council No. 41.

O. R. Nestos, Eminent Commander.
John Neuru, Marshal.
Whitfield McKnight, Capt General.
W. L. Van Patten, Central Captain.
Barney P. Rucker, Orator.
D. K. Smith, Chancellor.
James E. Doyle, Treasurer.
James Stewart, Usher.
C. A. Stoll, Expert.
Edwin Walter Snyder, Master of Ceremonies.
Ben Hur Lemley, Captain of the Guard.
W. P. Wilkinson, Tyler.

The De Mollay Council No. 21 of Scottish Rites was organized in Salt Lake City on Tuesday, April 23, 1912. The following duly qualified masons forming the council:

John Serene, Jos. Grossum, Louis Bunchero, A. S. Fowler, Joe Fernando, A. Peravotte, Mat. Thomson, Jas. Lorenzo, John Lancino, James Moffat, M. Serene, D. Conte, V. Seppi, John Long, B. Matthewa, Geo. Kellner, A. Castallane, W. McB. Thomson, Louis Persenia,

Joe Berta, J. B. Bell, F. Urgano, A. T. Thomson, James Lorando, F. Berta, Pas. Murano, A. Falconbello, Robt. S. Spence, J. Bointano, Dominic Bergera.

The following named masons were duly elected officers of the Council for the first term:

A. S. Fowler, Commander.
Dom. Conte, Capt. Gen.
John Serene, Treasurer.
Mat. Thomson, Chancellor.
A. T. Thomson, Expert.
Joe Berta, Capt. of Guard.
Jas. Moffat, Marshall.
Geo. Kellner, Orator.
W. McC. Thomson, Usher.
M. Serene, M. C.
Joe Fernando, Guard.

Brothers Bell and Fernando were duly passed and recommended to receive the 33 degree.

A schedule of rates for initiation into the Lodge of Perfection, Prince of Jerusalem, Rozy Croiz and Kadosh was agreed upon.

The Council decided to hold regular meetings at 161½ Main Street the second and fourth Thursdays of each month.

The Alpha Temple of Salt Lake of the Ancient Arabis Order of the Mystic Shrine was duly and regularly installed on Tuesday, April 23, 1912.

The following officers were duly elected:

Emir Eli Hagi, M. McB Thomson.
Chief Rabban, Dom. Bergera.
Asst Rabban, John Serene.
Immun, Geo. Kellner.
Oriental Guide, A. S. Fowler.
Oriental Treasurer, Wm. Thomson.
Oriental Recorder, Mat. Thomson.
Master of Ceremonies, Jas. Moffat.
Standard Bearer, John B. Bell.
Marshall, Robt. S. Spence.
Capt. of Guard, Joe O. Berta.
Sentinel, A. T. Thomson.

After transacting further business in connection with the order the meeting adjourned, subject to call.

Salt Lake Encampment of the Temple and Malta holding under the Grand Encampment of Temple and Malta in Scotland was organized by the Regional Grand Master M. McB. Thomson and Dominic Bergera Regional Deputy Grand Master, with the following officers:

A. S. Fowler, Eminent Commander.
Jas. Moffat, Capt. Gen.
Domonic Bergera, Cent. Deputy.
W. McThomson, Treasurer.
Mat Thomson, Recorder.
John Serene, Conductor.
Dom. Bergera, Sword Bearer.
Mat McB. Thomson, Prelate.
John B. Bell, Herald.
Robert Spence, Almoner.
Geo. E. Kellner, Capt. of G.
A. T. Thomson, Sentinel.

MENTAL SLAVERY.

Can it be possible that in this twentieth century, and in civilized America, we or a portion of us are living in open slavery? Has our independence been taken from us, and do we bow in subjection to those in authority over us, unjustly and without right?

These questions should be ridiculous, but unfortunately they are not. The truth is that the spirit of the Dark Ages still exists, its forces are still operating to the detriment of mankind. This statement we shall now prove.

In many States of this Union lodges of the A. & A. S. R., holding charter under the American Masonic Federation, are seeking new members in the true Masonic manner and according to all the customs and usages of Masonry. But there are also in these same districts lodges of the American or York Rite of Masons, and these latter are strong, both numerically and financially, and oftentimes contain within their ranks those who are high in authority in the Councils of this land.

When the fact becomes known to the American Masons that the A. M. F. lodges are doing business, all efforts are directed to prevent the success of the

movement. Not only are the candidates molested, warned and even threatened, but those who are known to have joined are hampered in every way, even to the extent of being deprived of their occupations, whereby they make provision for the needs of their families.

This, in itself, would be sufficient warrant for public protest. But it is not even this to which we would here refer.

What about the members of the American Masonic Lodges? They are warned, individually and in their lodges, that any countenance they may give to the members of the American Masonic Federation will be considered an offense punishable by suspension or even expulsion from their own lodges. Even more. They are forbid to make personal inquiry into the authenticity of the standing of the A. M. F. under like penalties. They are forbid the right to investigate for themselves, to "prove all things," to use the brains which God has endowed them with in the endeavor to glean the truth.

Is it not mental slavery to which they are subjected?

There can be but one reason offered for this tyranny, and that is: Investigation would prove the fallacy of the stand taken by the American or York Rite Masons, and the truth of the statements given out by the A. M. F. It would also convince the seeker after knowledge that he has been held in bondage by those who knew the truth, but would not teach the same; it would mean that those who have long posed as without peer would at once be proven false guides, and their positions taken from them and given to others more worthy.

The just are never tyrannical, but the usurper and the charlatan make tyranny their stock in trade, for only by such methods can they maintain control. But the day of reckoning comes to all such. Not forever will the people submit to bondage—whether mental or physical.

The light of day comes at last; and we believe it is coming fast now in matters Masonic.

Just as the Civil War eradicated slavery from the States, so will the Civil War now waging in Masonic circles banish forever the mental thralldom to which the American Masons are subjected, and will bring deliverance to all who seek Masonic knowledge. Masonry is free, and demands freedom of action and intention on the part of every candidate for its mysteries. And this freedom is about due.

Can it not justly be said that our Ill. Bro. M. McB. Thomson is the Abraham Lincoln of Masonry—the man who shall set all Masonic slaves free?

Brethren, be steadfast, immovable, always abiding in the faith of the Lord. Soon will you hear the judgment: "You have fought a good fight, you have finished the work, you have kept the faith; henceforth there will be laid up for you a crown of righteousness." And this crown will be the more blessed from the fact that you have removed the shackles of slavery from around those who were misled and whose freedom was denied them.

C. R. LITTLE,
San Francisco.

THE GOLDEN RULE.

We are in receipt of the following notice sent us by a good York Rite Brother from Washington presumably for publication in the "Universal Freemason." We acceded to the Brothers request with pleasure as we wish to do as we would like to be done by; we are sure that no Universal Mason whether he be of the Scottish or any other Rite harbors ill feeling against the members of the York Rite; it is true that many members of that Rite are illiberal, bigoted and intolerant; and that the teachings of that Rite are not conducive to broad-mindedness or liberality, yet the vast majority of its members are good, honest, fair minded men in spite of the narrow

sectarian character of its teachings. Unfortunately it is not the good majority that are most in evidence but the bigoted, un-masonic minority, and it is so with everything where there are a good and a bad side, the old bitter feeling is in a great measure dying away, the blatherskyte has to take a back seat, and the true Mason begins to assert himself and begins to ask the question why this bitterness against people who also claim to be masons as I do? Have we not all knelt at the same Altar; taken the same obligation? Therefore it is better for us to stop striving, or if we must strive, let it be to see which of us will best live up to the masonic ideal, which best can work and best agree. All hail the era of the "Golden Rule."

* * *

Compliments of August Wolf, 225 Hutton Building, Spokane, Washington.

Blue Lodge Officers' Club of Spokane, Washington, elected these executives at its organization meeting on March 15:

President, C. H. Bangs, worshipful master of Spokane lodge No. 34; vice president, William G. Harvey, junior warden of Oriental lodge No. 34; secretary and treasurer, Robert Hanke, worshipful master of Tyrian lodge No. 96.

The membership of the club will consist of all officers of the Spokane and Hillyard lodges. The object of the club is to promote fraternal and social relations among members. The club meets once a month. It is modeled on the lines of the Masters and Wardens' association, recently organized at Seattle.

* * *

Cataract Commandery No. 3, Knights Templar, elected these officers at Spokane, Washington, March 15:

Chester C. Robbins, eminent commander; Edward J. Voss, generalissimo; Willis D. Rea, captain general; Henry A. Pierce, senior warden; Hugh L. Tinsling, junior warden; John D. Hinkle, treasurer; S. Harry Rush, recorder. These officers were appointed by the incoming commander:

John H. Shaw, prelate; Robert F. Hanke, assistant prelate; Frank M. Daggett, standard bearer; Elbert V. Bemiss, sword bearer; William H. Stowell, Jr., warden; Mensus R. Bump, tyler; Frank H. Kinsell, third guard; Francis E. Woodard, musical director.

* * *

Horace G. West, Dr. H. W. Allen, Merrill G. Martindale and Charles W. Colby, delegates of El Katif temple, Spokane, to the Imperial Council of the Ancient Arabian Order Nobles of the Mystic Shrine at Los Angeles, the first week in May, will be accompanied by an Arab patrol of 28, headed by Captain Willis D. Rea, and a band of 27 musicians, all members of the local temple, under the direction of F. L. Simmons. The party will travel on a special train.

* * *

More than 50 candidates, of whom 25 will come from Walla Walla, Washington, will take the degrees at the spring re-union of the Scottish Rite Masons at Spokane, the week of May 27. All the degrees, from the fourth to the thirty-second, will be conferred in Masonic temple. Dinner will be served every evening at 6 o'clock and candidates for the degrees, and officers and members, will dine together.

OFFICIAL.

The following Frates have been suspended from Golden Gate Council of Kadosh, San Francisco: Louis Weiner, Steve Copraviza, I Weder, I. W. Michelsen, T. P. Nieto, E. F. Tomnitz, I Tuchler.

THE CHAMPION KICKER.

It's easy enough to be grouchy
 When things aren't coming your way.
 But the prize old grouch is the man
 who'll howl
 When everything goes O. K.

The Universal Free Mason.

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

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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.

EDITORIAL.

During the past month while the Craft
Lodges have shown a gratifying increase
in membership—one Lodge "Garibaldi"
of Salt Lake City reporting twelve in-
trants during the month—and one new
Lodge "Inland Kilwinning" of Spokane
having been chartered, the increase has
been more in the direction of the ad-
vanced Grades; new Councils of Kadosh
30th degree have been chartered in
Spokane Washington; and Salt Lake
City, Utah. Under the able leadership
of Ill. Frater E. P. Edsen the Seattle
Encampment of Knights Templar has
taken on a new lease of life and a new
Encampment has been organized in
Salt Lake City, Alpha Temple of the
Mystic Shrine located in the same city
reports a large accession of members
and election of officers.

* * *

It is a far cry from the Grand Lodge
of Scotland to that of Mississippi and
under ordinary circumstances we would
never dream of bracketing them togeth-
er, but folly as well as poverty makes
strange bedfellows; two months ago we
commented on the fact that the Grand
Lodge of Scotland was seemingly going
back on all her ancient traditions as a
purely Craft Grand Lodge and was be-

ing made a tool of by the "High Grader."
Mississippi has recently enacted the fol-
lowing:

(1) "Resolved, That this Most Wor-
shipful Grand Lodge accept and commit
itself to the doctrines that as such Grand
Lodge it is the sovereign governing
power within the territorial jurisdiction
with the authority and the duty to de-
clare what Bodies claiming to be Ma-
sonic, within its territory, are lawfully
such, and with what such Masonic
Bodies, Master Masons, in this State
may lawfully officiate."

(2) "Resolved, That this Grand Lodge
acknowledges no degree of Masonry, or
order of Knighthood, to be legitimate
and genuine, except those conferred, or
under the authority of the following
regularly constituted Masonic Bodies of
the United States of America, and those
of corresponding rank in foreign coun-
tries, to wit:

"The Grand Lodges of Free and Ac-
cepted Masons of the Several States and
Territories and their subordinate bodies.

"The Grand Chapter of Royal Arch
Masons of the United States and the
Grand Chapters of Royal Arch Masons
of the States and Territories and their
subordinate bodies.

"The General Grand Council of Royal
and Select Masters of the United States
and the Grand Councils of Royal and
Select Masters of the States and Terri-
tories and their subordinate bodies.

"The Grand Encampment of Knights
Templar of the United States, and the
Grand Commanderies of the States and
Territories and their subordinate bodies.

"The Supreme Council of the Ancient
and Accepted Scottish Rite of Freema-
sonry for the Southern Jurisdiction of
the United States, of which James D.
Richardson is Sovereign Grand Com-
mander; and the Supreme Council of the
Ancient and Accepted Scottish Rite of
Freemasonry for the Northern jurisdic-
tion of the United States of which Bar-
ton Smith is Grand Commander.

(3) "Resolved, That any Master Ma-
son, who shall hereafter take or receive

any so-called Masonic Degree or Order of Knighthood, from any man, or body of men, not hereinbefore acknowledged to be legitimate and genuine, shall be liable to be expelled from all rights and privileges of Masonry.

(4) "Resolved, That any Master Mason, who shall hereafter confer, communicate or sell, or be present at, or assist in, the conferring, communicating or selling, or solicit anyone to take or receive or apply for, any so-called Masonic Degree, or Order of Knighthood, in any assemblage of men, no matter by what name soever it may be called, except it be held under the authority of one of the bodies hereinbefore acknowledged to be legitimate and genuine, shall be expelled from all rights and privileges of Masonry."

Truly whom "the Gods would destroy, they first make mad" and the Craft Grand Lodge must surely be mad indeed that allows itself to be dominated by alien organizations.

The "Tyler-Keystone" commenting on the Mississippi mess says:

"Many able Masonic jurists have written at length on the subject of recognition of higher bodies, and there has been unanimity in declaring that Master Masons have absolutely no means of knowing whether any other degree is Masonic or not."

The wisest and brightest of the Masons of all lands have agreed on this, the Craft Lodge which is the foundation of all that is Masonic must not be hampered or controlled by any degree for which it does not issue its Warrant to work, but comparatively few of the Crafts ever go beyond the Symbolic degrees, and for the few who do so to seek to rule the many who do not, is the tail trying to wag the dog, and that is neither natural or graceful, and has besides been the fruitful cause of dissension in the Craft Grand Lodges, as wherever these tactics have been attempted there are rival Bodies in the field, and it will ever be so no matter whether it be in Mississippi or in Scotland.

From various sections of the country we receive information of a new form of warfare adopted by our York Rite BB. their old methods of persecution, boycott and trumped up charges against the Deputies of the A. M. F. having failed to retard our progress, they have hit upon the plan of having some of their members affiliate in our Lodges; so that by sowing dissension from the inside some of our Lodges might be disrupted. While we as true exponents of Universal Masonry neither can, or will, deny the right of visit to any Brother who can prove himself a Mason, regardless of the Rite to which he may belong, for our own protection we must be careful whom we admit to membership, as a visitor we may admit him, and it is our duty to believe that he is what he may profess to be. But before we take him into the Bosom of our family we ought to try him out good and plenty, if he means well he will not object, if he means ill, we will avoid future trouble, above all it is against all law for one of our Lodges to accept as an affiliate one holding membership in a Lodge of the York Rite. "a man cannot serve two masters."

* * *

The Jack Johnson embroglio in Scotland like Banquo's ghost "will not down;" the Grand Lodge of Scotland has tried to keep the result of its findings from being made public, and succeeded so far as the Scottish papers which run Masonic columns, but the Manchester "Daily Dispatch" of April 10th, has the following:

"The special committee of the Provincial Grand Lodge of Freemasons in Forfarshire has issued its report on the circumstances attending the initiation of Jack Johnson, the boxer, as a member of F and K Lodge, Dundee.

The committee recommended that, as the meeting at the lodge at which the initiation took place was an illegal meeting, all the acts done at that meeting be null and void."

They also recommend that the initiation of Jack Johnson be of no effect, and

that the lodge be directed to return the fees paid by him. Further—and this is the clause that is attracting most interest among freemasons—it is recommended that the lodge be asked to show cause why it should not be suspended, and the Master and three of his Past Masters similarly dealt with.

The report, which goes very fully into the details of the procedure prior to and during the initiation of Johnson, has been before the Grand Committee of the Grand Lodge at Edinburg and approved of in every particular, and the recommendations of the sub-committee were adopted unanimously.

Jack Johnson having been finally disposed of, the centre of interest is transferred to the disciplinary recommendations affecting the F. and K. Lodge. A meeting of the members has been called to consider the report, and this part of it is likely to give rise to much discussion in Masonic circles.

Meantime, the Grand Lodge is much perturbed over the leakage of information, and is breathing dire threats against those responsible for divulging private and confidential documents. It will be recalled that Johnson motored from Newcastle to attend the hurriedly summoned daylight meeting at which his initiation was carried through. The proceeding caused quite a stir at the time."

If this report be true (and after the recent antics of that previously staid and conservative Body we can believe anything of it) then there is a new question raised in Masonry, that the meeting of the Lodge might be illegal, is possible, and that Johnson might have been irregularly made is also possible, but that the initiation is "of no effect" meaning thereby we presume that he was not made at all, is one of the hidden mysteries.

EINFUEHRUNG DER UNIVERSAL FREIMAUREREI IN DIE VEREINIGTEN STAATEN.

Universal Freimaurerei war bis fünf Jahren zurück noch unbekant in den Vereinigten Staaten.

Vordem bestand die Haupt Freimaurerei aus drei Koerpern: die sogenannte York Rite und den sogenannten Southern Jurisdiction und Northern Jurisdiction Scottish Rite Supreme Councils, welche jedoch aus der Freimaurer Lodge einen politischen Klub machten, und hierdurch Veranlassung gaben zur Gröndung des Universal Freimaurer Bundes (American Masonic Federation) in 1907. Das Nachfolgende giebt einen Geschichtlichen Ueberblick hierüber.

Die Freimaurerei in den Vereinigten Staaten ist verschieden von der Freimaurer irgend eines anderen Landes in der Welt.

Es fehlt hier die Einheit die in anderen Laendern in diesem Bunde besteht. Ein jeder Staat der Union hat eine Grosloge des York Ritus, welches eine Ballhornisierung der wahren Freimaurerei ist, die von den drei Mutter-Groslogen von England, Ireland und Schotland im 18 jahr-hundert in diesen Kolonien eingeführt wurde. Die Amerikanische Misgeburdt wurde von einem gewissen "Thomas Smith Webb" hergestellt, der ein professioneller Freimaurer Redner und Gradehandler war.

Obgleich diese Groslogan vorgeben, einig nach demselben sistem zu arbeiten, sint ihre Prüfungen doch, so verchieden von einander, dass Mitglieder eines Bezirks es schwer, ja oft fast unmoeglich finden, sich in die Logan eines anderen Bezirks hineinzuarbeiten. Wenn diesses die Erfahrung eines eingeborenen Maurers ist, so kann man sich denken, welche Schwierigkeiten sich erst einem auslaendischen Bruder entgegenstellen.

Die Freimaurerloge diess sogenannten York Ritus ist in einen geselligen und politischen Klub ausgearbeitet, in welchem der auslaendische maurerbruder, wenn er auch zugelassen worden ist, einfach nur gelitten wird.

Was die Verhaeltnisse noch verchlimmert; dieser York Ritus, obgleich ein unabhhaenger Ritus, wird von zwei Konzilen hoeheren Grades dommiert, die sich faelschlich, die alten und Angenommenen Scottischen Riten der Suedlichen

und Noerdlichen Gerichtsbarkeit" nennen. (A. A. S. R. Southern and Northern Jurisdiction Supreme Councils).

Die Suedliche Gerichtbarkeit schuf sich selbst, und schuf dann die Noerdliche, Ohne die geringste Volmacht dazu zu haben (Sehe Folger's history A. A. S. R.).

Es besteht keine Verbindung zwischen diesen beiden Konzielen und den Logen des York Ritus, ausser dass diese beiden sogenannten Konziele des sogenannten Ritus die drei symbolischen Grade nicht ueben, sondern ihre Kandidaten von den blausen Logen des York Ritus erhalten.

Doch gebrauchen sie diesen York Ritus zu ihrem eigenen Schutz, indem sie den Fuehrern der Grossloge die hoeheren Grade frei geben und auf diese Weise sich verpflichten.

Dann machen natuerlich die Grosslogen ihre Statuten zu gunsten der beiden Konzile insofern, dass Brueder, die es wagen ihre Hoch Grade von irgend einer anderen autoritaet zu empfangen, mit a usschluss bestraft werden.

Diese unrechtmassigen Statuten, die angetan sind, um den zusammenbruch dieser uehrlichen Koerperschaften des sogenannten Scottischen Ritus zu verhindern, gaben anlass zu manchen Reibereien.

Auch fuehrte es zur solcher Tirannei und Und uld Samkeit, wenn in diesen Logen des York Ritus so gar vielen Freimauern vonwaertz, die den aeltesten Koerperschaften angehoeerten, oft die Vorrechte der Logen versagt wurden besonders solchen, die der englischen Sprache nicht maechtig waren.

In dieser Lage befanden sich viele Brueder vob Auslande, die sich in ihrem Heimatlande die Maurerei schwer erungen hatten und da in hohen ansehn standen; Klopften sie aber bei diesen Logen an, so wurde ihnen in vielen Faellen aus irgend einem Vorwande der Eintritt verweigert, oder es wurde ihnen das volle Eintrittsgeld aberverlangt, wenn sie Mitglieder werden wolten.

So geschah es, dass vor der Gruendung der American Masonic Federation"

die zahl, nicht angeschlossener Freimaurer in den ver; Staaten auf dreihundert tausend geschaetzt wurde, darunter auch vielen des York Ritus, denen das uncauriche Betragen dieser Logen abscheute.

Mehrere Auslaendische Grosslogen fuehlten sich verpflichtet ihren Mitgliedern in Amerika ein Maurerheim zu schaffen, und stellten ihnen Freibriefe aus, damit sie sich rechtmassig versammeln konnten.

Aber es wurde diesen Bruedern von den Mitgliedern des York Ritus das Leben so verbittert, dass sie entweder ihre Versammlungen einstellen mussten, oder sich in der York Rite aufnehmen lassen mussten.

Dann Kalm eine grosse Bewegung im Gang, "Universal Freimaurer Logen," ueber den ganzen Ver. Staaten zu grunden, wo kein Maurer wegen seiner Nation alitaet, Hautfarbe oder Confession ausgeschlossen werden sollte wie bisher.

Der Hauptfuehrer in dieser Bewegung war Bruder M. McB. Thomson, 33, 47, 90, 96-der sich der sache mit Leib und Seele hingab. Er war ein alter, erfahrener Freimaurer von Scotland, und ihm viel die schwierige aufgabe zu, die Freimaaurische Verhaeltnisse in den Ver. Staaten zu bessern.

Er legte seine Plaene der aeltesten autoritaet des Schottischen Ritus in Amerika vor, dem Oberkonzil von Louisiana. (Supreme Council of the A. A. S. R. of Louisiana) dessen symbolischen Logen teilweise bis auf 1794 zurueckreichen, als dieser staat "Louisiana" noch eine franzoesische Kolonie war. Die blauen Grade dieser Logen kamen ursprunglich ueber Marseille (Frankreich) von der alten "Mutterloge Kilwinning" in Scotland, durch Lord Kilmarnock, der als einer der Fluechtlinge unter den Stuarts nach Frankreich Kalm, waehrend er Meister der Mutterloge Kilwinning war. (Folger's Geschichte) Am 27 Mei 1904 erhielt Bruder Thomson vom Ober Konzils von Louisiana die Volmacht Logen der Symbolischen Grade in den Vereinigten Staaten zu gruenden. Seine

Papiere wurden unterzeichnet von Joseph N. Cheri, Grosscommandeur jenes Konzils.

Daraufhin gründete er Kurk nachdem die erste Grossloge "Intermontana."

Als die "Grossloge Intermontana" rechtmässig gegründet worden war, wurde beschlossen, Schritte zu thun, um alle Maurer in den Ver. Staaten zu vereinigen.

Am 30. März 1907 reichte die Grossloge von Illinois A. F. A. M. ihr Aufnahmegesuch in den Bund ein und wurden angenommen, nach dem sie den Schwur der Fidelity geleistet hatten. Am 5. April 1907 leisteten fünf Logen in der Stadt "Boston," welche vordem in einem andern Ritus gearbeitet hatten den Treuschwur zum A. A. S. R.

Am 31. Aug. 1907 wurde die "American Masonic Federation" nach den Gesetzen des Staates Idaho incorporiert. Die Grossloge Intermontana gab zur gleichen Zeit der American Masonic Federation einen Freibrief, welcher der "Supreme Loge" der A. M. F. alle Vollmacht und Vorrechte als oberste Maurische Instanz uebergab, welche die Grossloge Intermontana selbst besass.

Seit dem hat der Amerikanische Freimaurer Bund (American Masonic Federation) trotz des Widerstandes des York Ritus erstaunende Fortschritte gemacht.

Er besitzt jetzt Logen von Atlantischen Kuste bis zum Stillen Ocean, und wechselt Repräsentanten austausch mit 21 Ausländische Freimaurer Koerperchaften.

In der kurzen Zeit seines Bestehens hat sich die Lage der ausländischen Maurer sehr geändert. Nicht langer ist er ein Ausgestossener, sondern kann nun in den Logen dieses Bundes ein Heim finden, wo wirkliche oder Universal Freimaurerei gepflegt wird.

(Fortsetzung folgt)

AUGUST SPILMER 33.

THE GENUINE MASONIC SPIRIT.

It is incontestable that Freemasonry modifies the habitual state of mind of its members and also their conception of things. This change, of course, is not produced all at once; it may even be said that these modifications of ideas do not manifest themselves in all Freemasons. There are Bre. in whom Masonry produces no transformation of heart and mind. But the men who have earnestly and perseveringly cultivated Masonic symbolism, studied the history of the association, and practised the Masonic life with faithfulness, perceive at a given moment that their horizon has been widened, that their heart has grown, and that their ideas have been modified to advantage.

It can be definitely asserted that attendance at the Lodges, the reading of Masonic authors, the examination of the symbols, of the history, and of the principles of Masonry, make an impression on the faithful Mason, communicate to him concerning life, work, humanity, society, the object of existence and generally about himself and the world that surrounds him new ideas—one may say a state of mind absolutely new.

1. Masonry destroys in the true Mason his prejudices about man and men. It disposes the Mason to be charitable, rids him of preconceived ideas and of bias in reference to others. It heals him of hasty judgments. By making him modest it produces within him sympathy for men and disposes him to defend them when they are attacked, to speak well of them, when others slander them, and to show himself full of kindness toward those who are treated with malice and violence. The spirit of Masonry is the spirit of charity which "beareth all things, believeth all things, hopeth all things, endureth all things."

2. Masonry suggests to a genuine Mason the thought that all men have a right to the same esteem and the same sympathy whatever their social position may be. Rank, fortune, race, name, origin, and religion have no part in the

appreciation of a man's worth. It is their moral life and the wisdom of their existence that guide a Mason in the esteem which he owes to other men. Henceforth a genuine Masonry does not allow either religion, race, fortune, or social rank to alter his opinions about men, whether to or against their advantage. A genuine Mason cannot be an anti-semite or an anti-christian; for him there is neither barbarian, jew, black nor white. The Masonic spirit is above all a spirit of tolerance, that is to say, of respect for one's fellow-citizens and for their religious or political convictions.

3. Masonry imparts to a genuine Mason a very great love for all human beings, for it teaches that nothing is more disastrous for the happiness of humanity than hatred, anger, vengeance, misunderstanding, enmity, and jealousy. He loves all men, desires and wishes their general well-being, and engages earnestly in everything that lifts up human society, strengthens it and improves it in every respect, because the Masonic spirit is above all not a spirit of selfishness and a searching after oneself, but a spirit of love for and devotedness to others.

4. By its marvellous symbolism Masonry teaches its adepts to live as Bre. and to recognize one another as such, whatever may be the place where they meet, the Lodges to which they belong, or the Rites they practise. The chain of union embraces the World, and from the day when an outsider becomes a Freemason, he is united as an ally with all Masons spread over the world, who have now become his Bre. The World's Masons, therefore, form one family, and wherever one is not ready to recognize and admit this, the Masonic spirit is wanting; in such cases they are not, nor can they be genuine Masons animated by charity, tolerance, love and fraternity.

5. By virtue of the above principles Masonry is an enemy of war between nations; it necessarily teaches its adherents to be pacifists and adversaries of everything on this earth that injures friendly

relations between the peoples. The true Mason is inevitably a man of peace, to whom war is odious, because it appears to him to be not only unmeaning but also high treason against humanity.

6. Masonry, therefore, is of necessity fraternal for all men without any distinction of any kind. All the more reason why Masons who call themselves Bre., who recognize one another as such, who have recorded as the fundamental principle of their association the principle of fraternity—all the more reason, therefore, we say, why Masons should be the most united, the most fraternal, the most tolerant, the most charitable, the most devoted, and the most capable of making improvements in society, of sowing the seeds of useful ideas, and of setting an example of an intense and persevering work for the good of humanity.—Swiss Bulletin.

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WHAT IS MASONRY?

What is Masonry? A society whose object and aim are the pleasure and profit of life, with signs and passwords to distinguish its members, that meet periodically, initiates members, reads minutes, collects dues, and adjourns, as some lodges I know do? No, no.

If that is all that Masonry stands for, how can it have kept in the lime light of the world for three thousand years, permeating all lands, kindreds and tongues, making all who follow its teachings better men, better citizens?

A society founded on no higher aims and principles than selfish interest and pleasure, could not have lasted one hundred years.

We must go down deeper than the mere forms and ceremonies to learn why Masonry has stood and still stands high among the societies of the world.

Remembering the precious, sacred treasures that lay hidden in a vault during the long Babylonish captivity, the finding of them by the Masonic brethren so benefited the world.

The God given principles injected into

Masonry by Israel's great king three thousand years ago, that taught man to honor his Maker, to love his fellow man, to protect the innocent, to be truthful, to be prudent, to be brave, to be just, are the principles that lie at the foundation of Masonry and can never die.

Hence, while many have fallen by the way, not having joined from a pure motive, the great body of Masons have absorbed its great teachings in honest hearts, and faithful breasts, and have shown to the world by their walk a rectitude of life that commands admiration and approval.

We are but "pawns on the chess board" of life. In the short span of four score years at most we pass from the board. The game ended. Happy if in that brief span we have proved worthy of our place on the board. We have the making or marring of this life in our hands. The future is with God. How careful we should be to carry the teachings of Masonry into all our avocations, enabling us to do justice, love mercy and walk humbly with our God. Always be ready to defend those of your brothers who have been wrongfully assailed. And guard well the utterances of your tongue so that no heart has been wounded.

C. SPARRE

THE ACTUAL HISTORY OF FREEMASONRY.

John Yarker.

In England the only Masonic historians who are held in repute are those who prove to you that Modern Freemasonry has no history beyond 1717, and in a certain sense they are correct.

In America every idle statement, generally interesting in itself, which connects Modern Freemasonry as an offshoot of the mysteries of antiquity, is accepted without the slightest attempt at proof, but in fact, so far as Modern Masonry is concerned, there is not the slightest foundation for any such assumption.

Yet it can be proved by any Mason of

learning who will go the right way about it that Masonry has a primeval origin with the mysteries, and that can only be done by tracing backward, not forward.

Modern Freemasonry originates in the operative Guilds of Free Masonry. Of this there are two systems of work in England in the ancient jurisdiction of York, north of Trent. London holds aloft, offers no assistance.

One of these systems originated with the Worshipful Society of Free Masons, St. Paul's, London; the other springing from a charter of the Counts Palatine, Bishops of Durham, issued in 1639, which combined various trades and is known as the Worshipful Society of Free Masons, Rough Masons, Wallers, Slaters, Paviers, Plasterers, and Bricklayers. It has, however, minute-books dated back to 1607, and the Arms, of five quarterings, exist to-day in the Guild Hall, Durham. This is a very numerous body, but the work only differs from the first named in minor points. Anyone who knows this work, and has any pretensions to learning can see almost at a glance, whence springs Modern Freemasonry, and out of what arose the Guild Masonry of the Anglo-Saxons. To trace the connection of Modern Freemasonry with the operative Guild one must go back to Ancient York Masonry, which you have fairly correct in America; the English Ritual, which dates from 1813, is of no use, and probably this is the reason why the "Know Nothing" historians have all their own way in asserting they have no history.

Then in operative Guild Masonry arose two systems,—that of the old operative Gothic builders which died out gradually, with the Reformation in 1838, but left various bodies which developed into two degrees, and had gradually from 1648 to 1700 become social and political clubs of speculative Freemasons. Master Masons generally withdrew from the lodges to enter the companies and incorporations.

The other system maintained, and yet

maintains, its building character in seven degrees, and was the classical style of the old Comiciu brought into this country by Inigo Jones, who Anderson tells us brought over the Italians to teach the English. It is this system therefore to which we must look if we wish to trace our origin in the mysteries.

The readers must take my word for it, and accept it or reject it as best pleases them, for I value no one's opinion; but this I do assert, that anyone who knows this system as I know it, and has a fair amount of learning, can trace its ritual back for say a couple of thousands of years to the Romans. The Anglo-Saxon Guilds only became such when their kings became Law-givers; they were previously Roman Colleges and Grecian Eranos.

The Guild believes that a certain drama records an actual fact; how is it then that we can trace all its details to the pre-historic Cyclopean builders? I have developed the heads of this in my Arcane Schools, but it seems to be looked on with suspicion because their great historians tell them that our Freemasonry has no history, and they have been unable to weave a connected narrative. How then comes it that unlettered Masons can tell us what we are?

Operative Guild Freemasonry had Anderson as Chaplain in 1710, and they considered him an unprincipled blackleg. Anderson did not play a creditable part, but he was not as bad as represented. He established a Grand Lodge of two degrees, Apprentice and Fellowcraft, and the Duke of Wharton, in 1722, added the ceremony of installing a Master. What Anderson really did was what Scotland had been doing fifteen years before; at Houghfort, Bro. Hoppringle was Master of the lodge and the minutes prove that it had two degrees in 1702 and the presiding officer was the Master Mason. Sir John Pringle, at the same date, had the same sort of lodge precisely, and so had the time-immemorial lodge at Melrose.—Theosophic Messenger.

THE GREAT LIGHT OF UNIVERSAL MASONRY.

T. B. Holbrook in the Theosophic Messenger.

Augustus Ficke was a young man of Hamburg, Germany, possessed of the spirit of reform. He had written several treatises on educational subjects in which he put forth some very original ideas, when he joined the Masonic Alliance and turned his attention to arousing the Masonry of his day from its then sterile and stagnant condition to progress and action.

Keeping himself very much in the background (and thus his name is not widely prominent or even known), Ficke nevertheless became the main promoter of a powerful movement which included "the simplification of the ritual, an effort towards more intense work in the lodges, the reorganization of the Alliance, and a putting into practice for the helping of humanity all the concentrated forces in Masonry."

Removing to Freiburg in 1853 and succeeding reconstituting the Lodge "Zur Edlen Aussicht," formerly celebrated under the leadership of Goethe's brother-in-law, from that lodge, in 1860, Ficke issued a reform manifesto addressed to Masonry in its generality which created a great sensation and was taken up and discussed in all leading Masonic papers throughout the world.

Its key-note was the universality of Masonry. "Till that time the individual had been considered exclusively as a machine that should furnish the maximum of work. The role of the Freemason in a wider sphere—for the whole of humanity—was seldom spoken of, and for the most part only by the way. The abandoning of this conception necessarily involved the alteration of an obsolete Ritual."

The logical conclusion of Ficke's view of Freemasonry was the elimination of the Bible as first G. L. According to

him, God, Religion, and the Morality of the Alliance should be conceived in a broad and truly humane spirit. The Bible, which is considered only by Christians and not by all as "Holy Scripture," cannot possibly have the same meaning for others and should not, therefore, be used as a universal emblem. Freemasonry recognizes as Holy Scripture that which the G. A. of the U. has written in every man's heart. The Bible, therefore, has not its *raison d'être* on the altar of a Temple erected to Humanity which is accessible to all confessions of belief without distinction. The removal of the same is by no means an expression of contempt for Christianity; on the contrary, it acknowledges with joy the great services rendered to humanity by the high moral value of the Scriptures. But neither Christianity nor the Christian Churches embrace the whole of humanity. The Bible should, therefore, be removed from the altar out of consideration for humanity and for the universal character of Masonry. In its place will figure a blank book bearing on the first page the word 'God.' Just as the Bible and all other sacred writings are products of human knowledge in the past, so will humanity progressing in the present and in the future consummate and complete the doctrines that already exist.

"All these works which the future will bring us, are today merely books with blank pages, and as Freemasonry, if it intends to remain full of vital energy, must work for the present and the future, the book with the blank pages is the only one which is suitable for it."

In the Ritual itself was put the following explanation:

"The book you see before you on the altar bears an inscription in letters of gold the one word 'God,' a symbol of Divinity. God is our first Great Light from whom all other lights proceed. The pages of this book, however, are blank, and are open to all the great truths which we seek after. What does this

mean? God is the eternal problem, to the solution of which men of all times, and of the whole universe, by their religion and philosophy, their merit and wisdom, their beauty and strength devoted their lives for thousands of years, and many a sacred book has been composed. The problem, however, has not been solved. Hence lies here a book with blank pages. In this respect we recognize no authority, and, therefore, this book is suitable for us. Each Mason is expected to fill its pages himself, and thereby reveal his spirit of intellectual independence."

The German Grand Lodge "Zur Sonne" voted to make the changes elaborated by Ficke, and in 1868 the use of the "White Book" was accepted de facto by all German Lodges in Assembly. One condition only was imposed, the adding of the following declaration to the same Ritual quoted above.

"In other lodges which do not work according to the Freiburg system, the Bible lies on the altar instead of the 'White Book.' Both books are the epitome of the idea of the Divine, the only difference being that the Bible instructs us in the faith of our ancestors by evoking a doctrine that was given nineteen hundred years ago, whereas the 'White Book,' which is consecrated to God, incites us to independent thought and to search after the Supreme Ideal by the development of our own consciences."

Once more, in 1895, did the Assembly of the Grand Lodges reiterate its declaration making valid the Ritual of Freiburg: the obedience of "Zur Sonne" continues to work by it; and the 'White Book Consecrated to God' finds hosts of enthusiastic adherents who see in it an emblem over which all ecclesiastical associations can fraternally join hands.

Such point out emphatically and logically "that the Masonic Alliance is not a religious sect, but that its members are united by its opinions."

RELATIONSHIP OF FREEMASONRY TO THE COLLEGIA OF ROME.

In providing the A. and P. Rite of Masonry at Liverpool some years ago with a Library, I came across some articles by W. Viner Bedolfe, M. D., contributed to the Freemason between 1871-73, which bears on the above-named subject, and the relationship of Freemasonry and the Collegium, and are the result of an examination of the Classical Writers by the Doctor. He does not seem to have known of the Eranos of the laws of Solon, over a century later than the laws of the Collegium, granted by Numa. The Eranos were the Greek equivalent of the Collegium of Italy; and both were prominent wherever the Roman armies entered.

The Eranos had a fee for Initiation and a fee for a common table by weekly contribution, and Candidates for Initiation had in the examination to show that they were Clean, Pure, and Good. Demosthenes mentions a book with their "Rites of Purification," and all were obliged to possess a burial attachment; in fact, save the common table, which was suppressed by the Church, the Eranos, equally with the Collegium, had all the customs of the Brito-Roman civic Sodalites, which were later legalised as Guilds by the laws of various Saxon Kings, and which yet exist in all the Municipal Guilds or Companies, of which there are 70 or 80 in London. Women were admitted even to hold office in them. Countless inscriptions, extending into Christian times, and dating six centuries earlier, are recorded in "The Ancient Lowly," reprinted by Kerr & Co., of Chicago, in 1909.

Possibly some of Dr. Bedolfe's matters which I may quote are fanciful, but my attention has again been recalled to the subject by a very learned paper by Dr. Thomas Carr, M. D., of Blackpool, on the Swastika, or Gammadion, which

is formed by 4 Gammas, or Squares, amongst the Operative Free Masons; he expresses the opinion at the close that Masonic Rites and Symbols may be traced through the Comacini, beyond Roman times, to the Turanian or first building nations. I have I think proved elsewhere how this might come about through the Cyclopean builders.

Dr. Bedolfe advances that the Collegium was the daily life of the Romans, and that expressions of a Masonic nature were in daily use by them; their tools and geometrical emblems by the Pythagorean and Platonic Societies, and its modern Initiations are upon Roman forms; and he remarks that "the men who moulded (modern) Freemasonry, 1717-23, were quite incapable of inventing the scaffolding on which it hangs. He might have added that those of his own times were as equally incapable of understanding his own papers, for not the least attention was ever paid to them by a single Mason.

He quotes Plutarch to show that Numa founded the Collegia "according to the several arts and trades . . . to each of which were appointed their several halls, courts and ceremonies of religion." Cicero speaks of the judicial decisions of the "Tribunes."—*Tribuni ex collegio sententiae pronuntiant*,—they were the judges who pronounced sentence.

The governing body was the "Universitas," the affiliated body the "Collegia," whence the French and English word "Lodge." The maxim of Roman law was "*tres faciunt Collegium*,"—three form a College. "Tribus" is the dative and ablative case of "Tris," hence the Master and two Wardens were anciently called the "Tribunes." They had different ranks, for Horace says,—"*At novius Collega gradu post sedat uno*,"—My College Fellow sits below me one degree.

The Masonic division of the day into three equal parts is Roman law, and it is expressly so divided by the "Laws of

the Twelve Tables." It may be added that it was equally one of the laws of Solon, and adopted by Egypt; it was English also, for it is recorded of Alfred the Great that he divided his day into three equal parts of eight hours.

The Masonic Consecrations are as commanded by Numa, viz.:—that Sacrifices should be of flour, oil, and libations of wine; Pliny confirms this.

The East and the Sun. In the Roman Basilicae, or Hall of Justice, the Judge presided at the East end, the people sitting around the Hall; and on the sides were small chambers.

No assembly of Romans could do anything before sunrise nor after sunset. A Guild custom to-day, I may add. Adams says that some one was always appointed to Mark the Setting Sun and Close the Collegium. This, I may observe, is a Guild custom to this day.

Symbols. Plutarch says:—The earth has a circular motion round the central fire; Plato that the earth is placed at a distance from the centre. The Hindus and Persians had equally an idea of the true astronomy. Plutarch, speaking of the College of Vestals, says,—“They kindle by means of such a parabolic figure or instrument, as is formed by the revolution of a right-angled triangle, and by means of such, the rays of the sun were reflected to a focus.” The Guild has an analogy. It may be added that Numa decreed that the Gods were to be adorned with circular rites. The Moslems to this day make several such processions round the Kaaba.—three quick, four slow.

The Ear of Corn. It was represented over the “Tablinum” or entrance to the College. The word is possibly a corruption of “Triblinum,” a flail or thrashing machine.

Freeborn was a Roman enactment. The Eranos bought slaves in the name of the god (or Saint), to whom the branch was dedicated; he had to work off the cost.

Regulations. They had an “Arbiter

amicum,” or a mutual friend to arbitrate. Roman law divided possessions into movable and immovable. Pledges of fidelity were common.

Preparation. Religious, political, and social Postulants underwent preparation, and it was usual for such to be accompanied by a Monitor. On setting out he assumed an air of humanity, threw off his pallium, or cloak, loosed his tunic, or coat, bared his arm and breast, his feet being shipshod. Virgil describes Dido with face bedewed and pallid, hair dishevelled. Ovid describes Medea with “arm, breast, and knee made bare, left foot slipshod.”

Festivals. The “Sodalities” had their festive meetings, Cicero and Aulus Gellius refers to them and their bye-laws. The “Lupercalli” are said by Cicero to be more ancient than any government or laws, and were connected with the god Pan; two of the Colleges were ancient, and a third was established in the time of Julius Caesar; this Sodality flourished down to the 6th century A. D.

Aprons. In his capacity as Master of the Lupercalli, Mark Anthony, at the head of his grand procession, offered Caesar the Crown, as it is expressly stated:—Wearing aprons of goat skin, and it is shown that these, clothed literally in white aprons, were ancient and ruled by their own laws, with duties to their fellows. The “Cingulam,” or girdle, denoted that certain language of St. Paul applies; and some of the early Christians were Stoics and Platonists, and called the Bible the “Sacred Canon,” literally the holy level, or plumb rule. Cicero, speaking of Cato, says that he “squared the conduct of his life by rule and reason.”

Later Development in 3d degree. Dr. Bedolfe was of opinion that Modern Freemasonry owes it to the Arabs that Hebrew legends were added to a Roman foundation, and points out that Mahomedianism everywhere is full of legends of the wisdom and wealth of Solomon, and even the pedigree of their horses is

traced up to his studs. Their religion is inextricably mixed up with the building of a celebrated Temple, called "Kaebeba," or Square, whence the word Kabalistic. Adam, they say, was ordered by God to build a temple on a certain place, the plan of which was revealed to him on curtains of light, but its actual builder was his son Seth, and this temple being destroyed by the deluge, was rebuilt by Abraham and his grandsons Ishmael and Isaac. Through the tribes of Ishmael, who settled in Arabia Felix, we are led on to the glorious and enlightened Moorish Kingdom of Grenada.

All this is true enough, but the Christian Sects at an earlier date may have had these legends, equally with the Moslems at a later date, from existing Lodges of Jewish Masons, and thus the Jewish legends may have become engrafted on the Roman, say in the 4th century, for when Justinian built Agia Sofia, he credited himself with the idea that he had excelled Solomon; in the 8th century the Moslem Abderahman, and his opponent, the Christian Charlemagne, had the like impression of themselves. We have it on good authority that the trade guilds of Constantinople reach similar legends and trace their descent through the Patriarchs even on to Adam—Mohammed himself was a member of the Merchants' Guild. The Comacini of Italy had a Solomonic tradition; it may have been for this cause that the Church banned them, and this led to their disguising themselves as Friars. According to Matthew of Paris, in 1238 Ivan of Narbonne, an Albigensian heretic, was received at Como, and thence journeyed through Italy to Vienna, being recognized and welcomed everywhere by signs.

Had Dr. Bedolfe known Guild Masonry he would have seen at once that the second part of the 3rd degree in Modern Freemasonry is not older there than

1726, and that it was had from the annual Guild Ceremonials, not as a degree, but as a Commemorative annual ceremonial. As to whether it was the work of Jews or Moslems, who introduced the Drama into freemasonry, it is only a question of dates, and scarcely worth contending. Personally I consider that Roman Christians obtained it from the Jewish Masons, the Moslems likewise, and that the Crusaders strengthened legends existing in our Masonry.* The learned Elias Ashmole held analogous views, and that the then system of Free-Masonry had in the early centuries been engrafted on an older Roman foundation. The value of this short paper does not rest so much on the few extracts that I have made, as in the opinion of an erudite man, who, knowing the classics of the ancients, had formed a firm opinion that all up to the 2nd part of the 3rd degree was Roman, and had he known the York work he would have seen the proof of it there.—John Yarker in the "Co-Mason."

*So little do modern Freemasons know of their rites that I may point out that the Chapter of Clermont taught from 1699 and 1690, that Solomon's workmen were of seven degrees; and that the Armies of the Cross received Free Masonry from certain recluses, the descendents of the old builders. I may add that for the Operative Harodim of three degrees, they substituted that of the Templars, i. e., for Solomon and Zerbabel they substituted Hugh de Payens and Jacques de Molay, and adopted as ceremonials the degrees that we term,—but which they concealed,—Red Cross of the East; Rosy Cross; Templar Kadosh; and which were the true ceremonials of the English Templars down to 1845. I am proving this up to the hilt in 9 chapters which I am sending to "The American Freemason," Iowa.—J. Y.

THE MASONIC SIGN IN COURT.

A Brother has sent us a copy of the London (England) "Sunday Chronicle" giving an account of the trial of one Frederick Henry Seddon for murder, in which it is alleged that the prisoner gave the Judge a masonic sign, as it may interest our readers we quote a part of the report:

A Dramatic Protest.

Passing on to the other unproven points, as he conceived them, Seddon declared that the detective officer in charge of the case had "terrorized" his daughter and wife, and only when he referred to his wife did he betray any emotion, which was soon mastered.

The concluding words of this remarkable speech were:—"The prosecution has not traced anything to me in the shape of money, which is the great motive suggested by the prosecution in this case for me to commit this diabolical crime, of which I declare (here the prisoner raised his arm and made a Masonic sign), before the Great Architect of the Universe, I am not guilty, my lord. If I say more I do not suppose it will be of any account, but if it is the last word I have to speak I say I am not guilty of the crime for which I stand judged."

As he finished Seddon turned, walked a few steps, and, picking up an enamel mug, drank a quantity of water. Then returning to his original place, he clasped his hands and faced the judge.

This concluded what is probably the longest speech ever addressed to a judge by a murderer.

The Judge and the Sign.

As Seddon made his appeal to the Great Architect he raised his hand, pointed aloft, and gave a Masonic sign. Every Freemason in court saw this, and naturally it did not escape Mr. Justice Bucknill, who is Provincial Grand Master of Surrey. It evidently intensified his emotion. He could scarcely speak. He had to choke back the tears to cough out the ends of his sentences. He could just be heard.

After donning the black cap, Mr. Justice Bucknill said, in a low, tremulous voice, that he agreed with the verdict, and would have been most terribly pained if he thought that in his charge to the jury he had stated anything against prisoner that was not supported by the evidence. But even if what Seddon said was strictly correct, and that there was no evidence that prisoner was left at a material time alone in the room with Miss Barrow, there was still ample evidence to show that he had an opportunity of putting poison into her food or into her medicine.

"You had a motive for this crime," the judge said. "This motive was the greed of gold. Whether it was that you wanted to put an end to the annuities or not I do not know—you only can know. Whether it was to get the gold that was or was not, but which you thought was in the cash-box I do not know. But I do know this, that you wanted to make great pecuniary profit by felonious means."

"It is not for me to harrow your feelings," his lordship went on, when the prisoner interposed with the calm observation:—"It does not affect me; I have a clear conscience."

"Ask For Mercy; Pray for It."

Displaying visible signs of emotion, with tears in his eyes and in a broken voice, the judge pleaded: "Try to make peace with your Maker."

Again there was a cool interruption from the dock: "I am already at peace."

Then came another remarkable incident, for with evident pain the judge referred to his and the prisoner's common bond as Freemasons. We both belong, he said, to one brotherhood, and it is very painful for me have to say what I am saying. But our brotherhood does not encourage crime; on the contrary, it condemns it. I pray you again to make your peace with the Great Architect of the Universe. Ask for mercy; pray for it.

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OFFICIAL.

The attention of secretaries of Lodges is particularly called to Article XIX, Sec. 1, page 19 of the A. M. F. Laws regarding semi-annual dues, prompt attention to this is imperative as no Diplomas or other supplies will be sent to a Lodge in arrears with the Federation dues.

Hereafter all questions seeking information that can be given outside a Tiled Lodge will only be answered through the "Universal Freemason" a column of which will be reserved for "answers to queries."

Section IV, of the "by-laws governing Daughter Lodges", page 28, A. M. F. laws has been repealed.

On the 11th of last month the decoration of the "Lybie Chain" was conferred on the Illustrious BB. Dr. W. A. Dunton, 33. H. E. Caldwell, 33. and Franz Joseph Blust, 33. of Angel City Council, Los Angeles.

The attention of Lodge Deputies is called to Article XVI, Sec. 11 and 111, and reminded that unless the semi-annual returns have been sent in to the Grand Secretary General the officers-elect cannot be installed.

The attention of all interested is called to Section XII, page 31 of the A. M. F. Laws requiring that all having the care or collection of money execute a good and sufficient bond, in the Lodge to the

R. W. M. if an Organizing Deputy, to the Chief Organizer; these bonds must be filed before the Bro. takes office.

* * *

The attention of Lodge Deputies is called to Sections XV., page 31 and to "Deputies and their duties" page 25.

* * *

The law requires that every new in-
trant in Lodge or Council MUST be supplied with a copy of the laws of such body. This is IMPERATIVE.

SCOTCH MASONRY.

(Continued.)

In taking up the thread of our story, where it is interwoven into the fabric of real Scottish Masonry, the Higher Grades, it will become very necessary to preface by a brief history, or rather a synopsis of the "SCOTTISH GRAND COUNCIL OF RITES". Before taking up the history of that Body in detail, we will quote from an authentic source, viz: from the bi-annual report of the proceedings of that Body for 1908, as a text:

"A word as to the position of the Scottish Grand Council of Rites among Scottish Rite Bodies of the World. It is the only one claiming to be of time immemorial, and bases its laws not upon Charters, as its claim precludes the possession of such, but upon the fact, acknowledged by all Masonic historians, that up to the end of the eighteenth century all degrees were worked in Scotland in the Craft Lodges, especially in those Lodges located in the Western por-

tion of the Kingdom (the home of the Ancient Mother Lodge of Kilwinning). in a Pendicle or Daughter Lodge. For example, in the Ayr Kilwinning St. John's Lodge was initiated the famous Chevalier Ramsay, who propagated the Scottish High Grades in France, from whence they have spread over the Masonic World. In 1800, for professedly political reasons though mostly from a spirit of jealousy towards the Mother Lodge (then its powerful rival), the Grand Lodge of Scotland issued an edict forbidding its Daughter Lodges from working any other Degrees than those of St. John's Masonry. The votaries of the Higher Grades, thus left without a Masonic home, applied to the Sister Kingdom of Ireland (where there was a Grand Encampment of Knight Templars) for Charters, under which they worked all the degrees they had formerly worked under the Craft Charter, a system which continued in vogue till 1826, when the Early Grand Encampment of Ireland granted a Charter of Renunciation to the Fratres in Scotland, creating them an Independent Grand Body. Consequent on the reorganization thus made necessary, the Tabernacle or Council of Patriarchs by whom the Higher Grades had been conferred first in the Craft Lodge and later in K. T. Encampment, with the consent of the New Grand Encampment (the Charter of Renunciation being only a Templar authority), branched off and formed what is now the Grand Council of Rites. Since then there has been an unbroken succession of Sov. Grand Com.

We will also quote from a Scottish publication, (Masonic) of New Milns, Ayrshire, 1903:

"The Scottish Grand Council of Rites occupies a unique position among 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 phil-

osophical 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, and Knight Templar Degrees, controlled by Grand Lodge, 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 nor 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 practiced 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 com-

pelled 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 have 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 into 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 defense 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 Grand 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."

With this introduction, we will now proceed to trace the history of Chivalric or Black Masonry, in Scotland, as it embraced all the high degrees practiced in early times, before they were tabooed by the Grand Lodge of Scotland in 1800. We will also, preface this part of our subject.

"The Grand Encampment of the Temple and Malta in Scotland rightly claims to be the only Templar Organization in the world which can show unbroken connection with the Eighteenth Century. During part of that century the Templar grades, as well as many of those em-

braced in the Ancient and Accepted Scottish Rite, and the Rite of Misraim, were wrought in the Scottish Craft Lodges, their possessors forming in each Lodge an inner circle, conferring the degrees upon the more enthusiastic of the Brethren, as occasion required. Towards the close of the century Knight Templar Warrants were introduced especially into the Western Counties, from the Early Grand Encampment of High Knight Templars of Ireland, which itself claimed to hold a Charter dated 1280, given by the keeper of the Holy Sepulchre at Jerusalem, and countersigned by the four Kings of the Irish provinces; these Charters gave power to work all degrees above the Craft and their use became general in Scotland when the Grand Lodge, in 1800, prohibited the Lodges from working other than the Craft Degrees. The Encampments thus formed worked without incident until in 1831, when one Alexander Deuchar, a member of Edinburgh Early Grand Encampment, No. 31, as Chartered by Ireland, set up a schismatic body, of which he was Grand Master until 1830, when, owing to internal dissensions, he resigned, and the body practically ceased to exist, though afterwards revived and remodelled. In its latest form it styles itself "The Religious and Military Order of the Temple in Scotland."

The bulk of the Knight Templars in Scotland, however, continued the even tenor of their way, unaffected by the rise and fall of Deuchar's secession, until, in 1822, they applied to the parent body of Ireland and received therefrom a sort of Home Rule, which, in 1826, was followed by a formal Charter renouncing all authority over Scottish Templary and acknowledging the Scottish Grand Encampment, as an equal. The following is a reduced facsimile of this Charter, re-produced from Sir Charles A. Cameron's able work, "Chivalric Freemasonry in the British Isles.

We the Early Grand, Christian Encampment of Ireland and I. o. o. f. of all regular and English (Highly) Temples and Markes, by this our answer impose and oblige and impose in Right Markes as our English appointed deputy and Early Grand Master for Scotland to aid under us and we authorize and empower him to act and transact in all matters for us as if we were formally present and were the Grand authorities and empower Sir Robert Murray to meet to serve in our Lohs and regulate our matters and we are bound to use the Encampment that holds their authority but he is to pay the sum of 8/6 by for every man that enters and per. is over it and each encampment is bound to send 8/6 by of yearly worth as is the maintenance of the manes must be sent from each encampment yearly to the Early Grand Encampment of Ireland and Sir Robert Markes shall cause each encampment by our authority to send two men to form a court committee to assist him to make such laws and regulations as are in our authority out of the 100 points these two men must be received in our own words and whatever laws are made by them at their grand meeting from encampments is bound to comply accordingly and the two men from each encampment is bound to bring them yearly due and well-worn along with them to be fixed in the meeting and the letters to be made up and sealed for Dublin in the presence of the committee so as it may save reflection of our Early Grand Master in Scotland and with any encampment refusing to comply with this our command they shall be declared dissonant and new warrants sent to subdivide them no encampment need caped privilege if they are in arrears as all persons and authority is committed to Sir Robert Markes as a proper person capable of conducting the order in Scotland.



Grand Encampment 2/6 by given
our grand encampment held
in Dublin the 10th of July 1826



The Committee		
John Ferguson	8	1
James Harding	6	4
But O'Connell	10	1
James O'Connell	10	1
James O'Connell	10	1
James O'Connell	10	1
James O'Connell	10	1
James O'Connell	10	1

Reduced Facsimile of Charter of Acknowledgment by the Grand Encampment of Ireland in favour of Grand Encampment of Scotland, 1826.

In the name of the Father Son and Holy Ghost one God Amen

I call them that these presence came greeting

This is the Charter of Order and Rule of the Knights Templar and Red Cross Knight and Knights of St John of Jerusalem now granted to Sir Robert Martin, and Grand Master to be held in Denmark for the protection of the Temples of these Orders in Scotland Richard Ashmole, Baron King of Leinster, and Sir Brian Long of Munster, and Sir George Bay of Down and Sir John King of Ulster, and the Noble Knights & Barons that follow them to the Holy Land we caused the Charter of constitution and the Lead Board of the Order from the Father, and Guardian of the Holy Land and the Sign of the Ship of the of Christ and the Grand Assembly in Jerusalem upon the 26 June 1123 and we settled them in Dublin the Capital of Ireland in 1177 in the days of Henry 2nd our Land and property were confiscated through our Order was not annihilated here as in England in 1198 we granted the first warrant to be held in Denmark of A 22 and in 1180 we granted a great survey warrant to be held

in Scotland in 1181 Sir Robert Martin appeared in Court in Dublin, and in 1182 he came also with him authority of General over the encampments he was with us in 1183 & 1184 & 1185 & 1186 we granted him full power and authority to command the Order of said encampments and power to sell all property as if we were personally present Sir Robert Martin was in Dublin 1187 and Grand Master Knight prelatized in fact we granted him at that the Knights within in Scotland To the Holy Land, and Sir Robert Martin to form a Grand Assembly and chose their Grand Master and Committee to grant warrants in their own name for put us except all power and authority to them to manage the affairs of these Orders in Scotland and they are bound to keep the laws of the Order precisely, witness Gold-M. d. s. - 63

Given in Dublin the Temple of Ireland in the 11th of King's - J. M. d. s. - 63

16th (p. 100) 1526 so written

our hand and seal of our Grand Encampments

Sir John de Forster - J. M. d. s. - 63
Sir Thomas Bunting - J. M. d. s. - 63
Sir John de Forster - J. M. d. s. - 63
Sir Thomas Bunting - J. M. d. s. - 63
Sir John de Forster - J. M. d. s. - 63
Sir Thomas Bunting - J. M. d. s. - 63
Sir John de Forster - J. M. d. s. - 63
Sir Thomas Bunting - J. M. d. s. - 63
Sir John de Forster - J. M. d. s. - 63
Sir Thomas Bunting - J. M. d. s. - 63



Reduced Facsimile of Charter of Resignation by the Grand Encampment of Ireland in favour of the Grand Encampment of Scotland, 1828.

Since the issuing of this Charter the Scottish Branch of the Early Grand Encampment (which, since the demise of the Irish body, represents the oldest Knight Templar authority in the world), has had a continuous and unbroken re-

cord, gaining position and prestige with the years. It has been found expedient at times to adapt its constitution to changing conditions, as for instance it discontinued working the Chapter degrees in favor of the Early Grand Royal Arch

Chapter, which body united, in 1895, with the Supreme Grand Royal Arch Chapter of Scotland, and relinquished all control over the grades above the Temple, in favor of the "Scottish Grand Council of Rites," until now it retains control only over the Chivalric degrees, which have from time immemorial been considered appendages of Templar Masonry.

The Grand Encampment governs the degrees of Knights of the Red Cross of Rome and Constantine, Knights of St. John the Evangelist, K. H. S., Knights of the Christian Mark, the Holy and Illustrious Order of the Cross, Pilgrim Knight Templar, Mediterranean Pass or Order of St. Paul, and Knight of Malta."

At this point it may be well to quote from Sir Charles A. Cameron's admirable work, "The Origin and Progress of Chivalric Freemasonry in the British Isles," as an illustration of the authority held by the American Masonic Federation to confer these degrees.

"In 1822, 'Frater' Robert Martin of Kilmarnock proceeded to Dublin and presented a petition to the Early Grand Encampment requesting, on the part of Encampments No. 28, 33, 39, 40 and 42 the creation of a Supreme Knight Templar Body for Scotland. He was received by the Council of the Early Grand Encampment on the 11th of May at the House of the Grand Commander 'Sir' Peter Kelly, Wood Quay. The Council resolved to grant the prayer of the petition. It presented Frater Martin with a warrant creating him Grand Master for Scotland, and, on the 24th of June 1826, sent to him a Charter of renunciation of authority over the Scottish Encampments. Martin remained Grand Master until his death in 1857; since that year there has been a regular succession of Grand Masters down to the present one, Col. Peter Spence of Airdrie.

Until 1870, the Grand Encampment controlled the R. A. degree and the higher degrees which are now placed under Supreme bodies."

This Body now controls thirty-two

Encampments. The ninth in succession of Grand Masters, from Grand Master Martin, as shown from the roll of that Body, was Past Grand Master Matthew McB. Thomson, who is now the Presiding officer of the American Masonic Federation, and the Grand Representative of the "Grand Encampment of the Temple and Malta in Scotland," for America, and bears the Grand Representative's Patent, and under this authority he has established a "Regional Grand Encampment" for America.

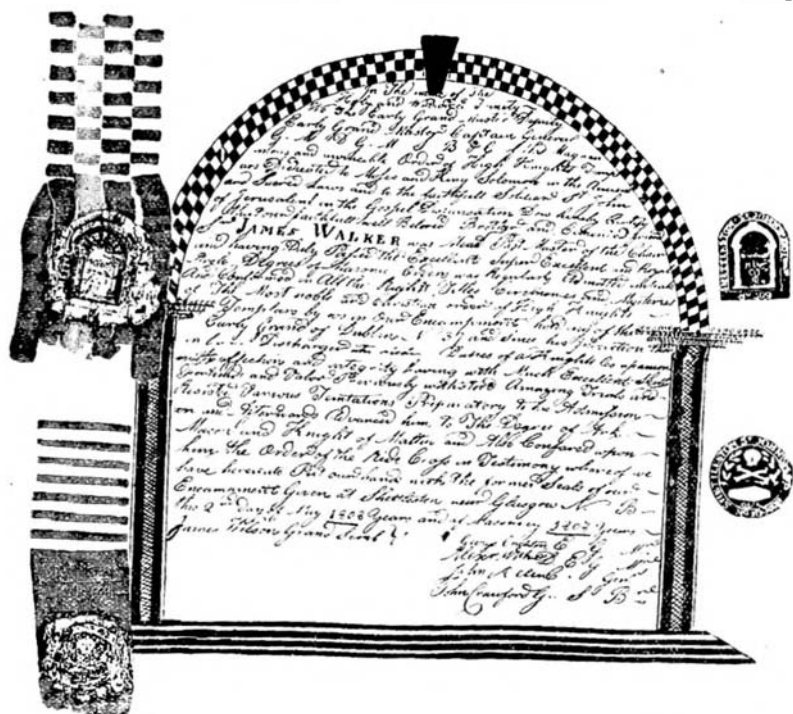
Before leaving this part of our subject it may be well to introduce here, some authentic proof of our statements. First to show that the Grand Encampment controlled the Royal Arch Degrees as well as others of the high degrees, we hereby append facsimiles of early Charters, etc., taken from the work of Sir Charles A. Cameron, "Chivalric Freemasonry in the British Isles."

Brother Campbell writes: "That erudite Brother Rev. F. E. Clarke, M. D., Deputy Grand Master of North Connaught, possesses a certificate granted on the 28th of December, 1789, to Randall Peyton. It is printed on parchment in Latin and English, and is impressed with the Craft, Royal Arch, and Knight Templars seals of the Lodge.

The Grand Kilwinning Chapter, of Ireland, in 1805, issued a warrant to three Brethren in Westmeath County, to confer the Templar degrees. We produce a facsimile of the same, and this is what it reads:

"By the Sublime Commander, Captain General, Grand Marshal, Standard Bearer, and Sword Bearer, of the Grand Kilwinning Chapter of High Knights Templars of Ireland, held by special authority, from the Mother Lodge of Kilwinning, Scotland;

"Whereas, our faithful and well-beloved Brethren and Knights Companions, Sir Andrew Bell, Sir James Grier, and Sir Robert Stratford, have besought that we would be pleased to form and es-



Reduced Facsimile of 1808 Diploma issued by the Skettleston Encampment, formerly No. 37 on the Irish Roll, referring to the Red Cross Degrees.

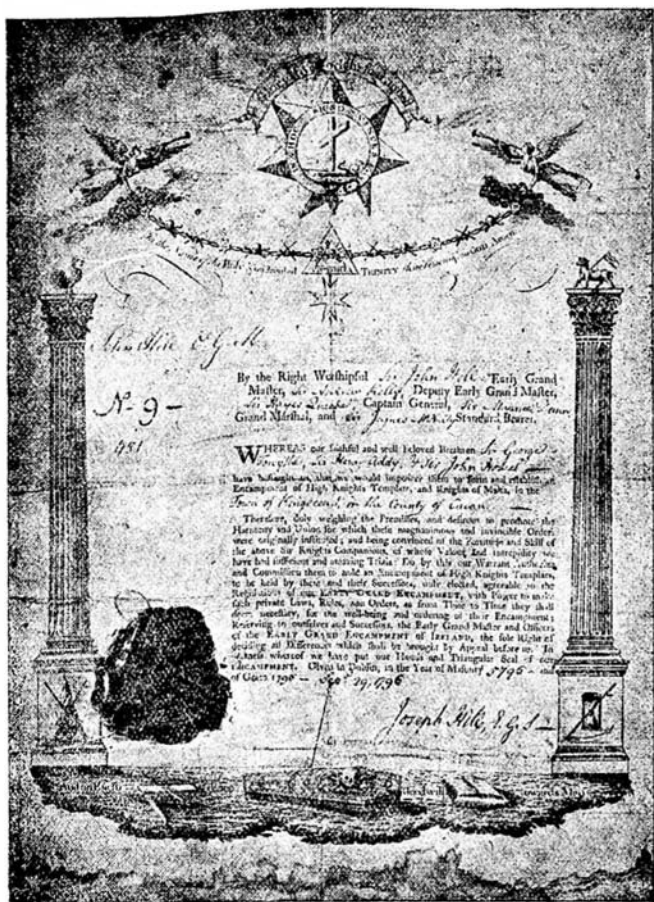
establish a Chapter and Encampment of High Knights Templars in the town of Finea, and County of Westmeath;

"We, therefore, duly weighing the premises, and desirous to promote the welfare of this Sublime Order, DO hereby authorize the said Sir Andrew Bell, Sir James Grier, and Sir Robert Stratford to hold a Chapter and Encampment of High Knights Templars, to be held by them and their successors duly elected, agreeable to the regulations of our Grand Kilwinning Chapter of High Knights Templars, with power to make such Laws, Rules, and Orders, as they may deem necessary for the well-being and ordering of their Chapter, reserving

to ourselves and successors, the Sublime Commander and Officers of our Grand Kilwinning Chapter of High Knights Templars of Ireland, the right of deciding finally on appeal any differences which may happen amongst them which cannot be determined amicably in their own Chapter. Provided, moreover, that the said Chapter or Encampment shall at all times pay due respect to our Grand Kilwinning Chapter, otherwise this Warrant to be null and void and of no effect.

In witness whereof, we have put our hand and seal of our Chapter. Given in Dublin in the year of Masonry 1805, and of Grace 1805."

(Names of Officers follow.)



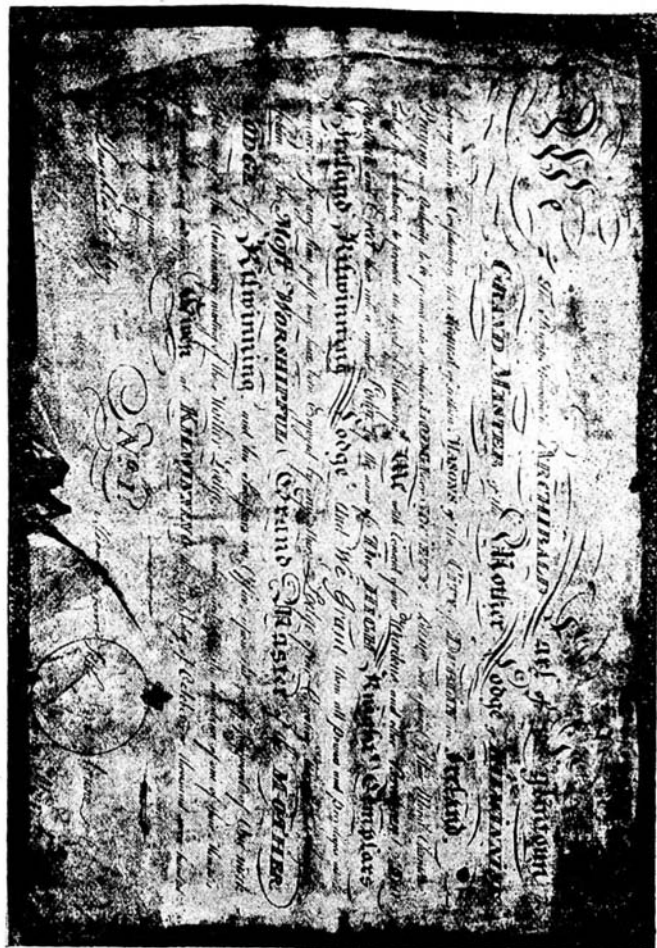
Reduced facsimile of E. G. Charters to Daughter Encampment.

In the minute of St. Andrew's Chapter of Royal Arch Masons, held in connection with an American Lodge, warranted by the Grand Lodge of Scotland, it is recorded that on the 20th day of August 1769, the degree of Knight Templar was conferred. This is the earliest known reference to the degree in Ameri-

ca, and the earliest known minute of the kind in any lodge book.

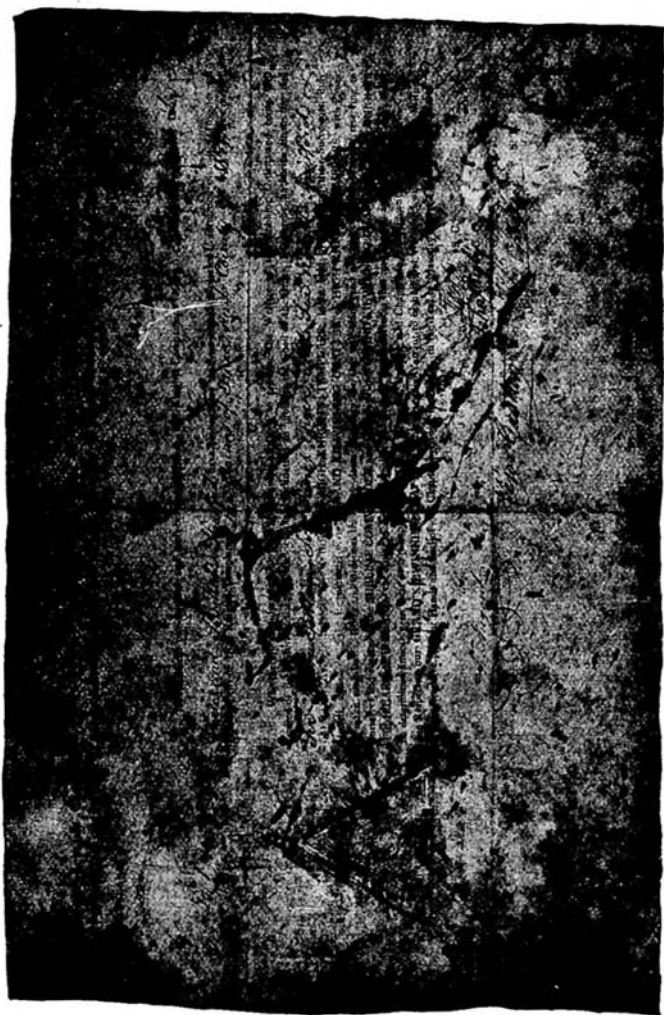
It will thus be seen that Knight Templary came first from Scotland, to Ireland and America and back from Ireland to Scotland. The reason for this is apparent. Knight Templary while it existed as a separate and distinct organization from

This is a reduced facsimile of a Charter given by the Mother Lodge Kilwinning, to organize an Encampment of High Knights Templar in Ireland, in October 1779.



time immemorial, in fact as far back as the Crusades, it never became extinct in Scotland, but continued there after the Reformation, until ultimately it merged into Freemasonry. At the time of Prince Charles Edward (the Pretender), in 1745, it became diffused throughout the British Isles, and its transition into Mason-

ry was almost imperceptible. In fact, historical evidence is unreliable on this point, as it is asserted by critical writers, that the present Masonic Knights Templar are not the direct successors of the Ancient Order, and assert that the Order over which Prince Charles was elected Grand Master, was totally unconnect-



Facsimile of Charter granted by Kilwinning Grand Chapter of H. K. T.

cd with Freemasonry. However, be that as it may, it is now, and has been since the middle of the eighteenth century a part of Freemasonry. All that we have to do with in this article, is, are we the successors of the Scotch Order of Knights Templars, as a Masonic Body.

We think we have proven this, by our showing that the old Lodge "Mother Kilwinning" granted Charters to the Early Grand Encampment of Ireland. That the Early Grand Encampment renounced its jurisdiction over the Templar Bodies in Scotland, and in 1826, is-

sued its edict of renunciation, and in 1828, a full and complete Warrant was issued to the said Sir Robert Martin, "to form a Grand Assembly and chose their Grand Master and Committee, to Grant Warrants in their own name, in fact "we resign all power and authority to them to manage the affairs of these orders in Scotland and they are bound to keep the laws of the land peaceably." (See copy of this Warrant of Resignation on another page.)

Pursuant to this authority Sir Robert Martin, was the first on the roll of Grand Masters of the "GRAND ENCAMPMENT OF THE TEMPLE AND MALTA IN SCOTLAND. (Early Grand,) and Matthew McB. Thomson, the present Representative of that Grand Body in America, is the ninth on the Roll, and was made a Knight Templar, by William Martin, son of Robert Martin, and the 3rd on the Roll. Brother Thomson, is now armed with all the authority of this Grand Body, and we now leave it to our readers, whether we have shown our lineage and authority as a Knight Templar Body in America, and we will take up in our next issue "THE ROYAL ORDER OF SCOTLAND" as a Masonic Body.

ROBERT S. SPENCE, 33.

(To be Continued.)

CORRESPONDENCE.

Mallory, S. C., April 19, 1912.
Mr. Robert S. Spence, Grand Sec.,
Evanston, Wyo.

Dear Sir and Bro.—I have just found a bit of startling interesting Masonic history from your pen in an old copy of the Universal Freemason issued in June, 1911. I have been seeking Masonic history ever since I became a Master Mason, and must confess that there is no well blazed out path for the seeker after information concerning the legitimate

past history of our Order. The young Mason is handicapped. The older Masons seem to think the little bit of ritualism he gets ought to satisfy him. But it doesn't. Then they think he ought to be satisfied with traditions. But he is not. Then they think he ought to be satisfied with a bit of Grand Lodge history covering recent years. Now frankly I want to know all there is to know about it. Will you kindly aid me? Would it be presuming too much upon the kindness of a stranger brother Freemason to ask that you send me the complete serial article of which I have the June section?

I would also like to know something of the extent and work of the American Masonic Federation, the Scottish Grand Council of Rites, and of the Confederated Supreme Councils of America. Any paper, pamphlet, proceedings, minutes, circulars, etc., and the name of a good Masonic journal would be appreciated more than mere words could tell. A package of printed matter bearing on the subject of the various bodies you represent and sent to me by express collect would be deeply appreciated. I am thoroughly enthused on the subject of Masonic information. In my limited library I already have gathered many copies of Grand Lodge Proceedings, Gould's Concise History of Freemasonry. Many papers and pamphlets, Lexicon, Encyclopedia, and anything I can get. But my greatest handicap is the fact that so few Masons know anything but a few well known facts that everybody knows. When I try to get out of the rut, old Masons show their surprise.

Won't you kindly aid me as I have requested above.

Thanking you in advance for what interest you take in my request and assuring you that I will appreciate it to the fullest, I am, yours fraternally,

JAS. A. GALLOWAY.

The Universal Free Mason.

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EDITORIAL.

During the past month we had the pleasure of again visiting the Lodges in Los Angeles and was much impressed with the progress made, even during the short time which had elapsed since our last visit there. Nowhere in the A. M. F. have the BB. had more and greater obstacles to contend with than in Los Angeles, and nowhere have they been more nobly surmounted, the three Lodges there have now secured a long lease of premises in the Germain Building which they have remodeled and fitted up into as handsome and commodious a Temple as there is in the Federation, the lease is owned not by a Hall association, but by the Lodges, three members from each forming a hall committee. While all the BB. seem to have worked earnestly and unselfishly, and meed of pre-eminent praise seems due to Brothers Ousleman and Locker who have labored without intermission in providing the Lodges with this elegant home where they can sit under their own vine and fig tree, none to molest them or make them afraid.

While in Los Angeles we had the pleasure of installing "Angel City" Council of Kadosh No. 36, E. G. Scottish Rite Ancient and Accepted Freemasons for which we predict a prosperous future as its officers and members are alike filled with enthusiasm, and its treasury with cash, the latter not so common as the former in newly installed Councils.

"Angel City" Encampment of High Knights Templar was also installed making the fourth Encampment of the Chivalric Orders working under the Grand Encampment of the Temple and Malta for Scotland on the Pacific Coast.

An item which has been going the round of the press shows the growth of sentiment in favor of Universality in Masonry. This is the more noticeable in the present instance from the association of Americans with German, French, Italian and English Masons. It is true all these several Lodges work under the English Constitution where Masonry is and always has been Universal, also that the same is true of France and Italy and in some measure of Germany; also, therefore it only interests from the fact that American Masons seem to be getting educated in Masonry. The following is the item referred to:

"MASONS SEEK UNIFORMITY.

American Lodge in London Starts
Movement to Have Rituals
Alike.

LONDON, May 4.—American Lodge of Masons, composed of Americans residing in England, with F. C. Van Duser as master, has started a campaign for the universality of Masonry and the wiping out of national differences which separate Masonic jurisdictions.

Recognizing that little can be done by an individual, Mr. Van Duser has in-

duced various English foreign lodges under the jurisdiction of the Grand Lodge of England to co-operate in the campaign.

Pilgar, the oldest foreign Lodge in England, took up the idea. A general meeting followed at La France Lodge. There was a third meeting at Loggia Italia, at which Signor Ferrari, the designer of Massini's memorial, who is Grand Master of Orient Lodge of Italy; the Rt. Hon. T. F. Halsey, acting in the absence of the Duke of Connaught, all the grand officers of the year and the grand officers of Manitoba, Wisconsin, and South America were present. One expected result of the movement will be the establishment of a uniformity of rituals."

From a press notice of a meeting of the Provincial Grand Lodge of Forfarshire, Scotland, it seems that the BB. there are getting restless under the notion that some of the would-be-leaders of Masonic opinion in Scotland "bow the knee and act according to the dictates of the American Constitution" letters from Scottish Masons in America are being constantly sent to their Mother Lodges telling of the lack of Masonic spirit here, and how the foreign Mason is discriminated against, this makes us sure that our prediction will be speedily fulfilled, that a house cleaning will be held there and those who have been sowing the wind for some time past will reap the whirl wind.

"The Palestine Bulletin" has ever been an outspoken advocate of Universal Masonry, so much so that we have often wondered why the Editors were not subjected to the usual York Rite discipline of GAG; the probable reason is that the powers that be are scared. The May number is exceptionally rich, we quote a few of the gems for the de-

lectionation of our readers, and to show that there are in the York Rite independent thinkers who have the courage of their convictions.

Speaking of certain un-masonic acts of some of the York Rite Grand Lodges the Editor comments. "Some of us are only waiting for them to go a little further to petition the Grand Lodge of England, still the faithful custodian of genuine Masonry, to charter ancient craft lodges in this country on the theory that American Masonry is no longer Masonry." "It (York Rite) ought to separate itself from ancient craft masonry to which it has come to have so remote a resemblance that it is actually a different institution. That would vacate this territory for the re-introduction of genuine Masonry." Again, "the more ignorant a man is of Ancient Craft Masonry, the better fitted to hold high office in modern American soi-disant Masonry."

We have been accused sometimes of criticising over strongly the fearful and wonderful methods of York Rite Masonry; and for denying that it was a branch of the Universal family, or indeed that it was entitled to be classed as legitimate Masonry at all, but nothing that we have ever said has been as scathing as the criticism contained in these extracts from a York Rite Journal; while such journals as the "Tyler-Keystone" the "American Freemason" and "The Palestine Bulletin" are published for, and read by, York Rite Masons we have hopes for the ultimate salvation and regeneration of its Lodges, believing that enough just men will be found within its ranks to save it from the fate of the Cities of the Plains.

While disclaiming any intention of being selfish or unduly discriminating, it will be well for our BB. when they desire anything in the shape of Masonic

clothing or jewelry to patronize the BB. who advertise in the magazine, this for a double reason, in doing so we build up our selves instead of those who are opposed to us, and we are sure of getting the correct things; and at the correct price, and as with jewelry and Regalia so with everything else, buy from those who are of our own household, or who advertise in our magazine. Think this over Brethren.

ANGEL CITY INSTALLATION.

The following officers were installed by Angel City Encampment of Knights Templar.

Emminent Commander, Dr. W. A. Dunton.

Marshal, J. L. Farley.

Captain General, E. J. Owens.

Central Captain, H. E. Caldwell.

Recorder, F. J. Blust.

Treasurer, Louis Piening.

Receiver, F. P. Toone.

Ushers, N. Xeplates, John Shepek.

Standard Bearers, W. H. John, Geo. E. Corson.

Sword Bearer, Dr. J. F. Lacher.

Herald, W. C. Schneider.

Tyler, F. F. Ellis.

Conductor, Theo. E. Ashby.

The following officers were elected for the current term in Angel Council No. 36, A. A. S. R.

Emminent Commander, Dr. W. A. Dunton.

Marshal, H. E. Caldwell.

Captain General, F. J. Blust.

Central Captain, J. L. Farley.

Orator, F. P. Toone.

Chancellor, Dr. J. F. Lacher.

Treasurer, Louis Piening.

Usher, W. H. John.

Usher, John Shepek.

Expert, Louis Wunschel.

Master of Ceremonies, E. J. Owens.

Captain of the Guard, N. Xeplates.

Tyler, Theo. E. Ashby.

MASONRY IN LATIN COUNTRIES.

MASONRY AND POLITICS.

It was near the end of 1910, when Italian socialism obeying perhaps, we know not what skillful suggestions planted in their country the strange question: "Could a socialist be a Mason and not jeopardise his liberty of thought and action?"

The referendum organized in the Halicon peninsular, with such a motive produced most curious results.

There were many socialist sections who held back, but the majority decided "To break with Masonry and to prohibit their members from affiliating with said society."

One year afterwards, certain socialist leaders of France placed on the tapis the same transcendental subject, and, in certain of the groups of Paris and the South of France they have decided for a perfect compatibility between socialism and Masonry, others, those of the north have opined that they ought to break with the institution.

So far so good; to break with some necessitates the existence of perfect accord, of a previous understanding; but it has never existed, neither can it ever exist, an understanding of this character between Masonry and any special political party.

And when we say Masonry, we do not refer to that of Italy, nor of France, nor of Spain, but to Universal Free Masonry.

It is very interesting not to lose sight for an instant, that MASONRIES do not exist; there is not, nor can there ever be, more than one, whose philosophic and altruistic principles are invariably the same over the entire surface of the earth.

In regard to the prohibition which the

second part of the socialistic understanding contains; is it not a fact, that it is absurd for a political party, which cannot be dogmatic, to prevent its members from being Freemasons, if they attend to distinct species that evolve in different spheres, without separating one from the other?

It is like prohibiting a carpenter or a painter or a tailor from being a musician, or an employe from practicing beneficence or from thinking.

There is only one party, whose members cannot, rationally, aspire to the investiture or to the condition of a Freemason: it is that of the church; the ecclesiastic party.

Dogma is their foundation, without any other horizon than that of oppressing human thought and it cannot, without falsifying its own character, and losing its reason to exist, mold itself to the principles of free discussion and examination of absolute independence of truth and of light that are the intangible principles of Masonry. Enchained by its dogmas, the priest is a slave, and it is necessary to be free in thought and conscience to be admitted into our Order.

Apart from the priests, only fanatics and sectaries and those of the school to which they belong refuse to be Freemasons.

Logically, we cannot believe that the French and Italian socialists are sectaries; consequently their acts arise from an ignorance of the tenets of Freemasonry.

They hoped, doubtless, that Masonry would lend to them its direct co-operation, effectively—why not say it?—Political support.

This could not be; and from that they immediately deduced that the institution was reactionary and that its principles were incompatible with their ideals.

The socialists to whom we allude, like a great number of the profane, had imagined, erroneously, that Freemasonry

is a political society, when it is, precisely the opposite.

Masonry is not, nor can it ever be, a political association because it is very much above parties and politics.

Political parties are short-lived, because they are due to circumstances; they embody but a moment of the life of peoples, while Masonry is eternal and its principles, which many parties have embodied in its programs remain unchangeable.

No; Masonry is not a religious sect, nor a political society. It does not want to intervene directly or indirectly in the government or regime of peoples.

Such an intention would be contrary to its secular traditions. The doors of its temples are open to all free spirits to men of good intentions and to those accustomed to labor for the moral and material betterment and for the intellectual and social improvement of humanity.

The religions are distinguished by their metaphysical conceptions and the sects by their dogmatic affirmations.

Masonry considers them as things which belong to the exclusive dominion of the individual appreciation of its members. Each one is free to believe or not believe. None is obliged to perform an act of faith or disbelief.

To proceed along any other line would lay us open to criticism; in fact would result in absolute injury to its intangible principles; mutual tolerance, respect for others and self-respect and absolute liberty of conscience. Ah! If it had not been for this, how could it have survived the convulsions of so many centuries, and be able to subsist and prosper today? There is precisely the secret of its power, of its vitality, and the foundation of its growth, in that it is, before all, a school of tolerance. The confessional prejudices never have divided it. When anyone comes to our bosom we

practice religious etiquette, giving equal fraternal reception to the catholic, the protestant, the jew, the mahomedan, and to the free-thinker. That, yes; we impose upon all, as an indispensable condition for admission; the obligation to respect the belief or disbelief of others. Only in this way can they realize that they are united by the same labors and can exchange ideas, deliberate, resolve, and execute in common. It all contributes to give the truly familiar and democratic seal to our meetings.

If Masonry were a political association as they pretend, and even desire, its duration would have been fugitive, and it would have suffered all the crises inherent to all political groups.

Its fate would have been bound to the destinies of a party; it would be forced to have a narrow program, and on many occasions a negative one; to throw itself into the struggle of man against man, to stimulate quarrels, ambitions and the characteristics accompanying electoral and other current struggles; finally the risk of being annihilated in defeat. We guard ourselves always from these embarrassments into which we might be thrown by those ignorant of our traditions and doctrines.

By our absence of dogma, we are able to receive and unite citizens of all religions or without religion that, in the profane world live separately. By our unalterable determination not to convert ourselves into a political party, we associate in the common labor republicans of all shades of opinion that in this way they may learn to understand and to love.

We are the only institution in whose bosom the Liberals, Republicans, Socialists, and Free-lances, together discuss all political economics and social problems.

Our controversies develop in a mild and cordial atmosphere; our Statutes and Rules concur the same to make the

opinion and rights of each one respected and to maintain common harmony and perfect understanding between the associates.

Happy unity in variety, and that admirable harmony in contradiction evince that we live strange to the pre-occupations of sect or of school.

A Mason, as such, for the common good, lays aside all of his preferences and peculiar points of view. Masonry searches and proposes solutions of general interest, without minding whether it be in conformity with the ideas or program of any partisan. Those solutions seem always just, and equitable when they mean an improvement, a benefit to the native land, to liberty and to humanity.

M. Ch. EUCLIDES,

Barcelona, Spain.

Translation from "El Boletín Oficial" of the Symbolic Regional Grand Lodge, Catalano-Balear Masonic.

Dr. W. A. Dunton, 33, 90, 95,

401 Higgins Bldg.,

Los Angeles, Cal.

NEW TEMPLE.

Today more than ever before we have in perspective the construction of a new Masonic Temple. In addition to the product from the sale of our lot we count upon the positive generous offerings of some wealthy BB. who will assist us in our enterprise, and we believe that this time it will not prove to be a utopian dream which we so much desire.

To construct a Temple in modern style, with the conveniences necessary to carry on our labors, I believe is a motive on which we may congratulate ourselves, and it is to be hoped that we shall not faint from the ignoble cause of lack of unity. The estimated cost of the work is \$35,000. The plan and specifications appear in the present annual

and it is calculated that the edifice will be finished inside of 10 months.

From El Anuario Masonica of the Grand Lodge "Lealtad," Salvador, Central America.

Translated by Dr. W. A. Dunton,
Los Angeles, Cal.

LIBERTY, EQUALITY, FRATERNITY.

East of San Salvador, Feb. 1912.
To the Grand Lodges of the Universe,
Health, Strength, Union.

Dear Brothers.—In virtue of the circular inserted in the annexed No. 10 of the present annual, the Grand Lodge "Lealtad" was organized in this East on the 31st of October, 1909, and was solemnly installed on the 1st of January 1910.

As a consequence, the Grand Lodge "Lealtad" was constituted as an independent and Sovereign Body, Legislative and Judicial and as the Body authorized to exercise direct jurisdiction over the Lodges organized or that may hereafter be organized in this county, and the only one to have the right to confer patents, diplomas, etc. etc. to the Lodges and Masons of the three Symbolic degrees of the A. A. S. Rite or their equivalents in the other recognized Rites.

Since the date indicated the said Grand Lodge "Lealtad" has come to develop its labors along a broad and regular pathway, proving by its present condition of progress and vigor made by the last annual which we have the satisfaction to send to you.

The principles and practices of this Grand Lodge are those recognized as the landmarks of our Order by the Universality of the Masonic Bodies, and one of its most ardent desires is to contribute on its part to extend the fraternal relations which ought to ex-

ist between the Masons of the whole world. Impelled by these generous sentiments, we apply to your honorable Grand Lodges, praying you to favor us with the exchange of official communications, and to accredit the Grand Representative or Guarantor of Friendship between the members that form the picture of Grand Dignitaries and officers, even if they have not been named.

In fulfilling the pleasant duty of writing this to you, the undersigned takes pleasure in saluting fraternally your Honorable Body, and hoping for an opportune reply, We are yours fraternally,
Mauricio Dreyfus M Gr Master, M. M.
Juan Sanchez, Grand Sec., M. M.
From El Anuario; Translated by Dr. W. A. Dunton.

REVIEWS.

Through the courtesy of Brother Alpheus A. Keen, Grand Secretary of the York Rite Grand Lodge of New Mexico, we are in receipt of the proceedings of that Grand Lodge, the book is well gotten up and contains much interesting reading. Masonry is well represented in New Mexico, there being 25 Chartered Lodges represented at the session of the Grand Lodge.

One decision given by the Grand Master will seem strange to the Scottish Rite Mason, in which he holds that a Brother who has taken a demit and remained unaffiliated for more than a year is not entitled to Masonic burial, he don't believe that a Mason once is a Mason for ever.

As is usual in such reports a great deal of space is given to the report on Foreign Correspondence; and in this connection it is worth while remembering that each York Rite Grand Lodge is a "Foreign" jurisdiction to its nearest neighbor even. Brother Wroth who reviews the proceedings of Foreign Juris-

dictions is a painstaking able and (as far as his education as a York Rite Mason will permit) conscientious Brother, we will quote a few of the good things that he finds in these "Foreign" reports.

We find that the Grand Lodge of California does not like the Grand Orient of Spain. This while peculiar is the privilege of that Grand Lodge, it has even expressed dislike for the American Masonic Federation, but it is not content with itself disliking the Spanish Orient. California tells the Grand Lodges of Scotland, Ireland, Maryland, Georgia, Oklahoma, New Zealand, New South Wales and British Columbia that they must not do so either. They also want all Lodges whose members have been assisted in California to refund the amount given to the needy Brother. How about the injunction to let not the right hand know what the left hand does, or that it is more blessed to give than to receive?

We wonder how our good Swiss Bro. La Tente likes this, "this so-called Grand Lodge (Alpina)—has no right to be considered as a Sovereign Grand Lodge" And this after Bro. La Tente setting himself up as a regulator of Masonry saying this is right, and that is wrong.

We would like to quote much more, but there is so much that is good that as our space will not permit us to take it all we will leave it at this, only saying that all through the proceedings the vexed question of York and Scottish Rite obtrudes itself. As what they all refer to is the Charleston abortion created as one Masonic Historian tells "by five mercenary Jews" and now represented by the so-called Supreme Councils of the Southern and Northern Jurisdictions, the argument possesses no interest to the true Scottish Rite Mason.

"The Masonic Bibliophile" published by the Macsonic Library Association, Cincinnati, Ohio, is something new in Masonic Journalism in America, it has no axe to grind but is published in the interests of Masonry at large, it is written for that rarest of all rari avi the reading Mason, but we believe that this will be a case where the supply will create the demand.

The Bibliophile costs \$1.00 per year and is worth it twice over; it has now reached its second number and is better as it gets older, we were surprised however in looking over the list of exchanges to find that the "Universal Freemason" was not mentioned, as it is sent regularly to the Library, is it because we are so small? We do not think that it is because we advocate a different Rite, the Editor of the Bibliophile is too big for that.

"The Lalaep" reaches us from far off India and is Edited by Bro. Dr. T. R. Sanjivi who is Secretary of Oriental Star Lodge in the American Masonic Federation, the Kalapa claims to be "A Magazine of Knowledge" and its contents bear out the title, the reading matter though not Masonic treats on mostly everything else that is of interest to the thinker, covering such fields as Mesmerism, Phrenology, Psychicism, and Spiritualism, it is readable and interesting from cover to cover.

"The Palestine Bulletin" is always good and this month it is better than usual and we would advise all our readers who want good spicy reading to subscribe for it, amongst the good things this month is an article on "The Reign of Law" in which the bubble of Yorkism gets pricked pretty badly, we would much rather have a York Rite Journal show up the absurdities of Yorkism than do it

ourselves, and the Bulletin while loyal to its party, in so far as that party is loyal to true Masonry is the open and avowed opponent of sham and fraud.

"La Revista" of Laredo, Texas, comes to us with the usual amount of interesting reading, while we can in a manner get the good of it, the only time that we regret that our knowledge of the sonorous language of Cervantes is so limited is when we get "La Revista" in the present number Bro. Idar falls foul of La Tente the Meddler and does him up good. By our next issue we will have the article translated that our readers may see that there are others than ourselves who estimate the little Switzer at his true value.

"El Boletin Oficial" the Organ of the Grand Lodge Catalana Balear and "El Anuario Masonico" of San Salvador are both replete with interesting matter, and we copy from both to show what our BB. in the Latin Countries think and are doing.

THE REIGN OF LAW.

We are grateful, as always, for a copy of the transactions of the Grand Lodge of New York. This Grand Lodge has an officer known as a "judge advocate," and it would appear that questions of Masonic law are first submitted to him. He thereupon, in each case, writes an elaborate opinion, which the Grand Master approves.

This year there are reported only about 30 of these opinions, covering about 50 pages of nonpareil type. In the transactions of 1910 these opinions occupied about 150 pages of nonpareil.

Of course, if we have to have all the law with which American Masonry is cursed it is better to have it good than bad, and the appointment of a lawyer

to look up the law and to write the opinions is most wise, especially in cases where the Grand Master is not himself a lawyer.

But it must be admitted that all these elaborate decisions seem absurd and ridiculous and it will be found upon examination that it is all American law. That is to say, it is called for by and interprets American innovations exclusively, such as physical disqualifications, the obligatory unanimous ballot and territorial jurisdiction. The last is the most prolific of all causes for decisions.

The boast is often made that Freemasonry is the only association having a jurisprudence of its own. The truth is that there is no such thing as Masonic jurisprudence. It is a fictitious, pseudo science which has arisen and flourishes by virtue of our American habit of making a plaything of Masonry. The more new legislation a Grand Master or a Grand Lodge can invent, the more hair-splitting distinctions and decisions it can devise the better satisfied it is with itself. But nearly every general proposition of American Masonic law, so-called, is subject to some exception or some criticism, which destroys its force or deprives it of sanction, or, at the least, deprives it of any claim to acceptance as a part of a science of Masonic jurisprudence. It may be valid as a local regulation, but it is universally admitted that mere local regulations are not entitled to much respect, that they do not enter into the science of Masonic jurisprudence, and the attempt is always made to found such local regulations upon general and basic Masonic principles.

Let us look at the various questions treated so painstakingly in the two volumes before us and see how much they amount to.

1. Private examinations are inadmissible. That is to say, the examination of a man professing to be a Mason must be made by committee appointed by the

Worshipful Master.

But in that case what about the examinations held by chapters and commanderies? They are all illegal.

2. The unanimous ballot is a landmark.

It is nothing of the sort. In the original Grand Lodge it was an innovation of 1721 and in force only a very short time.

3. The Grand Master may suspend the charter of a lodge.

Just as rightfully as the President of the United States may suspend the constitution of a state.

4. All the complicated law and the endless decisions relative to territorial jurisdiction are discredited by the single fact that territorial jurisdiction is no part of the original plan of Masonry.

5. The same is true of "suspension for non-payment of dues."

6. The same is true of all rules as to physical qualifications. It is appalling to think of the gross amount of human energy and acumen that has been expended upon this idle mystification.

7. A bunch of decisions relative to the election and installation of officers are disposed of by the single fact that the Grand Lodge is no further concerned than this, that each lodge should always have a Master and Wardens, a Treasurer and a Secretary. Each lodge should decide for itself and of course is fully capable of deciding for itself.

a. What other officers it should have.

b. When its officers shall be chosen.

c. When installed.

d. Succession to the chair in case of vacancy.

e. How to deal with other vacancies.

It cannot be denied that all regulations affecting these matters are unnecessary and can be ascribed to nothing but meddlesomeness and the craze for legislation.

8. The absolutism of the Master.

A boyish fiction. On a level with playing at soldiers, when boys, just to get the thrill, allow one of their number to play that he can and does compel others to walk the plank or to charge to certain death or to be the victims of a military execution.

This is believed to be a fiction of gradual growth. Originally it went no further than this, that the Master had full control of the ritualistic work. He was absolute just to the extent that the pastor of the church is absolute in conducting public services, chiefly because what he is doing no one else present has the authority to do or knows how to do.

But undiscriminating legislators thought it smart to extend this principle to all the acts of the lodge. But just as a church is in one aspect a ritualistic body and in another an administrative one, so a lodge when it is acting as a voluntary association does not need to apply any special rules as to its presiding officer. For a W. M. to refuse to entertain a motion, for example, to vote money out of the treasury for an anniversary celebration is an insult to every member of the lodge and ought to be resented as a personal insult by each member individually, whether or not he happened to agree with the W. M. as to the expediency or the propriety or the good policy of the appropriation.

If this were remembered and each member acted upon it the absolutism of the Master would be nothing but a joke. The lodge could afford to let an ass of a Master be as "absolute" as he pleased over a lodge, not a member of which would speak to him or attend a meeting. And that is another argument against this empty theory of an absolute Master. It has no effective sanction and cannot be enforced.

9. Masons are not to be allowed to

have their wives and daughters wear a Masonic emblem.

No doubt it is thought that it is a claim of membership in the craft for a woman to wear a Masonic badge. Any silly thought is ground enough for new Masonic legislation.

We always open with curiosity a new volume of the Transactions of the Grand Lodge of Pennsylvania—the curiosity being as to what new law it has discovered. Some years ago it was made law in Pennsylvania that no lodge should display the letter G—that all should take it down. About two years after that it was made law that all should put it up again. Proceeding upon this method there is always room for legislation in Pennsylvania.

Perhaps the most interesting new law in this volume is that the display of Masonic emblems on lodge notices is forbidden. But it is also ordained that a copy of every lodge notice must be mailed to the Grand Master. That it is forbidden to the secretary of a lodge to certify a member's standing to the Order of the Eastern Star. That a dwarf under four feet in height cannot be made a Mason. That a room in a Masonic building must not be rented to the A. A. O. N. M. S. These laws are made by edicts of the Grand Master, that being the customary way of making Masonic law in Pennsylvania. The Grand Master also reprimanded a lodge secretary for omitting a candidate's middle name when reporting it to the Grand Secretary and reprimanded the officers of a lodge for holding its stated meetings on the wrong dates. The lodge had amended its by-laws so as to change the date of meetings, but in Pennsylvania an amendment to the by-laws cannot come into force until it has been approved by the Grand Lodge nor until notice of such approval,

sent by the Grand Secretary, is read in open lodge at its stated meeting.

There is only one way to get rid of this crushing burden of Masonic law and that is to go back to first principles and to get rid of all American innovations at once. To make a clean sweep of all together. American Masons would be surprised if they knew what a simple thing Masonic law is according to the "original plan of Masonry."

It is a great promoter of patience to reflect that in most cases things must be worse before they can be better. One day American Masons will make this clean sweep of American innovations, but not until the burden has become intolerable. It is intolerable now to every American Mason who knows the facts, but those that do are as yet very few outside the official class.

However, we are pretty well satisfied with the prospect. No incident of late has given us so much hope as the recent affair between the grand Lodge of Canada and the Grand Lodge of Michigan.

It seems as if that affair has carried the doctrine of territorial jurisdiction to the point where American Masons must ask themselves at least: What is in reality the Masonic law relative to territorial jurisdiction? Just as soon as they ask that question the answer is ready. "There is no law of territorial jurisdiction in Masonry."

The Michigan-Canada case establishes the doctrine that a lodge so completely owns and controls its territory that another lodge cannot come into that territory and there bury one of its own members with Masonic rites.

It would seem as if this were extravagant enough to make the craft in general ask questions. However that may be, it, at all events, holds out encouragement for the future, for it proves again that there is no limit to what Grand Lodges will eventually do if given one of

these American innovations to play with.
As there is no limit it may be hoped that
they will continue to push their doctrines
from one point to another until they do
reach the limit of our patience.—The
Palestine Bulletin.

CONTRIBUTED.

The American Masonic Federation as
seen by Brother J. D. Moore, of St.
Clair Lodge No. 3, Chicago, Ill.
I've been asked to write a little stunt
On the Masonic Federation,
Just to tell the story briefly
About our situation.
Well we're known in modern history.
As the Ancient Scottish Rite,
And we're forging swiftly to the front
Because we know we're right.

Now we are of very ancient origin,
We of the Scottish Rite.
And we're doing things upon the square
Backed by that Strong Rite.
We don't measure man by what they
have
But you have got to be a man.
Be square and just and honest too,
That's as honest as you can.

Yes you've got to be an upright man,
Before you make the start.
With a love for real true Masonry.
Just a Mason in your heart,
But mind you get the very best
When you join the federation.
Whether you should be a millionaire,
Or a man of the humblest station.

Our very strongest aims in life,
Is the uplift of mankind.
Since in the everyday of life
Many chances do we find.
We'll always do our level best.
To use you on the square.
And keep you in the narrow path.
When once we get you there.

We have no fighting in our Rite
Since we are Masons in our heart,
And you'll find us all quite capable
To play our little part.
We bid all Masons welcome here
Be they aristocrat or plain,
And when you see us do the work,
You'll be sure to call again.

Our aim in this federation
Is to draw all men together,
And when we are cemented thus,
We need not mind the weather.
Whether Scottish Rite or any old Rite,
The grave makes all one size.
Then why not be universal friends,
Since we're struggling for one prize.

Why we all must make a final mark,
At the temple on that day.
No matter when the stone was hewn,
So its hewn the upright way,
For when the master of our craft
Shall call us for our pay,
There will be no such thing as clande-
stine
At the throne upon that day.

But we'll not stand for greedy graft,
You may rest assured of that.
For every man's a man we claim,
Regardless of his hat.
Hence our price is five and fifty,
Clear up to the mark degree,
So as compared with the grafters,
There's a difference you can see.

GERMAN MASONRY.

Eugene Frueauff.

The Bundesblatt, of Berlin, Germany,
gives in its pages a very good idea of
what Masonry means to Germans and
the rich social life of German Masons.
Germans are known to be partial to the
celebration of anniversaries. The num-

ber of January 24 of this year is devoted to Frederick the Great of Prussia, whose 200th birthday anniversary was celebrated. It gives a clear insight into the character of Frederick II and what he did for Masonry. It denies the often repeated story that Frederick in his later years repudiated Masonry, by showing that when the Grand Lodge of Berlin asked for judicial protection by a special Act he immediately responded, although at this time, July 9th to 20th, 1874, he was so overloaded with state business that he was unable to attend lodge. It is charged that the statements made of his indifference to Masonry were and are made by enemies of Masonry. The article while necessarily confined in length, is written with the proverbial thoroughness of Germans.

On September 27-28 the 100th anniversary of the Grand Lodge of Saxony was celebrated. All of the Grand Lodges of Germany as well as the Grand Lodge of Hungary were represented by Brothers in person or by written friendly greetings. In the address of Grand Master Bro. Roeder he emphasized that the Grand Lodge endeavored to strengthen and preserve the real foundation of Masonry, but in all things to give each lodge its individual rights and only in necessary things to influence and regulate them. In reporting the social life among the lodges are accounts of excursions and meetings. There is a fund provided for lectures on both Masonic and timely topics. In Berlin there is a Masonic association to provide work for unfortunate or needy Brothers, but notice is given that help will not be extended to professional beggars. They seem to have clandestine lodges in Germany which the Bundesblatt designates as "Winkellogen." In describing such a "Winkelloge" it is stated that when a

Brother is to be advanced to a Fellowcraft he has to obligate himself that if he cannot pass his examination he promises that he never can or will demand back the fees he has paid, which amount to about 113 marks or \$27.72. For this Fellowcraft instruction he has to pay \$2.50 extra, and if he does not attend meetings he is liable to be fined from 24c to \$2.50. The writer thinks the obligation, not to demand back the fees paid, if the Brother falls out of the ranks of the "Winkelloge," is very practical.—The Tyler-Key-stone.

AMONG THE OBJECTS OF EAST-ERN STAR.

By Mrs. Anna Runk, in the Bibliophile.

The objects of the Order of the Eastern Star cover a very broad field. There seems to be great work ahead, and as the years go by each one brings to us some new task to pilot through. The good work of sisterly love must be kept up, the wants of the suffering must be looked after, and our afflicted associates should never be forgotten, for at least words of sympathy may be expressed. This should not be lost sight of by our Order. A word of kindness is often of more real benefit than alms coldly bestowed; not all have money to bestow, but all may give kindness of feeling and a deep interest; and when there is an inability to impart pecuniary assistance, the sympathizing sister or brother may offer the afflicted one what is far better than that which is not in our power to give, and may adopt the language of the apostle, "Gold and silver have I none; but such as I have I give unto thee."

There is a great charm in this, which we can enjoy in some degree, so let us enlarge our usefulness, and what can do that so effectually as the cheerful coun-

tenance and constant evidence of sisterly and brotherly feeling, and the proof of the enjoyment of the Eastern Star and Masonic associations? Let us be ever mindful of the great mission we have before us. One of the grandest missions on earth is the care of our afflicted associates, and in this sea of labor we have now launched our boat.

How dreary are the hospital walls, and how slowly the hours seem to pass when we are left alone and our only companions are our thoughts, that, try as one may, will always drift back at such a time to one's self.

Some years ago a Mason came to Cincinnati; at that time there was only one Eastern Star Chapter in this city, and this man brought with him to our hospital for treatment, one that was near and very dear to him, and as in many cases, the patient improved very slowly, and important business transactions compelled this Mason to leave his wife in a strange city among strange people and caused him no end of worry. Luckily this man met a brother Mason and to him confided his position. Our good brother informed him of the Eastern Star Chapter and told him to leave her in the care of these sisters, which he did, and to show their appreciation for the Order they later became the organizers of an Eastern Star Chapter in their own home city.

Trusting that the brother Masons will assist us in this work by reporting any member of the Masonic fraternity or their families to the committee, so that we can cheer their lonely hours and try to show them the brighter side by:

Having flowers for you my friend,
We'll give them to you now;
We'll not wait till death's cold drops
Are forming on your brow.

They'll cheer your life with perfume rare,
And brighten weary hours;
Why deck your grave you'll know it not,
Though it be banked with flowers.

And when for you the dawn has come,
And our heart is filled with giving;
We'll give to you the kindly thought,
And the flowers to the living.

THE TRAITORS.

By Berton Braley.

When the leader proves a traitor to the
honor of his cause,

When he stoops to sordid murder in
the night,

When he breaks the trust men gave him
and he breaks the nation's laws,

It is well that all his deeds should
come to light;

It is well for men to know him in the
blackness of his guile,

It is well his evil ways be understood,
But it doesn't smirch the honor of the
loyal rank and file

And it doesn't hurt the cause—if it is
good!

And a traitor's but a traitor—let him suf-
fer for his sin,

Let him know the wage of evil—as he
must!

For the army of the workers will be
marching on to win

When the traitor's only unregarded
dust;

Treason cannot stop its progress, nor
can failure bring despair

To this army from the workshop and
the soil,

And it will not halt or falter till the
worker's meed is fair

For the heat and sweat and burden of
his toil!