

The Universal Free Mason

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OFFICIAL

C. F. Youngquist and C. G. Youngquist have been expelled from Robert Bruce Lodge, Portland, Oregon, for unmaisonic Conduct.

Bro. Herman Muller, R. W. M., St. Johannes Lodge, San Francisco, Deputy Representative of the Grand Lodge of Germany A. A. S. R. near the A. M. F. in the jurisdiction of California, has been awarded the Decoration of the "Lodge Chain."

The honorary grade of "Excellent Master" has been conferred on BB. Nicholas N. Neplates; Nathan Swartz and Louis Wachel of Los Angeles for eminent services rendered to the craft.

A Dispensation has been granted to the Ill. BB. Henry Eichenaur; Fred Gunder; Fritz Abken; Herman Rademacher; Emil Neumeister; Henry Edward Mattson; Louis Goldberg; and Herbert Denis Johnston to hold a Council of Kadosh in the City of Bakersfield, California.

A Dispensation has been granted to the Hadji of the State of Washington to hold a Temple of the "Mystic Shrine" in the City of Seattle, to be known as "Karnaak" Temple, the first officers to be,

Hadji E. P. Edson, as Emir al Hadji.
C. M. Dies, Chief Rabban.
C. E. Hamman, Assistant Chief Rabban.

H. E. G. Jones, Imaun.
W. W. Ladd, Oriental Guide.
B. H. Ney, Treasurer.
R. Strath, Recorder.
H. Hillis, Capt. of the Guard.
E. C. L. Luker, Sentinel.

A Dispensation has been granted to the BB. of Eureka Lodge No. 25, in the A. M. F. situated in Panama to work as a Chapter of the Royal Arch and Lodge of Perfection under the title of Eureka Chapter of Royal Arch and Lodge of Perfection.

SCOTCH MASONRY.

(Continued.)

All over the world, in all nations, and more particularly in our own land, are we brought face to face, with conditions that to the true Mason is deplorable. No language is too strong, nor epithets too vile, nor invective too harsh to withhold the severe criticism Masons hurl at each other, and even the sacred obligations are held too cheaply, thereby enabling them to violate them with impunity. Even the courts of the land, and the police power of the states are resorted to to satisfy their hatred of each other. It is not our pleasure at this time, and in these articles to follow up this unpleasant condition of both exoteric and esoteric criticism, but to pursue our even tenor, and relate the truth as we understand it.

A modern writer says: "Let it be remembered, therefore, that at one time—and measurable by less than a century—

the Royal Arch Degree, however, valuable or interesting in itself, was almost in an inchoate condition, and to a great extent a novelty. For while we are permitted to assign long dates to the speculative legends of the Royal Arch, we should never lose sight of the fact that these legends as ceremonies have been progressively evolved from the minds of Freemasons zealous to find farther proofs in favor of the antiquity of the Science. One hundred years ago, the present gorgeous ritual of the Royal Arch was but in its infancy—its Spirit was existent, but its Form was rudimentary, while its history was unquestionably obscure."

Surfice it to say at this time, that, notwithstanding the many and varied opinions of the origin, history and usefulness of the Royal Arch Degree, we are bound to admit that it has become a very necessary part of Modern Masonry. The legendary lore upon which it is founded, whether of ancient or comparative modern origin, cannot be charged with being incompatible with the true Spirit of Masonry. The second building of the Temple is as interesting to all Masons as the first Temple building, and notwithstanding the sarcastic utterances of Hughan, Lyon, Findel, d'Assigney, and others the fact still remains, that the symbols of the Royal Arch are both uplifting, and instructive from an educational standpoint. As an English writer, Bro. Mackinzie, asserts: "If it be admitted that the Royal Arch Degree is of authority—and who would be bold enough to deny such a proposition?—it follows as a natural consequence that, underlying the mere ceremonial observances, there must exist philosophical and moral truths, veiled in symbolical allegory, calculated to advance the heart and mind in the path of general Masonic progress. As nothing stands still in this world, either in a secular, moral, or religious sense, it is fair to presume that Free Masonry is not exempt from the universal law of advancement. While the building of King Solomon's Temple was an act of

great importance and solemnity, taining within itself references to a still greater Temple, not built with hands, eternal in the heavens, so the erection of that Tabernacle in the Wilderness, by Moses, Aholiab, and Bezaleel, at the foot of Mount Horeb, foreshadowed the first Temple of Zerubbabel, Haugai, and Joshua. Solomon's Temple was but an area of prosperity, but the Tabernacle and Second Temple were each generally inaugurated and built after several national misfortunes; they both had to do with the national restoration and regeneration. Every degree of Free Masonry is bound up with the traditions of the Israelites, and as worked in Lodges or Chapters, is intended to convey to the members, by means of allegory and symbolic instruction, the successive stages of Masonic tradition being of such nature as to rapidly adapt itself to the changing purposes in view."

It should be noted that, while Free Masonry is technically denominated "Fraternity," the Royal Arch is designed to be an "Order." It can never be brought too strongly into relief that Craft Masonry is not an "Order," but a "Fraternity;" the very genius of Free Masonry would be destroyed by identifying it in any way with a sect, favoring not of Brotherhood but of some kind of sacerdotal or monastic union.

The degrees between the Blue and Red Masonry are designated Red, because the color is scarlet or red as before stated, and when we speak of Red Masonry practiced in Scotland, it should be noticed that the Early Grand Royal Arch Chapter, practiced all the degrees created in the first part of this article, but since the amalgamation with the Supreme Grand Royal Arch Chapter of Scotland, in 1895, that body confers Obligatory Degrees of Mark Master, Excellent Mason, and Royal Arch, and optional Degrees of Royal Ark Master and Red Cross, with the Installed Degrees of Z. H. and J. and installed the latter Mark Degree. There is another

body in Scotland, operating under a Charter obtained from America in 1878, which confers the following degrees of Red Masonry, viz: Royal Master, and Super-excellent Master, (not the Scottish Degree of Super-excellent Mason.) These degrees were conferred by the Grand Royal Arch Chapter before the Union.

In early days in Scotland and Ireland, it was a difficult matter to separate Red and Black Masonry, for the reason that, what was then called the high degrees, were conferred by Craft Lodges, and in Scotland, it was imperative, that, a member should have been Master of a Lodge before he could be admitted to the Royal Arch, and the Royal Arch and Templar degrees were so interwoven, that there was no point of separation. It was quite common to confer the Knight Templar Degree in a Royal Arch Chapter, the certificates given to Knight Templars sometimes were signed by the High Priest of the Chapter. There is a British certificate now in the possession of the Grand Lodge of England, which states that the Brother was conferred by the Grand Royal Arch Chapter in Scotland to be a Royal Arch Mason. It also follows the certificate of Knight Templar. This was done in 1818.

Mr Charles A. Cameron, in his learned treatise on "Chivalric Free Masonry in the British Isles," states: 'The Degrees of Knight Templar and Knight of Malta, were conferred by Lodges that worked only under Warrants granted by the Grand Lodge, in which Warrants no reference was made to any degree except that of Craft Masonry. Archdeacon Cameron reported to the Supreme Grand Encampment that scarcely a week passed in Belfast without the degree of Knight Templar being conferred in Lodges or Royal Arch Chapters to which no Knight Templar Warrants were attached; the fee for the degree being only six shillings.'

Black Masonry.

Black Masonry consists of all the de-

grees controlled by the Grand Encampment of the Templar and Malta, and are thus designated: Knight of the Red Cross of Rome and Constantine, Knight of the Holy Sepulchre, Knight of St. John the Evangelist, Knight of the Christian Order, Knight of the Holy and Illustrious Mark of the Cross, Pilgrim, Knight Templar, Knight of the Mediterranean Pass or Order of St. Paul, and Knight of Malta. The color of this division is black.

The history of Red and Black Masonry is so interwoven, and its origin so obscure and uncertain, that even in closely following tradition and truth, the dividing line is very indeterminate. Safety can only be obtained, in unbiased and unprejudiced discussion, and all ulterior matters eliminated, and the few threads of truth so collected that a fabric may be woven, with a warp of sufficient truth, to which reason can be applied, and with truth and reason going hand in hand, it will be comparatively safe to let the matter there rest.

Conjecture is always rife, and opinions of historians are so prevalent, that it is difficult for the student to discern truth from error. The books are full of contradictory evidence, and only the reputation of the writers can be relied upon to establish in the mind of the reader a satisfactory conclusion. Blue Masonry, can be traced as far back as the Cathedral building age, with reasonable certainty. At that age, it was an operative guild. The old English and Continental laws made it imperative that an apprentice should serve seven years to the trade of a mason. At the expiration of his time, as it was called, he then became a journeyman, and in that capacity he was required to work, at reduced wages, and under guild discipline, for another seven years, before he was considered a Master workman.

To control these conditions, which were considered necessary for the protection of the workmen, guilds or so-

eties were formed, just as trade unions are formed and exist to-day, for the purpose of making and enforcing laws consistent with the well being of the members. This, as far as the mason's trade was concerned, was called operative masonry, and none were admitted to membership except operative masons, either as apprentices, journeymen, (fellowcrafts), or mastermasons. Their laws were wholesome and of good repute, and all through the Cathedral building age, whether in England, Ireland, or Scotland, or on the Continent of Europe, the travel of masons was extensive and marked by the credentials they bore of their standing in their respective guilds. This condition required that secrecy should be maintained to prevent fraud, for, in those days, as in our days of speculative masonry, there were many who were idlers and desired to eat the bread of the workers. To prevent this, secret signs, grips, passwords, etc., were necessary to detect the spurious in their fraudulent designs. These guilds became very strong, both in numbers and finance, so much so that the masonic guilds became the leaders, and over topped all other trades, and the laws made by them became to a great degree the foundation of numerous societies, modified to suit the requirements of the various trades, and operative masonry became so well established, that when the Cathedral building age came to an end, it became a serious matter to consider whether or not the trade guild had outlived its usefulness, or whether there were sufficient masons to keep up the companies thus formed in the busy times.

During this discussion, it became necessary to consider many conditions. The principal ones being, the money contributions, and the strength of the membership. The result of these discussions, like conditions of to-day, made it necessary to change their laws and ordinances to the extent, that other trades were admitted to fellowship, and

then, this motley crowd of adherents began to manifest dispositions to further meddle with the laws, to the extent the members were taken in on account of their social and financial standing, that dignity might be given to the society, and these influential members carried their influence outside the lodge to the extent that municipal and national laws, were framed for the weal of the society, until operative masonry gradually drifted into speculation, and conjecture, and many old and most precious archives were searched, and brought forth to give credence to the ideas formed. Thus it was that masonry became an established fact, born of necessity, cradled in truth, it grew up to maturity, so gigantic, that its original laws and ordinances had become changed, that very little of its original charter lore was maintained. The fundamental principles however, to a great extent, were preserved, and are today manifest.

Thus we can trace along lines of established, true masonry for a few centuries, but beyond that we cannot with safety go. Tradition connects with the building of Solomon's Temple, and all our sacred legends are based upon that event. But, whether true or false, it is sufficient to satisfy many minds, and to those who do not think but only think they think, it is satisfactory and sufficient. Thus, blue Masonry can safely be considered an organization built upon a foundation, of approximating truth, and its teachings, whether legendary lore, or historical truth, have so far taken hold of civilization, that it is known as the strongest secret organization in the world.

Red Masonry, is not so fortunate in its origin or interpretation.

Its legends, are not so coupled with fact as to be beyond dispute. And historians differ widely in their interpretations of its origin, as to dates and truths. We seem to rest satisfied, that it was at some time grafted into the

Masonic tree, but when, or where, or under what conditions, seems to be a matter of little concern. As tradition has given operative Masonry an introduction to the world at the building of Solomon's Temple, so tradition has originated the Royal Arch, or Red Masonry, with the second building of the Temple at Jerusalem, by Zerubbabel, Haggai, and Joshua, and its legends are established upon that event and time. It is unnecessary at this time to deal with this, as in former articles, we have, at length, given the traditional history of this branch of Masonry. But, as we have stated, its blending with Black Masonry is so uncertain, and unsatisfactory, that this, like Red Masonry, is left to the bookworms to ferret out. Black Masonry, has a more satisfactory and well defined origin, and its history, as written, conveys to us scenes enacted in zealous and fanatical times, and countries, when christianity was rampant, and a determined stand taken by its adherents to establish it in the land of its birth, willy nilly. These were termed chivalric times, and hence the name still attaches itself to the present day Order, and it is called Black or Chivalric Masonry. Some visionary writers take us back to remote times, and start us in a military organization, and give its inception A. D. 1118, with Hugo de Payence as Grand Master, and continue its existence down to 1309 under the Grand Mastership of Jaques de Molay. Scottish writers, of the same visionary class, give it an origin with Robert the Bruce, in the early part of the fourteenth century. Others give it a still more remote date, and say, it was first introduced into Scotland about the middle of the twelfth century by King David I. who established a Temple on the South Esk. The Order is said to have been continued in Scotland, through the reign of Malcolm, the grandson of David, and William the Lion, and Alexander II his successor. About this time persecution was rampant, and we are told that under

an edict of Pope Clement VII, it became in-operative. Civil strife and religious warfare, for several centuries after, compelled it to remain dormant in the British Isles, until the early part of the eighteenth century, when, the rising sun of Masonic historical truth, began to shine.

Murray Lyon, the idolized historian, and ex-officio Secretary of the Grand Lodge of Scotland, in his History of Freemasonry, page 287, says:

"This Order was introduced into Edinburgh in 1798 by brethren of an English Militia Regiment, under a warrant from Dublin, and the first "Grand Assembly of Knights Templars" in this city, was constituted in 1806, under an Irish Charter. In 1811 Alexander Deuchar, then E. Commander of Encampment, No. XXXI., Edinburgh, erected a Supreme Body of the Order, and induced the Duke of Kent, Grand Master of Knights Templars in England, to grant a Charter naming him as Grand Master. This body was the ancestor of the present Chapter General; From 1843 to 1856 persons were admitted who were not Freemasons, but since the latter date candidates must be Royal Arch Masons. New Charters were issued in 1856 empowering the few Priors under the Chapter General to create Esquires, instal Knight Templars, and confer the degrees of Knight of St. John of Jerusalem, Mediterranean Pass, Knight of the Red Cross of Constantine, and the Priestly Order of the Temple. The Chapter General, however, on Nov. 13, 1877, renounced its right to confer the Constantine Degrees, as a Grand Council of that Order had been formed. This Grand Body claims to be the Supreme Power of the Order, for the whole world, but has at present only 11 Prieseries on its Roll. Although small in numbers this Order is admirably worked, and its members are, Masonic and socially, most carefully and judiciously selected. It must, however, be noted, that its Constitution is utterly different

from that of any other Knight Templar Jurisdiction in the world, so much so that it is frequently asserted that it is an entirely different Order, standing alone and separate from all others.

To be historically correct and fair, mention should be made of a second organization of this Order in Scotland, which is more like the English Order in its Ritual and Observances. In 1811 some of the then existing Encampments declined to accept Bro Deuchar as Grand Master, as it proved by the original minutes of the formation of the Supreme Grand Chapter in 1817, where a number of K. T. Encampments are named (as working the Royal Arch Degree) not holding of the "Grand Conclave," and amongst others, "The Grand Assembly K. T. Ayr. This Body still exists, although not recognized by the "Chapter General," and is known as the "Early Grand Encampment of Knights Templar," having about 20 Encampments on its roll."

So much for Bro. Murray Lyon, and this part of his history.

Sir Charles A. Cameron, C. B. in his admirable work, "On the Origin and Progress of Chivalric Freemasonry in the British Isles," written while he was Deputy Grand Master of the Order of Knights Templar and Knights of Malta in Ireland, says: "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 Nos 28, 33, 39, 40, and 42, the erection 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-Colonel P. Spence, of Airdrie.

This Body now styles itself the "Grand Encampment of the Temple and Knights in Scotland." It claims control of the following degrees: "Knight of the Red Cross of Rome and Constantinople," "Knight of St. John the Evangelist," "K. H. S.," "Knight of the Christian Mark," "Knight of the Holy and Patriotic Order of the Cross," "Pilgrim," "Knight Templar," "Knight of the Mediterranean Pass," or "Knight of St. Paul," and "Knight of Malta." Only Royal Arch Masons are eligible for the Royal Arch Degree. At present (1901) 22 encampments are subordinate to the Grand Body. Until 1870, the Grand Encampment controlled the R. A. Degrees and the higher degrees which are placed under other Supreme Bodies, much to the regret of Sir Charles A. Cameron, in his history. It may as well be stated here, that Frater Matthew McLintock, son, was the eighth Grand Master in succession from Robert Martin, having served in that capacity from 1877 to 1881, and only resigned on his coming to the United States of America. He is now, the Grand Representative of that Grand Body, in the United States of America, and Grand Master of Regional Grand Encampment, of the Order, in America, and under his Grand Representative's Patent, confers the Degrees, upon Royal Arch Masons, the Confederated Supreme Councils, the American Masonic Federation.

ROBERT S. SPENCE

(To be continued.)

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EDITORIAL.

Before this number of the "Universal
Freemason" is in the hands of the L.B.,
another year will have gone into the
past, and a new one entered on and
looking back on the year now past, re-
viewing the pleasures we have enjoyed,
the many good gifts that have been be-
stowed on us we feel to thank the Grand
Architect of the Universe for all His
great and manifold blessings. That these
blessings have not been entirely un-
mixed was but to be expected, nothing
in this life is absolutely perfect. For
some of the friends whose hands we
clasped and wished happiness to at the
birth of 1912 the Warden's baton has
been erected in the South and they
have been called from labor, others, un-
able or unwilling to bear the heat and
burden of the day have fallen by the
wayside, these thoughts bring sorrow
to temper our feelings, until we look
around us and see that for each of the
valiant ones who have been called from
labor, or faint hearted one who has left
the ranks, there are a hundred new
recruits anxiously pressing forward to
the firing line, who are not members of
our lodges only, but are Masons in all

that the name implies, willing to battle
for the cause of Universal Masonry, who
not only have faith in the justice and
righteousness of the cause, but can give
a reason for their faith. We look for-
ward with confidence to the coming year
and anticipate greater success even
than that which crowned our efforts in
the year now gone.

The necessity of having a fund for
legal expence has been felt for some
time, and is becoming more apparent
every day. Our opponents unable to
meet us in debate, and having tried
calumny and slander in vain, have in-
stituted a new crusade against us by
instituting vexatious suits in the police
courts against our Deputies on the
charge of misrepresentation, it is true
none of these charges can be proven,
they do not want them to come to trial,
the object they have in view is suffici-
ently served by causing the arrest and ac-
companying expence with notices in the
papers under glaring headlines telling
how some deputy of the A. M. F. had
been arrested for obtaining money under
false pretence, but when the case is
dismissed and the charges proven fraudu-
lent, there is no publicity given, and
yet these appologies for men call them-
selves Masons, no wonder American Ma-
sonry is a bye-word and reproach among
the true masons of the world.

We recently had an experience of
York Rite ideas of fair play; when an
item went the rounds of the press to
the effect that we had been expelled
from the Scottish Rite bodies in Scotland,
we called upon the editor of one paper
and drew his attention to the item,
showing him by documentary evidence
the falseness of the charge, he pro-
fessed himself satisfied, said it was a
shame that such palpable lies should be
told, but said he was unable to give
the space to contradict it as "the other
side" had told him that if he gave space
to the A. M. F. his paper would be boy-
cotted; and these men, also call them-

selves masons and yet have not enough masonic feeling to perceive that they are a disgrace to the name.

We must force them into court where the issue will be met squarely and our rights secured, even if it be necessary to take it to the highest tribunal in the land. It may cost, yes, but it will be cheaper in the end, and it is besides the only way to stop this persecution.

We have had occasion several times to condemn the false and fraudulent use of the term "Scottish" as used by the so-called Southern and Northern Supreme Councils, and believe that they could be punished like any other fraud who applies a false and misleading name to his nostrum. That they have no right to use the title is conceded by all masonic historians, and acknowledged by the learned among themselves, that these later are few and the ignorant many, is shown by the bare faced perversion of facts continually being published by one or other of these bodies, as for example the "Northern Supreme Council" claims to have celebrated its one-hundredth annual meeting in Boston September 30 to October 4th, of the present year, and this in face of the well known attested fact that for over thirty years this so-called Council consisted of one man, J. J. J. Gourgas, and that in 1861 recognizing its illegitimacy it merged itself with the Cerneau Council. With a history as false as their name the wonder of the age is how these so-called Councils still find dupes to join them.

The Rite we practice is "Scottish" not only in name but in fact, the degrees are in the main similar to those of the same name found in all the Rites of Masonry while some of the most ancient are only known to and preserved by us. What are known as the "Edu" or "Elect" degrees fabricated on the continent of Europe in the 18th century we repudiate entirely as they are at variance

with the legend of the third degree are besides puerile and trivial.

With us the Craft Lodge is the foundation of the whole masonic structure, is entirely independent of any authority whatever, and while we recognize as masonic all the degrees of Scottish Rite, in the Craft lodge know nothing but the degrees of John's masonry and possession of the A. M. F. governs the Symbolic rights or privileges in the Craft Lodge. The A. M. F. governs the Symbolic Craft degrees. The Confederated Supreme Councils govern the degrees beyond, each of these bodies is independent of the other, and are separate jurisdictions.

The American Masonic Federation much cause for self-gratulation on work that it has accomplished in the past and when we take into consideration the opposition it has had to contend with in accomplishing what it has, cause gratulation is all the more.

New Lodges have received Dispensations and Charters in the States of California, Utah, Washington, Oregon, Illinois and Michigan, while enterprising workers are opening up territory in other parts of the U. S. A. and Canada and two new Lodges have been chartered in Central America.

The older lodges all show for increased growth and an enthusiasm generally prevails that augurs well for increased growth in 1913.

In the Higher Grades of the Rite satisfactory increase has also been experienced, the Confederated Supreme Councils has been incorporated with eight Councils of Kadosh on the continent.

The Encampments of Knights Templar and Knights of Malta holding of Grand Encampment of the Temple of Malta in Scotland have been entered into a Regional Grand Encampment. The Temples of the Mystic Shrine under the care of "Alpha Temple" the whole Rite is in a fitter condition.

present than at any other time in history.

—o—

We are in receipt of several queries as to the identity of the higher degrees of the E. G. Scottish National Rite sent and Accepted Freemasons and of the so-called "Scottish Rite" which is worked as an appanage to the American York Rite, and what relation the higher degrees bear towards the "Blue" or "Blue" Lodge. We are pleased to answer these queries as the subject is not clearly understood even by some of our own Brethren.

The charge of "Clandestinitism" and "Irregularity" so often launched by the opponents against the A. M. F. is giving place in prominence to the charge of "fee cutting" and we are accused of not getting enough money out of the lodge. It seems to us that our brethren are a little inconsistent, when on the same breath we are charged by some with "grafting" and with not getting enough out of it, it is the old story of the wolf and the lamb, and the A. M. F. lamb must be put in the wrong somehow, and yet we were taught that it is the inward, and not the outward qualifications that are looked to in the candidate for masonry. We have often heard that the spirit has left the York Rite and in its absence they have set up a golden calf and are worshipping it. The A. M. F. refuses to bend the knee to the calf and are in consequence heretics. Among the latest instances of this fee craze we observe that at a recent meeting in Chicago two hundred candidates were initiated at a fee of \$100.00. With them \$100.00 is a FEE with the A. M. F. \$25.00 is a GRAFT. Clandestine is it not?

LODGE MEETINGS

Some time ago Lodge Secretaries were requested to send in the dates and times of meetings of their several lodges. Below is all that he responded.

We again make this request as this knowledge is of great benefit to the Brother who is traveling and wishes to meet with his Brethren in the cities he may visit.

Lodge St. Clair No. 33, meets 1st and 3rd Mondays of the month at 180 Washington St., Chicago, 4th floor of the K. of P. Building, John Mirabile R. W. M.

Trinity Lodge No. 44, meets 1st and 3rd Wednesdays of each month at the Masonic Hall, 1923 1-2 1st Ave., Seattle, Washington.

Robert Burns Lodge meets on the 2nd and 4th Wednesdays, same place.

Harmony Lodge No. 15 meets 1st and 3rd Wednesdays in K. of P. Hall, 67 South 2nd St., San Jose, California.

G. Garibaldi Lodge No. 6, meets every 2nd and 4th Thursdays, 161 1-2 South Main, Salt Lake City, Utah.

St. Johns Lodge No. 8, meets every Tuesday evening at 8 p. m., 512 So. Spring St., Los Angeles.

Rob Roy Lodge meets every Friday night, 542 South Spring Street, Los Angeles.

George Washington Lodge No. 12, Cle Elum, meets every evening in the Moose Hall, John J. Kashenikov, secretary.

Jositee Lodge No. 2, meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo. W. Ziller, secretary.

Accacia Lodge No. 2, A. A. S. R. of Wyandotte, Mich., every Monday Evening at 8 p. m. Regular on or before full moon.

R. W. M. Elect, Conrad P. Kieger.

W. S. W. Elect, William Juchartz.

W. J. W. Elect, Nicolas Geschler.

C. D. Elect, F. P. Sprague.

E. L. Elect, Ernest Myers.

I. G. Elect, William Maston.

Tyler Elect, Edward Boettner.

Treasurer Elect, Herman F. Juchartz.

Secretary Elect, W. R. Stark.

Accacia Lodge No. 2, Wyandotte, Mich., meets every Monday evening at 8 p. m.

—o—

ELECTION OF OFFICERS

The following are the officers elected by the Spokane Council of Kadosh for the year 1913.

Eminent Commander—O. R. Nestos 33.
Marshal—John Neuru 33.

Capt. General—Winfield McNight 33.

Central Capt.—W. S. Van Patten.

Orator—Barney P. Rucker.

Treasurer—James E. Doyle.

Usher—James Stewart.

Expert—Charles Stoll.

Mr. of Cer.—E. W. Snyder.

Capt. of the Guard—Ben. H. Semley.

HIGHER DEGREES

(In the August issue of Brotherhood, a journal published by A. A. Scottish Rite, of the Valley of New York, (New York City) Northern Jurisdiction, handed to the Bibliophile by Bro. Thomas A. Kite, Bro. John Lloyd Thomas, 33 degree, the Editor, writes the following sensible things on the above subject in "Talk No. One" of a series of talks he proposes to give using the 1st personal singular pronoun.—Editor.)

Why all the cavil about "higher degrees?" It grows out of a misapprehension of the significance of the term and of the claims of those who have taken the degrees. To my mind—and most intelligent Scottish Rite Masons will agree with me—degrees of Masonry are not honors conferred so much as opportunities accepted. There is a wide distinction. There are some honorary degrees in Masonry. Among those is the degree conferred upon Masters of Lodges upon their induction into office. The Thirty-third Degree—Honorary and Active—of the Ancient Accepted Scottish Rite, is a Degree of Honor, conferred not upon petition, but by grace of the Supreme Council, presumably as a recognition of Masonic merit. Apart from these Degrees of Honor, I say again, degrees are not honors conferred so much as opportunities accepted. The honor lies

in accepting opportunity, and the Freemason who believes that there is something to learn, good to gain or to give in the successive degrees of Freemasonry, is to be honored for desiring to put 14 degrees or 18 degrees or 32 degrees after his name, just as the Master of the Ancient Craft Lodge is to be honored for writing M. M. and not E. A. after his name.

What do I mean when I speak of degrees as opportunities? Let me explain.

There are two theories as to the making of Masons. One regards Masonry as a sort of a social club; membership in which should imply physical, intellectual, social, and moral superiority increasing with each stage of Masonic advancement, to such a point that a 32 degree Scottish Rite Mason should represent the highest type of human kind. It is a funny paradox that this is the theory held by those inconsistent critics who flout the higher degrees and assert that there is no Masonry but Master Masonry. To them Masonry is the hall mark of exclusive excellence and the sole work of a Lodge is to see to it that only those who are fully convinced of their own worthiness are admitted to this choice "fellowship." It follows inevitably in such a coterie of superexcellence that no member gains anything nor gives anything to Freemasonry except the mutually-conferred "honor" of Masonry.

This view is held by many in the higher degrees also, and is responsible for much of the narrowness and inaction charged against the higher bodies by critics. I hold that this theory of Masonry is erroneous and harmful.

The second regards Freemasonry as a school of applied ethics and a brotherhood of social builders. This is consistent with Ancient Freemasonry. The Ancient Craft represents three classes or grades in this school. The Entered Apprentice graduates into Fellow Craft and he into Master Mason. When he has learned the lessons of these classes

The Master Mason knows his duty to himself—that he is a necessary stone in the building of human society and that he must fit himself for his place. If he has been a good pupil he has received also a hint as to wider and deeper obligations, which may impel him to seek further light in the higher classes or degrees of the Scottish Rite, in which he will find the teachings of the first three classes amplified, detailed, specialized and elaborated into a broad and deep philosophy of world-wide human endeavor, where in the relations of each to all and all to each—and all to God and Father—will be impressed upon him in ways that none but a fool could fail to be benefited and benefit others. And if a fool—then to be pitied and helped, rather than blamed and cast out.

And here lies the honor. First to the "unsolicited" seeker for Masonic light in the three classes, because he has desired and persisted in his search; then in steadily growing proportion to him who seeks further and further light in the other classes of the school, the higher degrees of Freemasonry.

But here, brothers of the Scottish Rite, comes the companion truth, the inevitable correlative of this position.

The opportunity accepted by the seeker for higher degrees confers honor only as the accepted opportunity is "Set on labor." Freemasons are not only pupils, but builders. The greater the knowledge, so also the claims of obligation and the possibility of service.—"The Masonic Bibliophile."

—O—

ALL ARE NOT ALIKE

As an instance that all York Rite Journals or York Rite Editors of non-Masonic Journals are not of the bigoted anti-Masonic type we use the term anti-Masonic: advisedly, as masonry has no greater enemies than these so-called masons. We quote from the "Tyler-Keystone" the Yorkists leading Organ,

and from "The Portland News" whose Editor is a York Rite Mason. All honor to those men whose masonry goes above and beyond petty prejudice.

"HERE'S THE OTHER SIDE OF THAT POLICE RAID ON A MASONIC LODGE"

On October 22, the police under the direction of the district attorney, raided a lodge of the American Masonic Federation and arrested certain of its officers on the charge of accepting money under false pretences, it being alleged that they induced a man to join under guise of it being a regular Masonic lodge.

Since then, there has been no effort to give these men a "speedy trial." The regular Masonic lodge in the United States is that of the York Rite, and as The News published the charges made against the lodge raided, it now publishes the defense of its officers as made by McB. Thomson, their grand master, with the intention of being fair to both sides.

Editor Portland News: Recently false attacks have been made on the "American Masonic Federation," one of its lodges has been raided and its officers arrested on false charges; it has been styled clandestine and unrecognized by regular Masons. There are no questions that do not have two sides, one side has been shown by our avowed enemies and with your permission I will show the other, believing that the same will be of public interest.

What It's About.

The American Masonic Federation was founded five years ago as a practical protest against the un-Masonic practices of what is known as the York or American Rite, which is purely a local organization neither recognizing or being recognized by nine-tenths of the Masonic rites or systems of the world. As an example, the grand lodge of Oregon of which the detectives and deputy district

attorney who raided the Portland lodge are members, is recognized by but seven out of 63 grand lodges in the Latin, Germanic and Scandinavian countries. By the Oregon lodge the foreign Mason, if sick or in need, is denied assistance, when dead is denied Masonic burial. The American Masonic Federation on the contrary, belongs to the universal family of Masons who, with a brother Mason recognizes no race or nationality, and no creed save the all fatherhood of the Great Architect of the universe.

Reply To Charge.

We have been accused of being clandestine and of gaining members by falsely pretending that by joining our lodges they will be joining the York rite and can visit their lodges. The clandestine charge is easily disproved, whether we take the word as commonly defined, meaning done secretly or under cover, or as defined in any Masonic lexicon, as a body working without authority from a superior power. The first by the fact that we issue tracts and pamphlets by which we prove our own legitimacy and the illegitimacy of our opponents, and that we publish monthly an official magazine, the Universal Freemason, now in its fifth year, devoted to the same subject. In the Masonic definition of the term it is falsely applied to us as the supreme lodge of the American Masonic Federation is the only supreme Masonic body in the U. S. A. that can show the authority of a charter. As for the charge of gaining members by misrepresentation, every candidate for membership in our lodges has first to sign an application in which he declares that he knows we have no connection with any other rite.

Source of Authority.

As to the Masonry that we work and the source from which we derive it. The Rite we work is the Scottish Rite A. & A. (symbolic) which we derive through the ancient Mother Lodge of Kilwinning, whose grand master, Lord Kilmarnock, circa 1740 established the mother lodge

of St. John of Scotland at Marseilles, France, which granted charters to French brethren in New Orleans, where that state was a French colony, and from these lodges came the Supreme Council of Louisiana under whose grand seal was given the authority by which on the 9th day of January, 1907, was organized the grand lodge "Inter-Montana" which with the assistance of the grand lodge of Illinois A. F. & A. M., transformed the American Masonic Federation, which became a civil incorporation by charter granted by the state of Idaho on the 21st of September of the same year.

Lots of Opposition.

During the five years of its existence the A. M. F. has met with opposition which no other fraternal organization has ever met with. The Masons of the York Rite have sought the aid of the State legislature to have laws enacted against us, laws which owing to their unconstitutionality, have been defeated. Our deputies have been prosecuted on trumped up charges like the one in Portland, where this man Hunt swore that he was joining a lodge of the York Rite though he signed an application stating that he desired to join a lodge of the Ancient and Accepted Scottish Rite Symbolic, and that membership in it gave him no right to visit any lodge working another rite, and I am glad to understand that this man is a lawyer. Yet with all this opposition the A. M. F. has now six grand lodges and numerous district grand lodges U. S. A., with numerous scattered lodges, and Regional grand lodges in Central America and South India, and it is recognized by all foreign nations where its diplomas have been presented and exchanges representative with grand lodges and orients in Great Britain, France, Spain, Portugal, Italy, Germany, Turkey, Roumania, Egypt, Haiti, Cuba, San Salvador, Nicaragua, Brazil, Argentina and Mexico. Opposition is a spur to the man who knows his cause is just, for "Truth is great and

prevail." McB. THOMSON. — The Portland News, Portland, Oregon.

COUNCIL OF RITES OF SCOTLAND,

GRAND.*

That there has never been a history of the Grand Council of Rites of Scotland written may seem strange to the American Mason who has been used to seeing factions which have spilt ink by the gallon, and spoiled paper by the ream in defending their own particular claims, and vilifying their opponents, but when we consider that the Grand Council filled a niche all its own and in which it had no opposition, it is easier to understand, further to the Scottish Mason the Grand Council of Rites is not a separate entity, it is part of a high grade organization known under the generic title of the "Early Grand," the branches of which are known as the Red, Green and White, under the all embracing term Early Grand, or Early Grand Rite, in which the Royal Arch Chapter governed the "Red," the Encampment the "Black" and the Council the "Green and White." Therefore in tracing the history of the Early Grand we trace the history of its several constituent parts, and to do this one must understand something of the condition of Masonry in Scotland in the eighteenth and beginning of the nineteenth centuries. That all then known degrees of Masonry were considered the property of the Craft Lodge and given therein well known and acknowledged by all Masonic writers conversant with the subject (see Lyons History of Freemasonry in Scotland, chap. xxix, also Davies History, and Goulds History so far as it relates to Scotland), and that the Grand Lodge by edict in 1800 forbade her daughter Lodges from working other than the Craft degrees.

The Scottish Brethren, forbidden to work these degrees as they had from immemorial, procured Knight Templar Charters from the "Early Grand

Encampment of High Knight Templars" of Ireland—the only body granting such Charters in Britain—and under these Charters worked all the degrees except the Craft (see Lawrie's or Lyons' Histories, the Chevallier Burness History of Knight Templary in Scotland, Crowe's "Scottish Master Masons' Handbook," Sir Charles Cameron's "Chivalric Freemasonry in the British Isles." Gould, in a pamphlet on the Royal Arch Degree (1894), alluding to the working of all degrees under the Early Grand, says the Supreme R. A. Chapter of Scotland sprang into existence in 1818 as the "spawn of a schism," being in fact "the illegitimate grand-daughter of the Irish Early Grand." In the same pamphlet he further says, speaking of the Early Grand Scottish branch the existence of the Early Grand of Scotland, which claims the right of controlling the Royal Arch in Scotland, is a fact that cannot be got rid of by ignoring it. Having thus seen the entry of the Early Grand in Scotland, by the evidence of Scottish and English historians, that as late as 1894 it worked, among other degrees, those of the Royal Arch system. Before leaving that part it may be of interest to the Grand Scottish branch, the existence of tax present time plaintiff in a suit in the Supreme Court of Scotland (the Court of Session), in which a schismatic branch is the defendant.

To show when the Grand Council of Rites became a separate part of the Early Grand system, The Scottish Early Encampments, feeling strong enough to conduct a Grand Body of their own, petitioned the parent body in Ireland for a Charter of Renunciation, which was granted them in 1822; but as it was restricted to working "Red" and "Black" Masonry, the "Council of Patriarchs," which had before controlled the "Green and White" within the Grand Encampment, were forced to become a separate organization, which they did under the title of "Grand Council of Rites," the

G. M. of the Early Grand being ex-officio G. M. of the Council.

From that time to the present there has been an unbroken succession of Grand Masters, as is shown by its minute books, reports, and diplomas issued by it. The following sketch is the preface to the Grand Council laws:

"The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, though little known to their present day successors, if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems, which have in course of time been grafted on, or gathered around the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch, 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 practised by them in Scottish Craft Lodges in the Eighteenth Century is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of

change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, took a last abiding place in their own Scottish Masonry which had entered the Masonic systems of the world, and be governed in the land of its birth. Scottish Masons in a worthy and dignified manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

"During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control, and many other degrees and orders which had been introduced into Scotland from foreign sources such as the Sat Bhai, the Mystic Shrine, the Eastern Star, etc., have there found shelter also.

"The work of the Grand Council has always been conducted quietly and without ostentation or parade, and so far has been known concerning it, even by Masonic Students, that Rites and degrees which it has controlled from time immemorial have been introduced into Scotland as unoccupied territory. In consequence of such acts as these the Grand Council has resolved to assert itself in self-defence to put its claims as only native Scottish high grade before the Masonic world.

"The Grand Council controls all Rites and degrees not controlled by the Grand Lodges, Supreme Grand Chapter, Grand Chapter, and Grand Encampment of the Temple and Malta. The Grand Council is a member of the Imperial Conference of Rites of the World, of which Henri Pessina 33, 90, 97, is Supreme Grand Master, and is in relations of amity with the Grand Councils of America, Canada, Canary Isles, France, India, Italy, Rumania and Spain.

"The Grand Council meets annually

Andrew's Day, or the Saturday next that day, and quarterly thereafter. The meetings are moveable, the Council deciding at each meeting the next shall be held. When a session all business is transacted by the Triplite Council, which is the active branch of the Grand Council."

I request this section on "The Council of Rites," was prepared by M. McL. Thompson, who can speak the authority of first hand knowledge. The Grand Council of Rites, as an organization is not reorganized by the Lodges of England or Scotland, but it numbers among its members some of the most distinguished members of both Grand Lodges.

SCOTTISH RITES ARE ORGANIZED

Each of Masons Organized At Meeting Held In Centraillia Yesterday.

Masons Elacted and Charter Will Be Taken For At Once— Own Temple.

On Accord Lodge, U. D. (Symbolic) the Ancient and Accepted Scottish Rite of Freemasons in the obedience of the American Masonic Federation, incorporated, have just held an election of officers hearers which is a prerequisite to receiving their charter, which is acted here in about two weeks.

The Rite of Masonry does not claim any affiliation with the State or those commonly known as Grand Accepted Masons but are more in their ideas, believing in and doing "Universal Masonry," where a Mason of whatsoever rite, who prove himself as such, may find a welcome regardless of his race, religion or nationality.

Some have disputed its right to exist, however, its legitimacy is proven by the Scottish Rite being the oldest authority in the known world, see the works of the greatest Masonic historians, and

each lodge in this rite can trace back an unbroken chain of descent through lawful charters back to the oldest lodge of Masons known to the living world, Mother Kilwinning No. "0."

This grand institution teaches its members to recognize all men members of the craft who can prove themselves as such by their work and conduct themselves in accordance with its tenets and principles.

Historians regard the Masonry of Scotland as having been preserved in greater purity than elsewhere, and it alone has stood aloof from popular progression or innovations, adhering faithfully to the old rituals of the order and the rite clings to the affirmation that the ancient landmarks of Masonry are the immutable and unchangeable foundation of universal Masonry, and it is founded for the purpose of combating vice, ignorance and intolerance in all its forms and teaches its members not to wear the emblems of the order only, but to live their lives the principles of the order, the one true principle of universal Masonry "Doing unto others as you would that others should do unto you."

Masonry, though one in all its essentials, is divided into rites or systems, which differ in form, but all tend to the same goal. Each of the rites is supreme in itself, so far as the internal government is concerned—all these rites are equally regular so long as they abide by what is known as the landmarks of the order. Of these rites the Scottish is the most universal, it being the one adopted by nine-tenths of the grand bodies of the world, and is the rite practiced by the American Masonic Federation of the Ancient and Accepted Masons.

Already a committee has been appointed for the purpose of looking up a suitable location with the idea in view of building their own temple in the very near future.—The Centraillia Daily Chronicle.

ARE WE SUPER-CRITICAL?

Some of our good friends, of the York Rite accuse us of criticising them too severely, and honestly think that they are not so bad as we paint them, the reason being no doubt that so few of the York Rite are reading masons, and consequently know nothing of masonry as among American and English Masons. own lodge room. That our criticism is in no way unfair but inclines rather to mercy than to justice we will show by quoting from an article written by J. W. Norwood, of Kentucky, in the "New Age" of October last, and when we say that Bro. Norwood ranks among the foremost of York Rite authorities more weight will be given to his opinions, which we ask our readers to carefully consider and digest. He says:

"The American Rite is found only in America and the American possessions. The master mason does not know whom he may hold masonic intercourse with until he has inspected the official list of his Grand Lodge. A Scottish Rite Mason finds himself equally at home among Latin, Greek, Teutonic, Asiatic, African or Australian Masons, as well as among American and English Masons. Can any other Rite claim the same?

The writer was made a Mason in Kentucky and is affiliated with the "First Lodge West of the Alleghenies." He was impressed with the universality of Masonry and for some days labored under the impression that he would be able to visit any lodge in the world, wherever he might encounter it, so long as he knew the secret means of recognition.

But he soon found that there were other secrets connected with Masonic intercourse, to be found only in the printed reports of his own Grand Lodge proceedings. These the Master of his lodge had never read and therefore knew nothing about! In short, Kentucky recognizes only the following:

All the United States; Canada, Cuba,

Costa Rica, Peru, England, Ireland, Scotland, New South Wales, Southern Australia, Western Australia, Victoria, Queensland, New Zealand. It also cognizes a few select English and American "high degrees," but none elsewhere.

Kentucky does not recognize the eight or nine grand jurisdictions of Germany, Sweden, Norway, Denmark, Hungary, France, Belgium, Holland, Switzerland, Italy, Spain, Portugal, Greece, Rumania, Egypt, Turkey, and of course totally unaware of the existence of such jurisdictions as Mexico, the South American Republics with the exception of Peru, and various other lodges scattered throughout the world!

Were a Kentuckian to move to New York and become subject to New York jurisdiction, he could safely be on equal terms with Germany and Switzerland. He would have to go to Arkansas to recognize Brazil, Mexico, Greece, Portugal and Sweden; to Florida for Italy, Belgium; District of Columbia for Guatemala, Chile, Sweden, and Tasmania; Georgia for Argentina, Colombia, Venezuela, Egypt; Maryland for the North Dakota for Norway; Washington for Denmark and Hungary. Should he move over into Canada, he could affiliate with a Grand Lodge which recognizes Holland, and by moving around the world in this way he could ultimately and with entire safety, pass from one friendly jurisdiction to another, and would enable him to affiliate with other jurisdictions. But it would cost thousands of dollars and a lifetime of travel.

This is an example of the absurdity of American Grand Lodge legislation which our critics say makes England laugh at us (not to mention the rest of the world). Yet neither England nor Americans recognize France. A Kentuckian has no such subterfuge as an Englishman however, for the Englishman can at least meet a Frenchman at a German lodge, while a Kentuckian

posed not to know a German when he sees him."

WOULD THIS APPLY TO THE AMERICAN YORK RITE MASON?

The sub-joined extract from the daily press seems peculiarly appropriate at the present time in view of the slanderous attacks made on the A. M. F. as a whole, and the persecution of its individual members by these pseudo American masons. We commend it to the careful consideration of our BB. as it may be necessary in the near future to resort to the courts for protection against our enemies.

ORGANIZED BOYCOTT" AND THE "PENALTIES" THERETO ATTACHED

"Boycott" a Substitute for "Conspiracy" Under Which Head the Results Are Precisely the Same—and Most Dangerous.

Attention of Certain Slanderers and Would-Be Boycotters Is Called to the Following Legal Opinion Prepared by Eminent Attorneys, With an Introduction.

There are some people who think that it is both moral and legal to destroy another's property just because the first party doesn't happen to like the second party—or his methods of doing business.

These people never stop to consider, when they undertake to establish a boycott, or to circulate slanderous stories about a business concern, that they are violating some of the most important laws of the State and Nation!! And because they do not "consider"—because they are absolutely worthless from a property standpoint—they are plunging on in their venomous,

slandrous and boycotting career until brought up by the strong arm of the law.

Under the laws of Washington slander is a criminal act—and the most worthless guttersnipe can be arrested for criminal libel and sent to prison as a punishment therefor,—and the property owner who engages in the boycott and in the circulation of slanderous matter becomes doubly liable, as he may be made to suffer property damages as well as imprisonment.

With the foregoing introduction especial attention is called to the definition of a "boycott," and then the penalty therefor.

Boycott and Conspiracy Legally Defined.

A boycott is defined in terms according to the author in the following words:—

"A combination of many to cause a loss to one person by coercing others against their will to withdraw from him their beneficial business intercourse through threats that, unless these others do so, the many will cause similar loss to them." (Threatening merchants, for example).

"An organized effort to exclude a person from business relations with others by persuasion, intimidation and other acts which tend to violence, and thereby coerce him, through fear of resulting injury, to submit to dictation in the management of his affairs."

"A combination between persons to suspend or discontinue dealings or patronage with another person or persons through acts of refusal to comply with the request of him or them."

"Under the many decisions respecting boycott, it is applied to persons who either try to detach from the object of their resentment persons already in contractual relations with him—or to induce persons who might in future have business with him to refrain from such intercourse."

"Those who engage in bringing about a boycott become the objects either of injunction or of damages. When the in-

jured party resorts to the latter, he proceeds under the common law respecting the Porch of the Temple; some in the conspiracy and the compensation awarded for injuries to persons, property or business by the law of conspiracy.

"Boycott was unknown to the common law, and is simply a modern definition of conspiracy to injure trade by concerted action. Conspirators in boycott are accordingly punished according to the measure of damages and the procedure in conspiracy cases."

"One of the first consequences of becoming a defendant in an action of damages for conspiracy is that each individual is liable for all the damages that may have been caused by the acts of any or all his fellows in pursuance of the conspiracy."

"The plaintiff is not driven to the hard necessity of proving each defendant's individual share in the mischief, or of collecting into court every person whomsoever connected with the conspiracy, on pain of being nonsuited if he happens to leave one out—but may select for suit one or all."

"Moreover, the judgment when rendered in the case may be in its terms a judgment against each for the total sum, with a consequent privilege of having execution upon the property of any one of the defendants alone."

"Such a defendant thus paying the whole judgment alone, it may be added, has no right of contribution from his codefendants. In a word—Each wrongdoer in a conspiracy in boycott is looked upon as an individual offender liable for the whole damages."

"The damages rendered in these cases vary with the mischiefs accomplished by the boycott. As high as \$100,000 has been awarded. The party injured and entitled to sue for such damages may be either an individual, a partnership, a corporation, or a Trade Union, or any lawful association of men."

FREEMASONRY IN THE LIGHT OF HISTORICAL CRITICISM

Reviewed by Martin Joyce, Scranton

The Universal Freemason,
M. McB. Thomson, 33-90-96.
Editor:

M.: Ill.: Sir and Br.:

In looking over the November of the Magazine, we have noticed with care the criticism by Sir A. Lawell, headed: "Freemasonry: the Light of Historical Criticism," included from the July issue and read from the Gavel. Our criticism seems forcible and exhaustive from Brother's modern view of Freemasonry but to us his criticism and arguments, as produced, are not clear and convincing. Hence, we cannot agree with the view he has expressed or the assertions he has made in support of his criticism. In the first place, as far as Freemasonry might be considered historically, it should seem evident to Bro. Lowell that he could not reason with apodictic certainty, or attempt to dispose of the subject matter with the accuracy and precision of geometry or according to the demonstrative axioms based on the books of Euclid, nor yet according to the logical and mathematical reasoning of Emanuel Kant. To be brief, his criticism cannot be placed in the category of absolute certainties. History is admissible only, but when supported by the current testimony of any particular

The Masonic Institution, in all ages according to the advancement of civilization, has been a perfect system in itself; always inculcating the highest and most sublime principles and tenets of Morality. And, we find the religious bodies in all ages of the world maintaining belief in the Supreme Ruler of the universe according to their relative dogmas and ceremonies, and embracing traditional views, could not be treated in the light of pure and positive criticism. Yet, Freemasonry and

have come down to us from remote ages and have been accepted and credited in good faith by peoples and nations, both Ancient and Modern. So serious and probalities, the trend of Bro. Lowell's criticism, do not constitute argument in historical light or any other light to place a negative on the antiquity of Freemasonry. Suppose a writer should stand on the same ground as our European Bro. Lowell has stood, and question the authenticity and inspirational infallibility of the scriptures and put them as myths. Suppose one could assert that Moses never wrote the Pentateuch; or ask the doctors of Christian churches to produce the autograph writings of the Apostles to prove that they are now extant. In what light should such notions be viewed by the Christian world?

The Society (Freemasonry) Bro. Lowell asserts: Is probably of neither Hebrew nor Syrian origin, nor did it participate in the building of the historic temple at Jerusalem. We might quote fully from Bro. Lowell, but that a assertion will suffice. For argument sake, in a measure, we might agree with him. But, analysing his assertion we find the first clause is simply a probability; the second clause: nor did it (Freemasonry) participate in the building of the historic temple at Jerusalem, which second clause is a broad assertion, unsupported by history of the time, profane or otherwise. We agree with him in the light of all Freemasons engaged in the building of the Temple of Jerusalem are not all of Hebrew and Syrian origin, and in this connection we say that Freemasonry ante-dates the building of Egyptian temples, Phoenician temples and the Israelitish Temple at Jerusalem.

Historically speaking, we presume that the Brother will admit that the Israelites and the Syrians or Phoenicians were of the same Shemitic family and that their freemasonry was identical prior to the building of the temple.

generally craft masonry, handed down from the Patriarchal age. But, we maintain that other craftsmen were engaged on King Solomon's Temple besides the Hebrews and Syrians, who were in possession of Freemason Secrets. How about those freemasons from Caledonia, Hibernia and Britannia, who returned to their native homes after the completion of the Temple, and to whom King Solomon had given audience: Some in middle chamber and the more advanced in the Sanctum Sanctorum of the Temple? And what about the most worthy and meritorious of those raised on the solemn occasion.

We presume that the Brother will admit that the Israelites and the Syrians or Phoenicians were of the same shemitic family and that their Freemasonry was identical prior to the building of the Temple at Jerusalem, generally Craft masonry handed down prior to and through the Patriarchal age. But, we maintain that other Craftmen were engaged on King Solomon's Temple besides the Hebrews and Syrians, Craftmen who were in possession of Masonic secrets, the same as the Israelites and Tyrians. What about those freemasons from Caledonia, Hibernia and Britannia, who had returned to their native homes after the completion of the Temple and to whom King Solomon had given audience, according to merit. Some in the Porch of the Temple; others in the Middle Chamber and the more advanced in the Sanctum Sanctorum of the Temple. And what about the more worthy of those raised to the sublime degree of Master Mason on that solemn occasion; the most meritorious of whom were introduced into the Inner Courts of the Temple and made Grand Elect Perfect and Sublime masons to whom were communicated the knowledge and interpretation of the Secret Mystery. They were at liberty to remain in Jerusalem or return to Caledonia, Hibernia, Britannia and Continental Europe and having been in possession of their passports and Ma-

sonic instruction, many returned to their homes and carried on their Art and Craft in their own countries.

Then, organized or regularly constituted Freemasonry is not a progeny of the 17th century. We neither begin nor stop at the organization of the Grand Lodge of England in A. D. 1717. That year is not time immemorial. Nor do we look altogether for the only repositories of Freemasonry at the Goose and Gridiron Ale-House in St. Paul's church yard; the Crown Ale-House in Park Lane, the Apple Free Tavern in Charles St. Covent Garden and the Rummer Tavern in Channel Row. We do not doubt that Masonic meetings were held at those Ale houses and taverns, but whether operative or speculative, i. e. masons, they were in possession of Craft work at that time, as it was known in the Kingdoms of Scotland and Ireland long prior to the organization of the Grand Lodge of England. Evidently, Bro. Lowell is imbued with the modern idea of Freemasonry, since the organization of the Grand Lodge of England without giving due consideration to the Craft during preceding ages, when its workings and moral influences were known to its recipients. The good Brother will concede that languages, civilization and human progress together with trade commerce and architecture were well advanced and in flourishing condition ages prior to the establishment of Grand Lodges, and that Freemasonry had flourished during those ages. Then, we claim and contend that the Craft is coexistent with the dawn of civilization, when man became intelligent enough to communicate with his fellow, transact business relations and improve the conditions of his surroundings, both in the moral sphere and business transactions, as communities began to commingle and intercourse one with another for the wellbeing of one another. We might go back to the period of the Ideographic media of Communication among the intelligent of those times. Those peoples

had a spoken language, brief in form, expression, but sufficient to communicate their thoughts, feelings and poses. The intelligent were in possession of the Ideographic knowledge, within its very bosom. Freemasonry found her origin and darted the effluency of her emanation into the bosom of men thus improving their moral business relations with each other. Freemasonry was the standard of morality, appealing to the innate consciousness of man, in those times, leading him onward and upward in the sense of right and justice.

The Ideographic media of communication to which we have referred under the Egyptian hieroglyphics. The Ideographic consisted of pictures and symmetrical forms conveying material abstract ideas. The position of hands, feet or head and certain parts of the whole body were expressed. Ideographic means and known to be familiar with the knowledge of Ideographic signs. The idea of eternity represented by a circle; and many emblems were used to represent abstract ideas. To be candid, we are obliged to say that the modern age is very much indebted to the ancients. The modern age has evidently improved the application and use of science, art and in the world of trade, commerce, navigation, etc., but, we cannot do away with any of the honors, merit and credit due to the ancients. They have left invaluable knowledge, which we have used or improved in modern times, letters, language, scriptures, philosophy, history, science and withal a grand system of moral architecture—Freemasonry.

Now, we say to Brother Lowell and other R. B. who write on the subject of Freemasonry, viewing from a historical standpoint, that when London was but a village Craft Masonry, and as masonry regularly systematized, consisting of signs, tokens and works, known in Caledonia, Hibernia and

and also on the Continent of Europe. We further maintain that no Empire, Kingdom, State or principality in modern times, has exceeded the power and Israelitish empires in the knowledge of Freemasonry. And, we add that the system, Craft and High Degree Masonry have come down to us through Kings Solomon of the Israelitish Empire and Hiram of the Phoenician Empire together with the princes who were active with them in bringing the knowledge of Freemasonry to perfection. And, there is no gainsaying of the fact: that if masons want to know masonry through and through, they must attain to the complete esoteric knowledge through the direct course and procure it from the Craft universal to the Thirty-third Degree, Ancient and Accepted Scottish Rite, which is the ultimate and governing Degree of Ancient Masonry, handed down, according to ancient usage and lawful succession in the time of those most illustrious, Grand Masters and Princes of the Temple at Jerusalem, among whom was the most distinguished artist and accomplished workman Hiram the Builder. Fragmentary sketches of masonic history in centuries back, and old constitutions are not the thing. Freemasonry is to be kept by him inviolate, but the Craft is a moral science from the base to the superstructure. It is innate, common moral knowledge of the Freemasons, and of that knowledge may be felt and used to the benefit of his fellow-

who adhere to the Moral precepts inculcated through the media of the esoteric and exoteric works—The unwritten and written, cannot be well posted unless they read Masonic works or magazines in addition to the instructions already given.

Fraternally,

MARTIN JOYCE.

FROM SWITZERLAND.

The following article has been sent us with the request that we give it publicity. Our BB. on the continent of Europe suffer more from the aggression of the Romish Hierarchy than we do here in this country, as there Rome has the power, here so far, she only has the inclination.

"Geneva, end of Sept. 1912.

"The Roman church, according to its own confession, claims the universal domination. Affirming that it alone possesses all the truth and the unique way of salvation, it pretends to an integral authority both spiritual and temporal.

"The recent eucharistic congress in Vienna—for which one had mobilized the troops, arming every soldier with 20 sharp in the air or in the ground, but to target exactly—this blustering exhibition of the most secret mystery of a religion is a quite trustworthy proof that the Vatican is preparing to lead to triumph its 'militant' Church.

"The civilized world assists in fact to a recrudescence of the efforts of catholicism, or rather of clericalism, of ultramontanism, the only form of religious life tolerated by the regnant pope.

"This tendency, the clerical catholicism, is the absolute negation of progress, of liberty of conscience and of human cartridges and giving order not to shoot dignity.

"In presence of this threatening, freemasons—assembled in Geneva, on the occasion of the international peace-congress—are making a warm appeal to all those who will not admit that clerical

do not speak disparagingly of the works of masonic writers, who have written carefully and copiously on the subject. Such history and periodicals do not frighten and enlighten the Masonic mind in the exoteric work, for as far as they can go—the exoteric work cannot be written. The esoteric work and authentic history of Freemasonry are open books and might be read by any student. All Masons involved in the work of the Craft, and

spirit is taking more and more possession of every Institution.

"Everybody is requested to be on the guard against the clerical tentatives, sometimes open and brutal, sometimes jesuitic and mild, to obtain the power.

"They beseech all the friends of liberty and conscience to quiet their lifferences and to unite in the fight against the attacks of the ultrahontanes, who take their inspirations in the 'Syllabus', and in the Encyclica of Piu X, and who aim at nothing less than the universal empire of the Church.

"An invincible force shall fight under the flag of free examination, ready to defend and to extend the conquest of toleration, free research and moral autonomy of the individual, against the spirit of fanaticism, obscurantism and religious tyranny.

OTTO KARMIN, Ph. D.

of the Lodge 'La Fraternite' in Geneva.
By order

MAGALHAES LIMA,

Grand Master of the Portugal Freemasonry."

BLUE LODGE OR BLUE DEGREES.

The great philosopher Aristotle says: "The proper regulation of Mans acts consists in that which is a mean between two extremes."

The Kabbalah says: "If a man wishes to live a righteous life it is necessary for him to continually limit his actions that they remain the MEAN within extreme bounds."

We also read in Ecclesiastes, Chapter 7, Verse 16; "Be not righteous over much, neither make thyself over wise, why shouldst thou destroy thyself."

The Divine law sets bounds to the actions of all men, not merely according to the human reason, but even according to the Divine Wisdom as is described in Exodus, Chapter 19, Verse 12: "And thou shall set bounds to the people."

We also read in Numbers, Chapter 15.

Verses 38 and 39: "SPEAK UNTO THE CHILDREN OF ISRAEL. THEY PUT UPON THE FRINGES OF BLUE RIBBAND OF BLUE THAT THEY LOOK UPON IT AND REMEMBER THE COMMANDMENTS OF THE LORD."

The purpose is to direct man to with his sight of reason, so as to purify his heart, his thought and faith, while looking at them with his senses learn to improve his character to bodily actions, and to teach him this thread of Blue is used.

For the color of the Blue points to the MEAN between extremes.

The color white throws back all rays of light that fall on it from the sun, or any source of light, and therefore it gives the appearance of whiteness like the color of light itself which is white.

But a Black surface absorbs all rays of light that fall upon it from without, and does not reflect, therefore its appearance is black, like the appearance of darkness, the want of light.

The color Blue is in the middle between the White and the Black, and reflects half the rays that fall upon it from without, and half it absorbs. So the natural philosopher says, the atmosphere at a great distance from us appears to us a greenish Blue. For the power of vision has a limit with regard to distance.

There is a point beyond which the power to see objects ceases, and the impression received is that of darkness, and as we look out into the far realms of our vision, that part of the atmosphere which we can yet see, white, combines with that part far removed, which for us is darkness, we do not see it, and produces the appearance of darkness.

It is also well known that the bodily power is weakened in one of two following ways: "Either when we exercise it too much or when we do not use it at all." Therefore the white

constantly reflects rays towards the see-
ing, weakens it through constant labor,
is the constant seeing of black things,
sitting in a dark place, weakens the
visual power, since the eyes lose the
ability of receiving rays of light, there-
fore both the white and the black
weaken the sight, whereas the BLUE,
a MEAN between the two former,
strengthens the visual power.

Man is composed of a material body,
Flesh and Blood, and also spiritual soul
and pure intellect, like one of the Hosts
in high, and therefore the destiny of
man is to see to it that he remains con-
stantly balanced A MEAN between the
regions of heaven and those of earth.
By the Blue Degrees we are taught to
circumscribe our desires and keep our
actions within due bounds. Masonry
teaches its votaries to direct all the in-
tellectual and physical powers according
to the middle road between two extremes,
which Blue is a symbol.

Of the color Blue we are taught that
it is the power of reason, which God gives
us as a glory and a privilege, wherewith
to judge all His deeds according to
a sure and standard, so that they al-
ways remain within bounds. It teaches
us to follow not reason more than
necessity, so that the mind entertain not
any notion injurious to faith and thoughts
which are subversive of purity and
unity. Faith and reason shall go
hand in hand wherever we turn, be it
the matter between man and God, or
man and his fellow men.

That if there arises in our mind
any doubts disastrous to the law of God,
we shall brush them aside as useless
and faith will stand to guard us from
errors of the intellect and from all
illusions; and should there arise the
temptation to injure those who never did us
wrong simply because their religion dif-
fers from ours, should a desire arise to fight the
cause of God, should jealousy for the
faith lead to persecute those who
do not in accord with our faith, as
the history of man proves, men have only

too often been led to wage this terrible
war of religious hate, then reason will
rise to protect all the unfortunate ob-
jects of fanaticism, asserting the prin-
ciple of the fatherhood of God and the
brotherhood of men, as is described in
Micah, Chapter 4, Verse 5, "All nations
shall walk, every one in the name of his
God."—O. Hochman, Member Exe-
cutive Lodge No. 259;
Iowa Quarterly Bulletin.

LEXICON.

Anno Hebraica—In the Hebrew year
used in the Scottish Rite found by
adding 3760 to the vulgar era, adding one
year after September.

Anno Lucis—In the year of light, used
by the American and some other Rites,
found by adding 4,000 to the vulgar era.

Anno Ordinis—In the year of the or-
der, used in the Chivalric grades of the
various Rites, the Knight Templar date
is found by subtracting 1,118 from the
current year, the Red Cross of Rome
and Constantine subtract 313 from the
present year. Knights Kadosh date from
the martyrdom of Jacques de Molay or
A. M., found by subtracting 1,314 from
the current year, the same date is used
by the "Royal Order of Scotland."

Anointing—A custom of ancient use
in consecrating kings and priests, pre-
served in some of the high degrees, not-
ably the fourteenth degree and the
priestly order of the temple.

Antient and Primitive Rite—A varia-
tion of the Rite of Memphis, which see.

Antiquity, Lodge of—One of the four
English lodges which formed the Grand
Lodge of England in 1717; it still exists
as number 2 on the English register.

Antiquity Manuscript—A. M.S. roll of
parchment 9 feet long by 11 inches
wide, supposed to have been written by
Robert Padgett, clerk to the Worshipful
society of the Freemasons of the city of
London. It is published entire in Bro.
W. J. Hughan's "Old Charges of the
British Freemasons."

Antiquity of Freemasons—On this subject many learned articles have been written and theories propounded, but all to little purpose, as the writers and theorists invariably went too far afield to find a starting point. That Mystic Societies and Craft Brotherhoods existed before the dawn of creditable history, no one will deny, but that these societies were in any way identical with modern Masonry it would be foolish to assert. Freemasonry in its present form originated in, or at least was preserved in the British Isles when lost by all the other nations by whom the system was at one time held in common, and in Scotland especially is to be found the oldest written evidences of Masonry, as well as the oldest lodges and the purest Ritual, and there also is to be found in Fraternity of the "Squaresmen" the only other remnant of the ancient craft guilds still existing. The officers of the Squaresmen were associated with those of the Masons in Masonic Charter and Documents, and in our opinion an examination into this ancient Craft Brotherhood would show more clearly the ancient form of Masonry than all the learned researches which have made into the Phœnician and Egyptian Mysteries, the Roman Collegia or the German Steinmetzen ever will.

Apex, Rite of (See Sat. B'hal.)

Apocalyptic Degrees—A term applied to the seventeenth degree, the Knights of the East and West.

Appendant Orders—Anciently called side degrees. These are degrees which, while not numbered in regular sequence in a Rite, are given as attached to certain degrees, as Knights of Malta, of the Holy Sepulchre, of St. John, which are appendant to the Knights Templar, while the latter degree itself is appendant to Kadosh, as is also the priestly order or House of Holy Wisdom, while the Mark Degree is appendant to the Fellow Craft and the Installed Degrees to the various chairs.

Apple Tree Tavern—The place where

the four old London Lodges organized the Grand Lodge of England in 1717.

Apprentice—The first degree in Masonry of whatever Rite, an Apprentice, when initiated, is said to be "initiated."

Apron—The Apron is the distinguishing badge of a Mason, and is the material gift of the Master to the candidate, and the charge accompanying the gift contains an excellent epitome. Like the antiquity of Masonry, the antiquity and symbolism of the Apron have been the subject of much speculation. Learned and otherwise, the writers have striven to connect it with the white garments of the Essenes and the mystic of Eleusis, Hellas and Mithras. There is no necessity, however, for going further back than the operative days of Fraternity, when the Apron and the hammer in which it was worn denoted the power of the craftsman. Within the memory of the present generation the fact of the Apron being hemmed or fringed distinguishes the free craftsman from the Coward. In the Scottish Rite the Apron in the Symbolic Lodge is of lamb skin, 18 inches, with a semi-circular flap trimmed with blue. In the higher grades it is triangular, in the Royal Arch it is trimmed with red, in the Lodge of Perfection with black and blue. In the Council of Princes of Jerusalem it is green, in the Rosy Cross the first is trimmed with black, the second with rose color. Kadosh with black and blue flap, the Royal Secret with blue and black. No Brother may wear the Apron in the Lodge with a Brother with whom he has feelings of enmity; if such must retire and settle such discord as may exist, that the harmony of the Lodge be not disturbed by that condition.

to all the Grand Lodges and Orients of Universal Masonry. Greeting. Be it known to you:

At a special meeting of the Supreme Lodge in the American Masonic Federation, A. A. S. R., held in the City of Salt Lake in the State of Utah, U. S. A., on the eighth and ninth days of January, 1915, the lack of unity between the various rites of the world was considered and the injury suffered by universal Masonry in consequence thereof, and after long and serious consideration it was decided that:

Whereas, Every Masonic rite is a sovereign and independent body, and should be free from interference on the part of any other rite so long as it is governed by the established principles or landmarks of Masonry, as acknowledged by the universal Masonic family, and that every rite and member thereof should maintain fraternal harmony, each seeking to further the Masonic ideal; and, Whereas, the rite falsely styled "York" (properly American), which is the dominant rite in the U. S. A., neither believes in or practices the tenets of universal Masonry, inasmuch as it refuses to recognize as Masonic the great bulk of the world's Masonic organizations, while claiming the right of its members to visit the lodges of such Masonic bodies when calling in their jurisdiction, in thus claiming all for themselves while denying the same to members of other rites, the "York" rite is the greatest enemy of universal Masonry; and,

Whereas, The exact status of several Grand Lodges and Orients existing together in the same country has not been properly defined, and that in consequence of unbrotherly feelings have been engendered, it was felt that the true and only way to harmonize all existing difficulties would be for all the Grand Masonic bodies of the world who believe in and practice the tenets of universal Masonry, irrespective of creed, race or nationality, to meet in session and agree on such terms of mutual alliance as will forever settle the question of standing and recognition by accepting as members of a world's Masonic union all who subscribe to the principle of universal

tolerance and recognition, and by declaring as unmasonic and unworthy of recognition all or any who dissent from such acknowledgment.

Therefore, be it, Resolved, That the Supreme Lodge in the American Masonic Federation as the only supreme power in the United States of America controlling the Symbolic degrees of the Scottish Rite of Ancient and Accepted Freemasons, invite the Masonic powers of the world, irrespective of creed, race or nationality, to meet as a "World's Masonic Congress" in the city of San Francisco, Calif., U. S. A., during the time of the Panama Exposition in 1915, or at such other time and place in the near future as a majority of the powers may deem suitable, to discuss such questions as may in the meantime be agreed upon, but which must include the following, viz.:

1st.—To establish the status of all Grand Bodies practicing Universal Masonry in the Symbolic or Craft Degrees.

2nd.—To form of such Grand Bodies a world's union of Freemasons.

3rd.—To refuse recognition or countenance to any body professing to be Masonic which does not belong to the family universal.

4th.—That neither creed, race, nationality or the particular rite practiced shall be a bar to membership.

5th.—That the union shall only interest itself with the Craft or Symbolic grades, interfering neither by assent or dissent with any particular high grade system.

Your M. W. Grand Lodge is invited to attend this congress and any suggestions or advice in relation thereto will be gratefully accepted, while correspondence thereon is solicited.

With sincere and fraternal regards on behalf of the American Masonic Federation.

M. McB. THOMSON,
President General.

R. S. SPENCE,
Secretary General.

Grand East, 356 Atlas Block, Salt Lake City, Utah, U. S. A.

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OFFICIAL.

The following BB. have been awarded the decoration of the Lybic Chain: G. C. Sparre, 32d, Golden Gate Council, San Francisco; Franz Joseph Blust, 33d, Angel City Council, Los Angeles.

Bro. Dr. Geo. S. Breittling has been appointed by the M. W. G. Lodge of Great Britain and Ireland to represent that august body near the A. M. F.

The honorary grade of Excellent Master has been conferred upon Bro. H. A. Rayne of Lodge Golden Star, San Francisco.

Also, Ralph E. McIntyre of Glenlivet Lodge, Vallejo, Calif.

ADDITION TO THE STAFF OF THE MAGAZINE.

While the editorial staff will remain as before, BB. A. S. Fowler, No. 517 Atlas Block, and Dr. R. A. Hashbrouck, Continental Block, both of Salt Lake City, will attend to the business end, receive subscriptions and attend to advertising.

SCOTCH MASONRY

We have digressed somewhat, from the order of things as laid down at the outset of this article, but we will come back to the main question. We did think of continuing the history of amalgamated Red and Black Masonry, as we started out, but we think enough has been said in previous articles to satisfy our readers of the disputed facts of history and thus leave it with them to solve the question in their own way.

Before leaving this question, it may well to quote from an accepted American authority, as to the origin of the Royal Arch and Knight Templar in the United States. The work is a compilation of historical writings, and opinions of a Board of Editors, in the interest of the "Southern Jurist" of the Ancient and Accepted Scottish Rite of America. The article, entitled "Royal Arch Masonry in America" starts out: "The recorded history of the Royal Arch Degree in America gives the seniority to Royal Arch Lodge No. 3, in Philadelphia, as being in possession of the work in 1767; but, as already mentioned, St. Andrew's Chapter, Boston, originally called Royal Arch Lodge, first conferred the Royal Arch Degree on August 28th, 1769. In England between these two years the constitution of Chapter was adopted, April 20, 1770, and ten years afterwards the word Companion was first used in England, February 8, 1778. The name and title were subsequently adopted in America, though the Royal Arch Chapters were held in the bosoms of the Lodges of the Ancients in this country until the Royal Arch degree was severed from the control of the symbolic Lodges and organized under a separate government. While connected with the Lodge of the Royal Arch had the three degrees, Entered Apprentice, Fellow Craft, and

Master Mason to support it; but left to himself, it required additional degrees to produce a self sustaining and attractive organization. Hence the addition of the Mark, Past, and Most Excellent degrees."

It will thus be seen, that the origin of the Royal Arch in America, is "without beginning of days or end of years," and the re-arrangement of the degrees makes it an Order to fit the occasion. These authors say, in its origin it was the fourth of the symbolic degrees and was given in connection with the blue degrees or was a part of blue Masonry. It then says, 'to create a separation and make it a self sustaining organization, the degrees of the Mark, Past Master, and Most Excellent Master were added.' Thus was created the American Royal Arch, or Red Masonry.

Bro. William J. Hughan, in his work, *Origin of the English Rite of Freemasonry*, says, "The Degree seems to have been started by Ireland, or the 'Ancients' at Philadelphia, and also at Boston; Royal Arch Masonry having flourished in that country from about 1757, and is now most extensively patronized." He further says: "It is very remarkable that this Chapter at Boston has an older minute of that degree preserved than is to be found in this country (England); and at Philadelphia is a Royal Arch Chapter, which is said to have been active from 1758, being in a most flourishing condition at the present time, (1909), its work extending over a period of some hundred and fifty years; which is more than can be said of any existing Chapter in England."

Just when, and just how, the degrees of what is termed Red Masonry became a distinct branch of Masonry, separated from the blue and black, is more than Masonic history can tell us. If we desire to mark it as a distinct branch, we must apply our labors to the archives of the several countries in which it flourished in its infancy. The very earliest history we have of its recognition in

Scotland, or rather of its being worked in Scotland, is a minute of the Stirling Rock Chapter dated July 20th, 1743.

Again we are confronted with the contradictions of history. Many writers particularly, those with a leaning to the traditions of their respective countries, persist in saying that the Royal Arch, is a part of the third degree and that the mutilation of that degree gave rise to the Royal Arch as a fourth degree. Here we are at loss to understand from the very earliest record of operative Masonry, during its period of transition, why this should be so accepted. In the very earliest records we have but two degrees proper in operative Masonry: Apprentice and Fellow, or Companion. It would seem, that Arch Masonry was naturally a part of operative handiwork. At the Union of Grand Lodge of England, held in 1813, the second article of that Union was adopted, as follows: "It is declared and pronounced, that pure Ancient Masonry consists of three degrees, and no more, viz., those of the Entered Apprentice, the Fellow Craft, and the Master Mason including the Supreme Order of the Holy Royal Arch." From the records of the Operative Lodge of Banff, Scotland, we make the following extracts: Part of Rule 7, reads, "And any member who wants to attain to that part of Royal Arch and Super Excellent shall pay two shillings and six-pence to the Public Fund for each part." At the Annual meeting of this Lodge in 1779, the following appears as the 9th resolution: "9th. It was unanimously agreed to by all the Royal Arch Masons and Super Excellent Masons of the Lodge, for the love and favor they bear to George Smith, present treasurer of the Lodge, and for the service he has done to give him these two branches of Masonry gratis." It would appear from this that Royal Arch Masonry in that Province consisted of two degrees:—Royal Arch and Super-Excellent. Again, the following, at a little later date: "Operative Lodge Banff, Jan. 8th, 1790. We the

undersigned subscribers, being Royal Arch Members of this Lodge, and being convened for the purpose, have taken the following subject under consideration, and having conferred and deliberated, have come to the following resolution, viz:—That the five aforementioned brethren, James Robertson, William Shand, John Robertson, William Smith, and George Andrew, having at a considerable expense, obtained a more excellent way of Royal Arch Masonry than was formerly known to us; we agree that all their expenses shall be paid out of the fund of this Lodge."

It would appear from the above and many other quotations we could make, that Royal Arch Masonry, was a part of the business of operative lodges, and was passing through a period of alteration and change to suit the conditions, that speculative Masonry was attempting to inaugurate, and that Royal Arch Masonry, had not yet become a distinct branch of Masonry, or had become separated from the work of the Blue Lodge. In connection with this we may quote from another Scottish authority: "In most countries it is only the three first degrees that have ever been designated Blue Masonry. In Scotland the Mark Degree is included, and there are still living Masons who received the Funeral Step, Fellow Craft Mark, Master's Mark Architect, Grand Architect, and Chair Mason, as a part of Blue Masonry."

At the present time, the degrees of the Royal Arch, in English speaking countries, known as the "Capitular" degrees, are varied, and their arrangement renders it very difficult to travelling Masons. In England, there is but one Degree designated the Royal Arch. In Scotland, under the Early Grand Chapter, there were eighteen, but since the Union of Royal Arch Masonry in that country the Supreme Grand Chapter, has but two, viz; Excellent Master and Royal Arch. In the American Masonic Federation, the degrees of Red Masonry,

consist of; 4th, Royal Ark Mariner; 5th, Master Mark; 6th Jacob's Wreath; 7th, Secret Master; 8th, Perfest Master; 9th, Master Through Curiosity; 10th, Provost and Judge; 11th, Superintendent of Building; 12th, Grand Architect; 13th, Master of the Royal Arch; 14th, Perfection Master of the Secret Vault.

Green Masonry consists of the following: 15th, Excellent Mason; 16th, Super-Excellent Mason; 17th, Prince of Jerusalem, in two points; 18th, Knight of the Sword; 19th, Prince of the Mason.

Black Masonry, consists of the following degrees; 18th, Knight of the Red Cross of St. Andrew; 19th, Knight of the East and West; 20th, Order of the Scarlet Cord; 21st, Order of Brotherly Love; 22nd, Prince of Babylon; 23rd, Prince of the Sun; 24th, Priest of Eleusis; 25th, Knight of Death; 26th, Knight of the Brazen Serpent. The second series is the Black; 27th, Knight of Rome; 28th, Constantine; 29th, Knight of St. John; 30th, Knight of the Sepulchre; 31st, Knight Kadosh.

White Masonry consists of the following: 31st, House of Holy Wisdom; 32nd, Priestly Order of the Temple; 33rd, Mother Word or Royal Secret.

Purple; 33rd, Inspector General, Commander of the Councils.

The Degrees of Merit, are, Knight Companion of the Council; Knight Commander of the Council.

The Decorations are: The Light of the Star of Sirius.

This arrangement differs somewhat from the order of the early Scottish Masonry, but the degrees are the same, and under this arrangement they are the same as practiced by the Scottish Grand Council of Rites of Scotland, 21 while upon this subject, it may be well to refer to the Constitution and By-Laws of the Confederated Supreme Councils of the A. M. F., as many of our readers may not be in possession of the document. On page 11 of the said Constitution the following appears:

ORGANIZATION OF THE CONFEDERATED S. C.

The Confederated Supreme Councils, have within their jurisdiction the following bodies of the Scottish Rite, Ancient and Accepted:

1. Chapters of Red Masonry, working the grades from the 4th to the 14th, of which the Royal Arch is the governing grade. The three principal officers of the Royal Arch Chapter must be Princes of Jerusalem.

2. Councils of Prince Masons, working the grades from the 15th to the 17th, inclusive. The ruling grade is the Prince of Jerusalem. The three principal officers must be Knights of the R. S.

3. Chapters and Councils of Black Masons in two series:

(a) From the 18th to the 25th inclusive of which the Rosy Cross is the governing grade.

(b) From the 26th to the 30th of which the Kodosh rules.

4. White Masonry, of which the Prince of the Royal Secret rules. Page 37.

FESTIVALS OF THE ORDER

"The Chapter of Red Masonry celebrates the dedication of the first Temple, on the fifth day of the month AB. The Prince of Jerusalem the 23rd day of the month Adar, the date of the dedication of the second Temple. The Rosy Cross celebrates Easter Sunday, when the covered point is held. Kadosh commemorates the Martyrdom of Jacques De Molay on the 11th of March. The Knights celebrate the repose and awakening of nature in Spring and Fall. St. Andrews day is the general festival of the Order.

GRAND ENCAMPMENT OF THE TEMPLE AND MALTA IN SCOTLAND.

"The Encampments of the Temple and Malta in the U. S. A. holding their Charters from the Grand Encampment of the Temple and Malta in Scotland, are governed by the "Regional Grand

Encampment" for America, which is held under the Grand Representative's Patent.

"The Regional Grand Encampment is composed of the E. C. M., and C. G., of each Chartered Encampment and should hold at least, one meeting annually.

"Elections are held on the last meeting in August, and officers installed on, or as near as possible, to the festival of the Holy Cross. Before being installed the E. C. must have the Installed Degree.

ANCIENT ARABIC ORDER OF NOBLES OF THE MYSTIC SHRINE.

"The several Temples holding of the Mother Temple in Scotland, in the U. S. A. are governed by "Alpha" Temple which is held under the Patent of the Grand Representative for America of the Grand Council of Rites of Scotland. It is composed of its officers and three representatives from each Chartered Temple; and should meet at least once each year.

THE SCOTTISH RITE OF ADOPTION

"The Scottish Rite of Adoption contains five degrees of work: Apprentice Freemason, Companion Freemason, Mistress Freemason, which are given in a Lodge; Perfect Mistress Freemason, given in a Chapter, and Sublime Mistress Freemason, given in an Areopagus.

"Section 1—Master Masons in good standing, their wives, mothers, daughters, sisters, and first cousins, are eligible for membership.

"Section 2—There are three Installed Degrees given to the J. W., S. W., and W. M. If all degrees are worked under one Charter. If worked under separate Charters, then to the Mistress of the Lodge, Chapter, and Areopagus, the Degrees are Lady of Benevolence, Lady of the Dove, and Princess of the Crown.

"Section 3—The honorary degree of Adonaike Mistress is only given for emi-

nent service rendered the Order.

"Section 4—Lodges of the Adoptive Rite are permitted to work the Order of the Eastern Star as an auxiliary degree.

"Section 5—Lodges of the Adoptive are allowed to make such laws for their guidance as local conditions may require, such laws, however, before becoming operative, must receive the Seal of the Grand Secretary General of the C. S. C."

"The work of the Confederated Supreme Councils, is all done, under Charters and Patents from Scotland, from the 1th to the 33rd Degrees, inclusive. The following may well be introduced here:

Extract from the proceedings of the Scottish Grand Council of Rites of Scotland, and copied into the aforesaid Constitution and By-laws, reads as follows:

"The first Charter granted by the Grand Council to work outside Scotland was granted to Fraters in the Valley of Montpelier, Idaho, under the name Jacques de Molay Council of Kadosh No. 21. The date of the Charter is April 20, 1900. The next year another Charter was granted, also for Idaho, under the title of "Universal Council "A." From these two Councils as a basis the Confederated Supreme Council was organized by the Ill. Frater M. McB. Thomson, by virtue of a Patent granted by the Grand Council of Rites in 1898, as follows:

PATENT.

"Unto all Free and Accepted Masons of whatever degree; Greeting: Know that we, the Most E. and R. Sovereign Grand Master and High Priest of the Scottish Grand Council of Rites, do authorize and empower our trusted and well beloved Frater, Cousin, and Brother in the Bond, Matthew McBlain Thomson, xlvic 33, 33, 90, 96, to confer on any worthy Mason any degree recognized and wrought under our Grand Council, and to establish Councils, Conclaves, or Tabernacles for working the same, in any country where there is not already

a Grand Body working such degrees, and this shall be his warrant for so doing.

"As witness our hand and the seal of the Grand Council, at Airdrie, Scotland, 20th day of April A. D. 1898.

PETER SPENCE,

M. E. and R., S. G. M. and H.

The action of Frater Thomson was endorsed by the Grand Council of Rites and the Confederated Supreme Council, acknowledged to be a regularly constituted Grand Body at a meeting of the Grand Council held at Glasgow, Scotland, on the 23rd day of April 1907. This knowledge was reiterated and emphasized in the 1910 report of the proceedings of the Grand Council as follows:

"Unto all whom these presents come: Greeting. This certifies that Bro. Matthew McBlain Thomson, 33rd degree, xlvic. Degree, 90 Degree, 96 Degree, etc., is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and only has authority to act in our name. This further certifies that the only A. S. C. A Scottish Rite Body organized in the United States of America, with the consent of this Grand Council of Rites, the Confederated Supreme Council, which M. Ill. Bro. M. McB. Thomson, Grand Commander, and R. S. Spence, Grand Secretary.

ROBERT JAMISON,

Grand Secretary General

The Confederated Supreme Council was incorporated under the laws of the State of Utah, January 3rd, 1912, and a Civil and Masonic Body, for the purposes set forth.

We have taken pains in this place before our readers the foregoing historical information, that no mistakes be made, or misrepresentations be encouraged. As its name implies, it is Scotch Masonry pure and simple, brought from Scotland, its birthplace, and transplanted upon virgin soil.

It is true, there are other Councils in the United States of America called

themselves "Ancient and Accepted Scottish" originated in America, from which it is beyond finding out. "Scottish" as it originated in America, from which it is beyond finding out, and bases its claim to regularity on certain forged documents, claimed to be the "Constitutions of Frederick of Prussia," and the authority to establish it in America, is not only disputed but denied. They build their structure upon the Patent of Stephen Morin, a Jew Peddler, who claimed a Patent from France granted in 1762, and annulled in 1766. The Charleston Council was organized in 1802, upon this authority. But, as this history is so well known it has no place here, nor comment necessary. The Confederate Supreme Council does not recognize any so-called Scottish Rite Councils in America, nor does it recognize any Grand Lodges in accord with them. It is Scotch Masonry, pure and simple, and the acknowledged historical fact, that all Masonry had its origin in Scotland, as far as authentic information goes, transmitted from Scotland to France and from France to America, gives them no right to the name "Scottish," and the Confederate Supreme Council is alone entitled to the name, and recognition.

ROBERT SPENCE,

(To be Continued)

DATE OF MEETINGS OF LODGES.

Michigan—First and third Fridays, at Woodward Avenue, Detroit.
 Ephrates No. 41.—Every Thursday at Ephrates Hall, 318 Woodward Avenue, Detroit.
 Acacia—Every Monday night at Acacia Hall, Wyandotte, Mich.

SYMBOLS OF THE CRAFT DEGREES IN MASONRY.

1. Right Angles, Horizontals and Perpendiculars—Important architectural implements. Square, Level and Plumb—teaching the great doctrines of morality,

equality and rectitude of life and the unchangeable modes of recognition.

2. Cable Tow—The tie that binds—teaching Masons strength to resist the allurements of vice, it is in length to reach to the innermost recesses of the heart and as far as to the heavens in our duty to God.

3. The Dagger—That the conscience, "the voice of God," within the human breast, will prick the conscience of anyone who should attempt to disclose the secrets unlawfully, just as the Great Master in the Day of Judgment will speak in thunder-tones to the treacherous soul.

4. Square and Compasses—Symbolize Justice—justness of life to self and all mankind.

5. Volume of the Sacred Laws—Teaching a Mason to accept the Divine laws as the rule and guide of his existence.

6. Lesser Lights—Teaching a Mason the difference as between material and spiritual light. Symbolism of the sun, moon and stars.

7. Lambskin or White Apron—Is the emblem of innocence, teaching a Mason to keep his soul pure from defilement, and to be prepared to enter that house not made with hands, eternal in the heavens.

8. Twenty-four Inch Gauge—Teaching a Mason the proper division of his time, being a part for labor, a part for refreshment and sleep, and a part devoted to deeds of charity and devotion to God.

9. The Common Gavel—Teaches a Mason to use the same to keep all impurities and incrustations removed from our characters, so that the same may glow and shine as would a faultless diamond.

10. The Chisel—Teaches perseverance and purification of our characters, and when used in conjunction with the Common Gavel, becomes a very strong implement in the hands of an expert Mason.

11. Sandal or Slipper—Teaching an agreement or covenant entered into by and between the Lodge and the member; thus, "Once a Mason, always a Mason."

12. Clasped Hands—Right hands joined meaning Fidelity, Affection, Love, Protection and Guidance.

13. Charter—This emblem is confided to the personal keeping of the R. W. Master, reminding him that he is personally responsible for its safe-keeping to the Grand Lodge; that his authority to open Lodge emanates from the Grand Lodge; that the Lodge cannot be opened unless the Charter of authority be present, or his having special dispensation of authority from the Grand Master Mason, who only can open Lodge by his own initiative.

14. High Hills and Low Valleys—This symbol has reference to the ancient custom of holding lodges on high hills or in secluded groves and valleys, where none could penetrate to our mysteries excepting the All-Seeing Eye.

15. Oblong Square.—This symbol is emblematic of the world, and all the ancient edifices were thus formed, and expresses the extent of the mystical Lodge.

16. Three Supports or Pillars—These symbols allude to Wisdom, Strength and Beauty, likewise to the Triune Deity.

17. Starry Decked Heavens—The symbol of covering of the Lodge—suggesting the heavenly home where the Great Architect of the Universe presides, and in ancient Lodges and Temples much attention was given to such decorations; in fact, the planetary system of the heavens was beautifully illustrated therein.

18. The Theological or Jacob's Ladder—This symbol has reference to events recorded in the V. S. L., and in particular to the foreshadowing of future events, alluding to the many rounds or degrees of ascent in the journeyings to the celestial home, teaching faith in God, hope in immortality, and charity to all mankind.

19. Mosaic Pavement, Indented Border and Blazing Star—In ancient days the flooring of the Temples were made up of squares of various colors in a very ornamental manner, and represented many phases of the earth. In Masonry it depicts the diversified character of human life, its joys and sorrows, its griefs and pains.

20. Indented Border—Refers to the elegant edging of the chequered pavement,

reminding us of the many blessings surround us in life. The chequered skirting fitting into the pavement notches, like teeth, symbolizes that blessings of life enter into and permeate all its events.

21. The Blazing Star—Symbolizes vigilance, Caution, Warning, ever to be on guard against the approaches of evil.

22. Rough Ashlar—A rough stone Masonic student that in September, taken from the quarry. A symbol of man in his rough and crude state, ignorant and unpolished.

23. Perfect Ashlar—Is a smooth, finished stone, ready to be placed in building. It symbolizes perfection, which state all Masons hope to arrive at by education, endeavors and by the teachings of God.

24. Trestle Board—It symbolizes the Divine trestle board, on which the Great Architect of the Universe inscribes the directions for the erection of spiritual buildings.

25. Line of Latitude—This symbol is used in the construction of the ancient Temples, and is perpetuated in Masonic lodges, and has reference to the magnetic direction of East and West, seeking the known and hidden things, never satisfied until the eyes rest upon the Divine East.

26. Point Within a Circle—Is the symbol of life, the life which radiates from the centre to the circumference, and impregnates all things.

27. Chalk, Charcoal and Clay—These three symbols are all closely united with another, and have reference to Freedom, Fervency and Zeal, as displayed by the workmen in connection with Temple building, symbolizing the deep interest taken in the work by all the different grades of workmen employed.

28. Book of Constitutions, Guarded by the Tiler's Sword—This symbol in ancient days was a symbol of the laws and rules by which the people were governed. It is used symbolically in Masonry to impart lessons of discretion. It also symbolizes all the circumstances under which the secrets were communicated, both orally

ten.

1. A Lewis—The son of a Mason to whom peculiar privileges were given.

2. Foundation Stone in the N. E. C.—Symbolical of the commencement or beginning of any great building, it symbolizes the beginning of the world, the commencing place of Light.

3. The Steps—The peculiar formation thereof has relation to measurements and to modes of recognition.

4. The Level—Symbolical of the equality of all Masons.

5. The Plumb—Teaches to lay proper foundations to all our laudable undertakings.

6. Right Angles—Or the fourth part thereof, refers, as does horizontals and perpendiculars, to the science of geometry and particularly to the modes of recognition.

7. The Plumb—Teaches the Mason to stand uprightly before God and man.

8. The Square—Teaches the Mason to square his actions with and by the square of virtue.

9. Level—Teaches the certainty of truth.

10. Pillars of eighteen cubic feet in height and twelve feet in circumference have a peculiar significance, being symbols of rising and the signs of the zodiac. They are symbolically applied to the porch of Solomon's Temple.

11. Globes—Symbolically refer to the universe, denoting the universality of Masonry, and that a Mason's charity should be equally extensive.

12. The Winding Stairs—Symbolically showing that the attainment of knowledge is difficult and sometimes winding; and it is secured by climbings and difficulties. It has a particular reference to the middle chamber of Solomon's Temple.

13. Architectural Orders—Symbolizes harmony and illustrating by a variety of columns the designs as used in different ages, both ancient and modern.

14. Ear of Corn or Water Ford—Symbolizes plenty, or the harvest of plenty; the time when men received the wages of their labor. This emblem is depicted

in the West.

43. The Steps and the peculiar formation thereof are all symbolical of measurements and teaches a Mason to measure carefully all his steps through life.

44. The Stair Steps of three, five and seven, have relation to the sacred numbers known only to the initiated.

45. The Trowel—An ancient symbol of the triangle, now a trowel, symbolizing the spreading of the cement of brotherly love, relief and truth.

46. Broken Column—Symbolizes sudden death.

47. Weeping Virgin, Scythe—Symbolizing time, death and eternity.

48. The Three Steps—Are symbols of youth, manhood and old age.

49. The Mallet—An emblem of power—Hiram.

50. The Pot of Incense—Symbolizes purity.

51. The Beehive—Industry.

52. The All-Seeing Eye—The unceasing vigilance of God.

53. The Ark—Emblem of safety.

54. The Anchor—Emblem of hope.

55. The Open Book—Revealed will of God.

56. Hour Glass—The sands of time.

57. Porch—Symbolizes that the grave is the porch to the new life.

58. Dormer or Window—The fountain of wisdom.

59. The Setting Maul—Symbolizes silence—death.

60. Spade—Opening of the earth.

61. Coffin—Its form suggests its own symbol.

62. Sprig of Acacia—Symbolizes immortality.

63. Forty-seventh Problem of Euclid—Is an erroneous symbol, arising from want of a proper understanding of the meaning of Y symbol, meaning the two different roads—the straight and narrow path or the wide one.

64. The Keystone—Principal stone—the key which binds the whole. Exalted.

65. The Sword—Vengeance.

THOMAS PIERROT.

ELECTIONS.

Thistle No. 27, Spokane, Wash.

R. W. M., John R. McLeod; S. M., John Neurow; S. W., John C. Cocoran; J. W., Geo. Denham; Secretary, C. F. Gemberling; Treasurer, H. C. Savage; S. D., Gus Geolack; J. D., Geo. Larson; Almoner, A. W. McCall; I. G., Rictor Fossum; Tiler, C. F. Dunn.

Golden Gate Council No. 28, K. D. S. H.

Em. Com. Frater J. J. Enos, 33d.
 Marshal, Frater G. J. Kasling, 33d.
 Capt. Gen., Frater A. Goldenberg, 33d.
 Orator, Frater Thos. C. Gray, 33d.
 Central Capt., Frater P. Christensen, 32.
 Chancellor, Frater A. E. Harrison, 32d.
 Treasurer, Frater Eli Gordon, 32d.
 Master of Ceremonies, Frater C. A. Louis, 32d.
 Expert, Frater V. Kipphen, 32d.
 Usher, Frater V. Fillipis, 32d.
 Captain of Guard, Frater Alfred Zuic, 32.
 Tiler, Frater J. Farquhar, 32d.

CORRESPONDENCE.

KILWINNING LODGE No. 9.

Seattle, Wash., Jan. 24, 1913.
 The Editor Universal Free Mason,
 Evanston, Wyo.

Dear Sir and Brother.—The following officers of this lodge were duly elected for this term. I wish that you would publish same in the magazine in the next issue:

R. W. Master, William Schutz.
 W. S. Master, Frank Klaschka.
 W. S. Warden, Henry M. Kass.
 W. J. Warden, J. Van Olemien.
 Secretary, William T. Lloyd.
 Treasurer, J. W. Blaine.
 Senior Deacon, W. H. Stanislawski.
 Junior Deacon, A. R. Balan.
 Senior Steward, Peter Nelson.
 Junior Steward, Andrew Huppmann.
 Inside Guard, Harry H. Shield.
 Tyler, A. de Peuter.
 Chaplain, J. J. Anderson.
 Almoner, Samuel Samuelson.
 Marshal, B. M. Hathaway.

Lodge Deputy, William Keil.

This lodge meets every Sunday morning at 10 o'clock a. m. During the summer months, the first and third Sunday Visitors cordially received. We have a side issue the "Kilwinning Recreation Club," the purpose of which is to get BB. in closer touch with each other, matter which lodge they belong to. To club, I am glad to say, is bearing good fruit, and I predict that it will do much to cement the BB. in a bond of brotherhood.

It is the intention to pay periodic visits to all the lodges in the state, to have regular outings, lectures, social gatherings, etc. Our motto: "Let us know each other better."

All BB. can become members. There is no fee to join, so you just watch them winning grow."

With personal regards, I am,

Faternally yours,

W. H. LLOYD

Secretary

Chicago, Ill., Jan. 20th, 1913.

At the regular communication of King Lodge, U. D., A. A. S. R., held under authority from the Supreme Grand Lodge of the American Masonic Federation, held their election preparatory to being chartered when the Supreme Grand Master in the Federation will be with us. The 1st of February, and the following officers were elected:

Alexander Busch, R. W. M.
 Chas. Nagel, D. M.
 John Deere, S. M.
 Jo. Wold, W. S. W.
 L. J. Werbachowski, W. J. W.
 Arthur P. O. Skaaden, Secretary.
 Constance Krynsky, M. D., Treasurer.
 Wm. Anderson, S. D.
 A. Carlson, J. D.
 B. J. Wasowicz, S. S.
 John Krause, J. S.
 Theo. Giese, Almoner.
 Jo. Skawrek, I. G.
 A. Richowski, T.
 C. Strugyniski, Marshal.
 O. L. Prohaska, Chaplain.
 Frank Zerbrovski, Musician.

LEW F. STAPLETON,
D. G. O.

DEDICATION OF A NEW MASONIC TEMPLE.

The fifth day of January, 1913, was a day for the A. & A. S. R. Lodges of San Francisco, upon the occasion of the dedication of the new Temple of Golden Star Lodge No. 3 and St. Johannis Lodge No. 7, located in the new half-million-dollar German House. On account of being located there the M. W. Prov. Gr. Master, Ill. Bro. W. C. Cavitt, thought it appropriate for St. Johannis Lodge to conduct the dedication ceremonies in their mother tongue. The lodge then went to work with a will, in order to insure perfection at the dedication ceremonies. Invitations were sent to all lodges in the jurisdiction and also to friends of the brethren, as it was decided to make it a public affair and give a social dance after the ceremonies. Most all lodges in the jurisdiction had delegations present, especially the Vallejo and Bakersfield lodges were well represented.

The dedication ceremonies commenced at 8 p. m., when all the brethren assembled in an adjacent hall and marched into the Temple with light, Bible, etc., according to ancient form and custom. After the march around the altar, the Marshal conducted the officers to their respective stations, and after seating the lodge, the M. W. Prov. Gr. Master, with a few appropriate remarks, turned the further ceremonies over to St. Johannis Lodge No. 7.

The R. W. M., Bro. Hermann Muller, and his fellow officers acquitted themselves of their duties in a creditable manner after which the M. W. Prov. Gr. Master gave everybody present (the public included), an interesting talk on the history of the A. M. F., its ancestry, its aims and purposes, and especially mentioned that one of the main objects of the Federation is to spread the gospel of Universal Masonry.

Bro. B. Felde then read congratulatory telegrams from the M. W. Su-

preme Master of the A. M. F., Ill. Bro. M. McB. Thomson, the M. W. Gr. Master of the Gr. Orient of New York, Ill. Bro. Victor Wellisch, Ill. Bro. Fr. Joseph Blust, P. M. of Walthalla Lodge No. 19 of Los Angeles, and others. After this the whole assemblage repaired to the social hall and banquet parlors, where everybody enjoyed the remainder of the evening as guests of Golden Star and St. Johannis Lodges.

The new Temple is a model lodge room, about 35x50 feet in diameter, with two rows of chairs on each side. Connected with same are two spacious ante-rooms, with lockers for the different lodges. Golden Star and St. Johannis Lodges have spared no expense in fitting it up, so that it is without a doubt one of the finest Temples in the A. M. F.

H. METHMANN,
Prov. Gr. Secretary.

GEORGE WASHINGTON LODGE No. 42.

M. McB. Thomson,
M. W. Grand Master Mason of the
American Masonic Federation, Salt
Lake City, Utah.

Most Ill. Sir and V. D. Brother:

At the Forty-fifth Stated Communication of George Washington Lodge No. 42, in Cle Elum, Wash., held on Monday evening, December 2, 1912, the following is some of the business that took place:

The Lodge was opened in due form with the M. W. Sub. M. Bro. Robert A. Willcox in the chair, as our R. W. M., Bro. Brooks, has moved away from Cle Elum and is now residing in Issaquah, Wash.

Under unfinished business the proposal to amend Article III, Section 1, of the local by-laws, which read: "The regular meetings of this Lodge shall be held every Monday at 8 p. m.," was thoroughly discussed and it was found that a great majority of the BB., including officers, could not attend meetings every Monday evening, and the most convenient nights for all would be the first and third Mondays of each month, and by a motion, duly

seconded and passed, by a unanimous vote of those present, Article III, Section 1, was regularly amended to read: "The regular meetings of this Lodge shall be held on the first and third Mondays of each month at 8 p. m.," and copy of the amendment was ordered to be sent to the M. W. Grand Master Mason for approval, and immediately after such approval it shall be in full force and effect.

The above mentioned amendment is submitted for your kind consideration and approval.

The election of officers took place at this meeting, and those elected to serve for the next term are:

R. W. M., Robert A. Wilcox.
M. Dep., A. P. Deonigi.
M. Sub., W. F. Lewis.
Senior Warden, Chas. J. Trucano.
Junior Warden, Joe Schober.
Secretary, John J. Kashevnikov.
Treasurer, Frank Rothlisberger.
Chaplain, F. Bugni.
Senior Deacon, R. L. Rinehart.
Junior Deacon, Thos. Ramsay.
Senior Stewart, Matt Kauzlarich.
Junior Stewart, C. Frank Deonigi.
Almoner, Chas. Deonigi.
Marshal, Louis Emanuel.
Orator, J. V. Hoeffler.
I. G., Dominic Pricco.
Tiler, Henry Milburn.

Bro. A. J. Perno was again duly recommended as Lodge Deputy to the S. G. M.
Auditing Committee—BB. R. L. Rinehart, C. J. Trucano and Dominic Pricco.

After the transaction of regular business the BB. adjourned to the ante-room, where they were served with excellent refreshments, consisting of clam stew, sandwiches and liquid refreshments. A very enjoyable evening was spent, prevailing in peace and harmony.

Most fraternally,

ROBERT A. WILCOX.

Sub. M.

ANDREW J. PERINO,

Lodge Dep. S. G. M.

JOHN J. KASHEVNIKOV,

Secretary.

THAT LITTLE BEEF-BONE EMBLEM

"We always hear much about brotherly love and regard for others in lodge room," said a member when we were watching a band of ancient Masters conferring the third degree of Masonry upon a candidate, the occasion being Past Masters' night, an event which has become exceedingly popular with the craft the past ten years.

The remark reminded me of a story told by an Ohio soldier who was captured at the battle of Chickamauga in due time brought up in Libby prison and was transferred in 1864 to Andersonville.

He began by saying: "I am a Methodist Mason and Grand Army man, but I do not just know upon which rank I place the highest estimate, all stand so high in my eyes. I was made a Mason a few months before the war, and when I enlisted the Libby presented me with an emblem. I cherished it with as much solicitude as I do the little Testament my mother gave me the day the company left for the front. Its loss the first day at Chickamauga was a source of deep regret. I came from a beef-bone, while in Libby prison another, a very perfect 'square and compass.' I spent many days in its manufacture. The work helped to kill the time that weighed heavily with all of us. I didn't know how to play cards or chess with the others.

"There was joy and a cheer when the soldiers came for several hundreds to be ready to entrain for a change of prison. I was one of the chosen. As the weather was warm and closed cars were scarce they loaded us in open cars. Just like those Uncle Sam had often to use for transporting soldiers.

"As they lost a good many prisoners in transit, a new rule required that extra caution be taken to prevent escapes. I fell to my lot to be handcuffed with my comrade. Our car was so crowded that we couldn't walk about, and had to sit or stand still in our place for many hours at a time. Did you ever have to travel a long distance, on a freight train under such circumstances?

break in the engine compelled a
of a couple of hours in a Southern

eddlers and others passed along the
the former to offer goods for sale
en with empty stomachs and purses,
rs out of curiosity, apparently.
ng them were three men, one digni-
old gentleman whom they called doc-
and two middle-aged men. When
reached our car I heard one say,
re is one, doctor.' The doctor came
to me and looking sharply at me
an instant, said: 'I suppose you have
ght to wear that,' pointing to my
st beef-bone square and compass.
ve, sir,' I replied, and he was con-
ed—you know how.

We shall return,' said the doctor,
the three passed to the end of the
Half an hour later they returned.
two assistants carried large market
ets in which were food and bottles
boxes of medicine. One handed me
eral ration of corn bread and pork.
the doctor dealt out an assortment
edicine, saying that I would need it
Andersonville, and explained how to
t in case of sickness. Then he
d:

'Have you any money?'

'Not a penny, I am sorry to say—
r was poorer in my life.'

'A little may come handy up there,'
the kindly doctor—my brother, a
enough friend in need, as he handed
several bills and two silver dollars.

'Never mind thanking us, my brother.
as done your brothers of our lodge
uch good to extend the courtesies as
s you to receive them.'

The old doctor asked one of the
ds to tell him where he could find
Confederate officer in charge of the
n, and when told, disappeared. We
not know the nature of his mission,
had a pretty good idea what it was
o the guard ordered the handcuffs
oved from our wrists. In my own
the guard said: 'Lift your hand and
me remove that jewelry (the hand-
. and then step out and stretch your
ped legs. The old doctor says you
all right, and anything the old doctor

says is as good as law.'

"Along the train, walking up and down,
stretching their limbs, were ten or fif-
teen other prisoners, from which we
knew that the doctor and his associates
had taken in the whole train in search
of meen of the craft, and that he had
been as kind to them as he had to the
two in our car.

"When the train pulled out for Ander-
ville we Masons witnessed something
that deeply touched us. It was a file of
eight men wearing white aprons. Their
heads were bared and their hats were
swinging a fraternal greeting and fare-
well.

"Do you wonder that I never put on
the little white apron without recalling
the old doctor, his band of brothers, and
their act of great kindness in a time of
gloom and distress? And do you won-
der that I place a high estimate upon
Masonry?

"I forgot to say that I have reason to
believe that the medicines given us
saved several lives at Andersonville.

"At the next long stop the engineer,
who had watched the doctor and his
friends in their work of mercy, came to
our car, made himself known as a broth-
er, and said: 'The doctor and his boys
gave you a pleasant surprise. They do
the same for such of the craft as they
find on all prisoner trains when some of
our folks run the trains and telegraph
ahead and notify them that we have Ma-
sonic work for them to do. The officer
in charge, the conductor and myself be-
long to the Order.'"

There, in the South, in the third year
of the war, was a fine and impressive
demonstration of brotherly love and re-
gard that could not be mistaken. There
was not the slightest tinge of sham about
it. It was on a par with Masonic dem-
onstrations that have placed the Order
upon its high plane and been a mighty
power in its growth the past forty years:
that has played a large part in giving it
in the United States a membership of
1,750,000, with property valued at a quar-
ter of a billion of dollars.—Masonic Tid-
ings.

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EDITORIAL.

We are pleased to acknowledge fraternal greetings from the Grand Orient of Belgium, the Supreme Council and Grand Lodge of the Grand Duchy of Luxembourg, and the Grand Lodge of Roumania. Also for letters of credence as representative of the Grand Lodge of Great Britain and Ireland near our Grand East.

As will be seen by the report of the special session of the Supreme Lodge, which was held in Salt Lake City on the 8th and 9th of last month, and reported in another column, it was unanimously decided that a special tax of \$1.00 per head be levied on every member of the A. M. F. for the purpose of defraying legal expenses that may be incurred in defending our rights in the courts. This is as it should be. The A. M. F. seeks to quarrel with no one and only asks to go its own way in peace and quietness, working for its own ideal of Masonry, which is a universal Masonry, which recognizes neither race, creed or nationality, and of which all good men may be members; whose lodges would in very truth extend from the North to the South, from the East to the West, and which will provide a common ground on which all men can meet

and work for the good of humanity hampered by other restrictions. We however be ready at all times and in all places to defend ourselves when the enemy invokes the aid of the courts to let the courts decide the question.

Another important piece of business transacted at the special meeting was decision to accede to the request of several of our foreign correspondents to invite a general Masonic congress to be held under the auspices of the A. M. San Francisco in 1915. All Masons have traveled abroad and have had contact with American York Rite Masons. We know how eager the Yorkist is to the foreign lodge and with what placency he accepts the fraternal ties extended to him by the foreign B. B., who naturally think that such courtesies would be extended to them should they visit the American lodge and the visitor is careful not to receive them. A better knowledge of American Masonry of the York brand is nothing to be known abroad, but still our people find it hard to believe that professing to be Masons would seek to accept fraternal amenities which they know would be denied by their lodges, and this is the more difficult the foreign Brother to understand. He knows the high grade body of which he is a member is in fraternal relation with similar bodies in America. When it, he wonders, that he is accepted a 18th, 30th or 32nd degree Mason by the same men who refuse to recognize him as a Master Mason? This is one of the mysteries of American Masonry that a foreigner cannot understand, but at this congress will enlighten him on it; when enlightened will work some change that the York Rite Mason will find himself as much ostracized as the foreign Mason has been and is in these U. S. A. Then will arise a Rite bowl for universal Masonry.

What is a Grand Lecturer? is asked by a Brother who had seen a notice

appointment of one with a salary of \$100 per annum. Needless to say he is not of the Scottish Rite. A Grand Master, my dear Brother, is not (as the world would lead one to suppose) a Brother versed in the history, tradition or symbolism of the order, prepared to expound the sublime truths and teachings of Masonry, and by their obedience to become a better and a nobler man, and to be of more service to his fellow-men; indeed, a Grand Lecturer is one with a memory sufficiently retentive to enable him to memorize the ritual, to recite certain words the proper emphasis of the proper time and method of performing certain genuflections. It is not necessary that he should know anything more. We have ourselves, while sojourning in the tents of the Yorkists, known Grand Lecturers who could not give one the reason for what they did, or why they did it; and the final conclusion that arrived at was that the name was given to them because they could not lecture, and that the less they knew beyond the parrot-like recital of the letter of the ritual the better qualified they were to fill the position.

In the A. M. F. we have no such office. Our deputies are not only qualified to instruct in the ritual and esoteric work, but to give esoteric instruction as well; not only to bring the profane to Masonry, but to teach him what Masonry really is; wherein universal Masonry differs from sectional Masonry; to know what he is a Mason; why he became a Mason, and to defend universal Masonry from the attacks of its enemies. As an illustration of the work done by our deputies in this way, we give the following address from the Vallejo (California) Lodge:

On the evening of the 10th inst., the Vallejo Lodge, A. A. S. R. Symbolic, held an interesting and most instructive lecture at an open meeting, at which all the members and numerous of their friends and relatives were present. Provincial Grand Master of California, W. C. Cavit, Supreme Representative A. J. C. Cavit, and Past Master C. R. Little of

Golden Star Lodge, San Francisco, were the most prominent speakers, as well as other brothers from the several lodges of the bay cities.

"One of the principal features of the lecture was furnished by A. Spilmer, who traced the origin of the rite by means of a most concise genealogical tree from the lodge, "Mother Kilwinning," Scotland, to its various offshoots in the world, but especially covering its entrance into America and up to the present date."

We are again asked the question, how many blackballs are required to reject an applicant for membership in a lodge in the A. M. F.? This is a question we have answered several times, but the BB do not seem able to get rid of the one black ball theory. In Scottish Masonry if there be but one black ball cast at the election of an applicant for the degrees, the R. W. M. shall order the ballot taken once more in case of a mistake. If again there is a black ball, or if there be two, the matter is delayed until the next meeting of the lodge and in the mean time the objector meets with the R. W. M. and his Wardens in private and explains his reasons for objecting. If the reasons given are deemed sufficient, the fee is returned to the applicant and the matter is ended. If, on the contrary, the objections are of a trivial or personal nature, they are overruled and the applicant is declared elected. When there are three black balls cast the petition is rejected without inquiry, as to admit an applicant against the wish of three of the members, no matter for what cause, would disturb the harmony of the lodge.

A Brother asks us what is the decoration of the "Lybic Chain," mentioned in the January number of the "Universal Freemason." The Lybic Chain is one of the two decorations given by the Confederate Supreme Council as a reward of merit. It can only be given to one holding the 32d degree and gives the holder the right of perpetual membership in the Grand Consistory. The Jewel or

decoration consists of a chain of triangular links. It is made of bronze and has suspended from it the "Kneph" or winged egg, the Egyptian emblem of creation.

ANTI-MASONIC LEGISLATION.

Many of the State Legislatures have, at the instigation of the York Rite Grand Lodges, passed laws presumably to prevent and punish any one who would falsely pretend to be a member of a fraternal organization. While this legislation was professedly in the interest of all fraternal organizations, it was an open secret that it was in the interest of the York Rite Masons only, as no other fraternal organization was in any way interested, and that it was the Yorkists only who sought to have the courts aid them in the fight that they were unable to maintain alone against universal Masonry as taught by the American Masonic Federation.

In all of the States where these anti-Masonic laws have been passed they have remained a dead letter, and it has remained for the State of Oregon to acquire the unenviable notoriety of being the first to seek to enforce them. There, it will be remembered, that four of our BB. were arrested in the city of Portland on the charge of obtaining money under false pretenses. This charge was so obviously unjust that even the Yorks were ashamed, and it was withdrawn. But the persecution did not cease, as the BB. are now held to face a charge under the anti-Masonic law. As this law is practically the same as that passed in the State of Michigan against our BB. there, it may be of interest to know what one of the foremost lawyers of that State, who is also the brightest and most advanced thinker that the York Rite has, has got to say about this persecution by legislative enactment.

The Protection of Masonry by Legislation.

The following is the text of an act adopted at the last session of the Michigan State Legislature. It is evidently

copied from the statute of Massachusetts. It is understood that it is introduced for the initiation of the Masons of Wyand, who think they have a grievance on account of the existence among them of a lodge of the American Masonic Federation, one of the so-called clandestine lodges.

An act relative to the fraudulent use of names, titles or common designations of fraternities and unions, and providing a penalty therefor.

The people of the State of Michigan enact:

Section 1. Whoever wilfully, by deed or aid of any false token or writing, or other false pretense or false statement, verbal or written, or without authority, the grand or supreme governing body, council, union or other governing body hereinafter mentioned, obtains the nature of any person to any written declaration or obtains any money or property for any alleged or pretended degree for any alleged or pretended membership in any fraternity, association, society, order, organization or union having a grand or supreme governing body, council, union or other governing body in this State or in any subordinate body or body hereof, shall be punished by imprisonment for not more than one year or by a fine of not more than five hundred dollars, or by both such fine and imprisonment.

Section 2. Whoever in newspaper, other publication, or in any written printed letters, notice, matter or deed without authority of the grand or supreme governing lodge, council, union, or other governing body hereinafter mentioned, fraudulently uses or aids in any way the use of the name, title or common designation of any fraternity, association, society, order, organization or union which has a grand or supreme governing body, council, union or other governing body having priority in such use in this State or any name, title or designation so closely resembling the same as to be calculated or likely to deceive; and whoever without such authority fraudulently publishes

circulates or distributes any written letter, notice, matter or device, by way soliciting members for such fraternity, association, society, order, organization or union, or for any alleged or pretended fraternity, association, society, order, organization or union, using any name, title, designation or near resemblance thereto; and whoever therein in any way without such authority knowingly offers to sell, confer, purchase or give information where, when, or by what means any degree or part in whole or in any part, of such fraternity, association, society, order, organization or union, or of any alleged or pretended fraternity, association, society, order, organization or union, using any name, title, designation or near resemblance thereto, can or may be punished by imprisonment for not less than one year, or by a fine of not less than five hundred dollars, or by both fine and imprisonment.

One need be disturbed about the action of Masonry whether this legislation proves effective or not. Masonry can take care of itself. By the token the legislation was not called of course not. It serves the purpose, however, of being a further illustration of the great fault of the American Federal and American legislatures, and especially of American Freemasons, ever meddling.

It may serve another purpose. If any attempt is made to bring prosecution upon it in Michigan, and especially here in the county, the result will be to tread upon the rights of Masons, as writing about Masonry. To make a precedent which will be plain and instructive throughout the country. We shall ourselves work to the best of our power to bring about that end, and to make the record quite as comprehensive and as explicit as it is possible to make it upon all the necessary points of Masonic law.

The whole act is drawn with reference to the American doctrine of exclusive territorial jurisdiction. It assumes that it is

a part of the law of Masonry. It will be a little shock to the court to learn that the Masons of Michigan are trying to use the legislature and the courts to fasten upon their own people and upon the people of the State a law which every authority declares they have the right to make for themselves.

This question will arise if one of the A. M. F. Masons is informed against, under Section 1, for "obtaining money for any alleged or pretended degree or any alleged or pretended membership" in Masonry "without authority of the Grand Lodge." He will point out that he is fully authorized by his own grand lodge or "supreme governing body," whatever it may be called. But it will be claimed that no other grand lodge can authorize any one to do Masonic work or to confer Masonic degrees, or to receive application therefor but the Grand Lodge of Michigan, and thus the issue will be formed.

It will be agreed that in the very nature of things there cannot be two grand lodges occupying the same territory. The instance of Germany refutes that argument, that there can be but one grand lodge in one state. The case of the three grand lodges of England, Scotland and Ireland answers that. They have divided the territory of the single sovereign state, "The United Kingdom of Great Britain and Ireland." Whence comes the law, then, that the Grand Lodge of Michigan has exclusive jurisdiction in Michigan. Up to the present time it has rested upon no other foundation than the ipse dixit of the Grand Lodge of Michigan itself, and up to the present time the Grand Lodge of Michigan has made law for its members only, never for the Roman Catholics of Michigan, or any other citizens not owing allegiance to it.

The prosecutor will be obliged to take the position that the legislature of Michigan has enacted into law de novo this discredited doctrine of exclusive territorial jurisdiction. A fully informed court, fully informed by expert witnesses, whom we will furnish if called upon, will not allow any such doctrine unless thereto com-

polled by the language of the statute.

There is no such compulsion. It will be made to appear that the "fraternity, association, society, order, organization or union" represented by the Grand Lodge of Michigan is one thing, and that represented by the American Masonic Federation is another, and that all the law forbids is that the A. M. F. must not pretend to make members of the older organization, nor must the Grand Lodge of Michigan pretend to be making members of the A. M. F. One side is quite as likely to violate this prohibition as the other. Neither side has ever violated it to our knowledge.

Section 2 forbids the fraudulent use of the name of Masonry and prosecution will have their work cut out for them in proving the A. M. F. to be a fraud.

The people who promoted this legislation probably thought that it would be proof enough to show that the A. M. F. was not recognized by the Grand Lodge of Michigan; that necessarily there could be Masonry in Michigan not a part of the Grand Lodge of Michigan. At this point the court will have to be instructed in the history of the scores of bodies that have called themselves Masonic, many of which still exist, as the Rite of Memphis, the Rite of Mizraim, the Ancient and Primitive Rite, etc., each of which has the same right to call itself Masonic as has the Ancient and Accepted Scottish Rite, for example. It will be pointed out that the Masons themselves have given the name Masonry to so many different bodies that they have themselves made it impossible to define what Masonry is. That the A. and A. S. R. is recognized by the Masons of Michigan in many ways. That this same A. and A. S. R. has a first, a second and a third degree essentially differing from those given under the authority of the Grand Lodge of Michigan. That the A. and A. S. R. works its first, second and third degrees in all countries where it is strong enough to dare to do so. That in recognizing the A. and A. S. R. we recognize its first, second and third degrees. That therefore we cannot be

heard to claim that there is but one ritual. That to make a crime of the work of the A. M. F. while recognizing the ritual of the work of the A. A. S. is simply to use the criminal courts to support a claim of monopoly, which has no foundation except that we insist that it will be to our profit if we maintain it. That we can no more control the name of Masonry than others control the name "Methodist," a name is assumed by a dozen different nominations in this state, and the law before us can no more limit others than could one giving the M. M. C. a monopoly of the name Methodist.

That we are to blame for this course and that it is the height of impudence in us, after what we have ourselves done with the name Masonry, to induce the legislature to say in effect, "The Grand Lodge of Michigan may decide what is valid and what is void in Masonry; then the courts will send to jail those condemned by the Grand Lodge of Michigan. The Grand Lodge of Michigan try the accused and the state courts inflict the punishment."

For "Michigan" in the above reading "Greece," and the argument fits both cases.

MASONRY IN GREECE.

Greek Masonry is placed under the obedience of two authorities, viz. the Grand Orient and the Supreme Council, both of which were founded in 1776. These two authorities are closely connected and bound by treaties, which define exactly the rights and duties of each body, and which are observed with the same respect. In this country which ever since antiquity has always shown itself able to progress and which gave birth to the grandest ideas of ancient civilization, it was impossible that the same ideal of Masonry should not find its own partisans. At the outset, however, Masonry met with a little opposition on account of a certain bishop, who on public opinion against it. Several were persecuted and one lodge, viz.

was even dissolved about fifty years ago. Its members had to flee in order to escape from personal danger. At the present time the disciples of the Egyptian school of Pythagoras, the greatest philosopher, did. But at the present time Masonry enjoys great liberty in Greece, for neither the nation nor church forgets the great services rendered to the country by the revolution of the benefactors of which were members of the "Hetaireia." This society had been founded by Freemasons and its organization was no other than that of Masonry, as has been proved by Bro. Roussopoulos in a paper read in the lodge.

At the present time under the obedience of the Grand Orient of Greece there are 26 lodges, eight of which are at Athens, two at Piræus, and the remainder in the other towns of the kingdom, in Egypt, in Cyprus. Each lodge has numbers from 30 to 100 members, who are all working with energy and perseverance. Altogether there are about 1500 Greek Masons, and it is hoped that this number will be increased before long.

Two Masonic papers of considerable importance are published at Athens; one, "Pythagoras," is edited by the celebrated Dr. K. Galanis, and the other, "Ypsipolis," by Bro. Kirlasopoulos, a man of great knowledge and a celebrated doctor at Athens.

The lodges of the Grand Orient of Greece work according to the Ancient Accepted Scottish Rite, and their system is above all a civilizing one. They are working for the emancipation of the Greek populations which are under the domination of the Turks. The lodge "Athens" offered prizes for Masons or non-Masons who do the greatest deeds. With the help of other lodges, the lodge "Ypsipolis" has created at Athens a Conservatory of Music, the object of which is to educate and to cultivate a taste for music among the people, and to teach the people popular songs, which are so thrilling and so beautiful. For two years now the lodge "Patria" has had on its pro-

gramme the project of a Balkan alliance, such as Bro. Rigas de Feral, the great Greek poet and patriot, had conceived of (see Bulletin No. 33, Masonry in Servia), who was handed over by the Austrian government to the Turkish authorities, who had him assassinated at Belgrade in 1798, just as he was about to leave in order to give Greece the signal for revolt. The same lodge is displaying a special activity with the view of inducing teachers to be initiated in order to influence through them the future generations in the direction of social and moral improvement.

The lodge "Prometheus" takes a special interest in the question of the working classes, and in particular it is studying the means of improving the social position of the worker. The lodge "Skafnderbeys" has undertaken to collect the money necessary for the construction of a grand Masonic Temple.

By working together with so much enthusiasm and unanimity the Greek lodges will succeed in constituting a strong and great power, which will endeavor to attain the general aims of Masonry and their own in particular.

What contributes to render Greek Masonry worthy of our esteem and respect is the prudence which regulates the admission of its candidates. For if it needs to increase its numbers, it must also see that only men who are worthy and capable of becoming good Masons are initiated. Further, it submits every new Brother to a series of instructions and of examinations, which are intended to hasten on his improvement.

Interesting lectures are given from time to time by distinguished Brethren, and several times a year all the Brethren of Athens meet together at a dinner in one of the largest restaurants of the town, which to a great extent contributes to the drawing together more closely of the bonds of friendship between lodge and lodge, and to demonstrate to outsiders the feelings of fraternity which unite the Masons.

The Supreme Council supports and

helps greatly the activity of the Grand Orient. It is thanks to Bro. J. S. Cephalas, its Lt. Grand Commander, that the Greek Masons stand in very friendly relations with numerous Masonic powers. It is he who has representatives sent to the Grand Masonic congresses, and it is he again who has just constituted at the order of his Supreme Council, and with the approbation of the other Supreme Councils, the Supreme Council of Servia, which has started its activity with such enthusiasm.

It only remains for us to mention the names of the Brethren who have worked especially for the spread of Greek Masonry, viz.: Bre. Angelopoulos, present Gr. Master of the Grand Orient of Greece, Matthaopoulos, Negrefontis, Tapaconstantinon, Pazarlis, Rounapolos, Sihomopoulos, Pournias, Spanoudis, Peristery of the Grand Orient; Bre. Galanis, J. S. Cephalas, Vryzakis, Bekes, Sefferlis, Glounarovitz, of the Supreme Council, and Worshipfuls of the lodges of Athens, viz.: Angelopoulos, Nagos, Phokas, Theodoris, Kalogeropoulos, Sirmopoulos, Alexandropoulos and the undersigned.

It must also be mentioned that Greek Masonry is preparing to put into practice its principles of humanity and charity. The war which has just broken out will offer it a vast field of labor, and several Masons, with Bro. Negrepointis at their head, and aided by their families, have already taken in hand the organization of the relief given by the Red Cross Society and by other societies in behalf of the direct and indirect victims of the war.

DEMONTHENES DEPOS,
Worshipful of the Lodge "Patria," Athens

PRINCE HALL MASONRY.

By the Grand Secretary of the Colored
Grand Lodge of New York, from
the London Freemason.

The subject of negro Freemasonry has slumbered quietly for many years. Quite recently it has been forced into the lime

light in a more or less spectacular fashion. In his address to the Grand Lodge of Illinois, Grand Master Darrab called attention to the fact that Masons of different jurisdictions were fraternizing with members of the colored lodges of the state, and disciplinary measures were advocated. And about the same time articles came to my desk, one written by the Grand Secretary of the Colored Grand Lodge of New York, which appeared in the London Freemason, and the other written by a Brother who was recently brought up in the South, right in the thick of the "black belt," and yet broad-minded enough to see through the shield. We print both articles for the purpose of starting a discussion at this time, but that certain feelings lie in your mind against the time our Masonic conscience shall be ripe for full discussion without prejudice.—E.

A casual glance at the title of the article might lead one to suppose that it is being presented an explanatory treatise pertaining to a special form of Freemasonry. It is an explanation of rites, but of conditions. Brethren of the Continent of Europe and elsewhere are not familiar with the race question. It exists between many white Americans and all black Americans, are heard of that up to the year 1864 all black Americans were slaves, held as property by a part of the white Americans—just the same as a chair, a table or a house. There still exists a class of white Americans who feel that they are immeasurably superior to all other black Americans. To distinguish between these parties the terms "black" and "white" are technically employed in the story.

Unprejudiced historians inform us that the Grand Lodge of England presented a Warrant of Constitution to Bro. P. Hall (a man of color) and a certain number of other Master Masons. Thus came into existence the African Lodge No. 459, later known as No. 570, in the English register. From this African Lodge are descended all the colored

everywhere known throughout the United States as the "Prince Hall Craft," a name adopted simply to distinguish black Masons from white. The Masonic authorities also state that when the white Grand Lodge of the State of Massachusetts was turned the members of the Prince Hall Lodge, No. 459, not having been invited to participate, asked the white Grand Lodge in convention permission to join, which request was denied.

From that time till now, black Americans, irrespective of their qualifications, and regardless of their color, have been refused admission into white American lodges. Instead of this way from Masonic equality, black Americans have been compelled to organize their own lodges and Grand Lodges. No other way was open to them to reap all the benefits of friendship and brotherly love.

To maintain consistency, white American Grand Lodges have not only kept on refusing recognition to black American Grand Lodges, but, as a plausible reason for this action, promulgated some years ago what has been termed the "American doctrine"—i. e., no two Grand Lodges exist in the same territory at one and the same time. In further support of this doctrine (a doctrine that exists in no other country in the world) they claim the blacks to be "irregular" and you, not "elandestine" or "bogus" because their lodges were not warranted by white Grand Lodges, in total disregard of the fact that they (the whites) have refused to confer Craft degrees upon their citizens of color, although the basic features of both are similar, that Masonic opportunity for American citizens of color has till now been available only by the formation of Lodges of their own.

Not long ago, when the question of recognition of black American Masonry by white American Lodges was hotly debated throughout the country, many eminent Masonic scholars met annually and also collectively—when they formed committees to investigate the matter for their various state Grand

Bodies—openly, sometimes with reluctance, admitted that the Prince Hall Masons has obtained his "light" from the same source as they had. But their advice that the time was not ripe for consolidation, or even recognition, neutralized any advantage implied in such concession.

From time to time rumors have been afloat that some years since consolidation was seriously considered by both the Grand Lodges of New York State. The absolute accuracy of such rumors cannot be vouched for, except to this extent, that the whites at one time appeared to desire the blacks to "come over," but to come over shorn of all their honors. This the blacks are reported to have most positively refused to do, on the ground that if their Masonry was "regular," so were their Grand Lodge honors. To acknowledge one was equivalent to recognizing the other. Stories have been related by eye-witnesses to the effect that prior to 1878 officers and members of high and low degree of the white Grand Lodge of New York were constant visitors to the Prince Hall Lodges. They came frequently in numbers, were received cordially and freely accorded the honors due to their respective stations.

In the United States there exists today thirty-five Prince Hall Grand Lodges, to which must be added one in the Dominion of Canada, known as the "Grand Lodge of Ontario," making a total of thirty-six Sovereign Bodies on the American Continent. In all of them the precepts of the Order are taught and maintained along the same lines as pursued by the white Brethren. In proportion to their numbers, as an integral part of the American population, the Prince Hall Masons are as strong, numerically, as any other secret society in that territory. For example, let us scan the statistics of ten Grand Lodges located in various parts of the country—North Carolina, Michigan, Texas, Pennsylvania, Mississippi, Colorado, New York, Minnesota, South Carolina and the District of Columbia. These

States have jurisdiction over a total of 1,135 Lodges, with an aggregate membership in 1911 of about 47,000 Master Masons. The personnel of their membership covers men from all of the professions, as well as other walks of life. In some States (notably New York), although the white Lodges will not accept blacks as members, many of the Lodges of the latter have had for many years, and do still have, white members. Notwithstanding the social barrier existing here in America between the races, the white members referred to appear contented with their accepted Brethren, and display the same interest and enthusiasm as their fratres of darker hue. There are many members in the white Lodges in Greater New York, who, when advised of the fact, have expressed considerable surprise that there exists a prohibitory sentiment in their Lodges, and in the Grand Lodge, against the admission of black men. These broad-minded Masons feel that if the authorities of their Grand Lodge do not desire the consolidation of the two Grand Bodies, nor the admission of blacks into the Craft Lodges, the organizations of Prince Hall ancestry should be given recognition as regular Masonic bodies. The writer recalls that some five years ago a member of his Lodge visited the Joppa Lodge, No. 201 (white), and was very cordially received, and while there witnessed the exemplification of the Master Mason's degree. Other recollections are: (1) When a member of Ezel Lodge, No. 732 (white) visited his Lodge, and not having credentials that he was a member of a regular Lodge was refused admittance. This white Brother went home, returned with documents of some kind, and was finally admitted after a very thorough examination. (2) When visiting the El. Sol de Cuba Lodge, No. 38 (Prince Hall), the writer met three Spanish-speaking Masons. At that time the said Lodge transacted all its business in the mother language. (3) When visiting the Hiram Lodge, No. 23 (Prince Hall), the writer was one of a committee of three who examined a Past

Master from the Altair Lodge, No. 409 and a lay member of the Commonwealth Lodge, No. 409 (both white Lodges) paratory to their admission as such into the black lodge. The average American Mason recognizes neither his Prince Hall Brother, and neither refuses to discuss matters Masonic with him. The writer personally knows a number of white Masons who object most of their coaching between themselves from their black Brethren.

Financially in the same proportion Prince Hall Craft is not so very behind the greater bodies. Many Grand Lodges, and any number of subordinate Lodges, are owners of meeting places, which, though not palatial edifices, yet admirably serve purpose, and stand as silent evidence of the progress of the race. Several black Grand Lodges maintain what are known as Masonic Benefit Associations, which are distinct organizations, though supervised by Grand Officers, and are elected for that purpose. These associations operate similar to theasonic Boards of Relief or Charity, that are connected with the major the white Grand Jurisdictions. They handle many thousands of dollars each, and are one of the countless links in the chain of progress the black American constantly enlarging. It will not be of interest for our English Brethren to learn the scope of operations of these associations. The proceedings of the Grand Lodge of North Carolina for 1910 gives the following data:

Amount brought forward from 1910	\$63,468.10
Collected during 1911.....	\$63,468.10

The expenditures were \$52,468.10, a balance in hand of \$16,100. Each of that balance, the benefit department has an investment of \$7,500 in four cent bonds of the Commonwealth of North Carolina. From the 1911 proceedings of the Grand Lodge of Mississippi the following:

re from 1910.....\$2,307.00
 paid during 1911.....17,450.00
 paid during 191116,544.00
 on hand 3,213.00
 Grand Lodge of South Carolina re-
 in 1911 that its endowment com-
 had paid \$1,200. So on it goes,
 the fact wherever the Grand Lodge
 a department.

of the small Grand Lodges is that
 of New York, whose official title is "The
 Worshipful Grand Lodge of the
 Ancient and Honorable Fraternity
 of Accepted Masons of the
 of New York." The oldest Lodge
 of New York, No. 1, of New York City,
 was warranted 16th February, 1812.
 The Prince Hall Grand Lodge of
 subjects, during the incumbency of
 Master Peter Lewie. In 1826, while
 the administration of Grand Master
 H. Moody, the same Grand Body
 of the Celestial Lodge, No. 2
 No. 31; the Rising Sun Lodge, No.
 the extinct), and the Hiram Lodge,
 which Lodge is still working. The
 Grand Lodge, known as the "Boyer
 Lodge," was formed 14th March.
 In 1848 the Craft reorganized and
 the United Grand Lodge, which
 continued until the year 1877, when
 reorganized again under the title
 noted. Thus, there has been a
 existence for sixty-seven

The Grand Lodge records are in-
 from 1835 down to the present.
 so that, like many of the records
 of white Lodges, they are incomplete
 entirely. Not once during the
 Morgan excitement in the 'thirties
 of the four Lodges cease work-
 During the war of the Rebellion, in
 sixties, none of the subordinate
 s, nor even the Grand Lodge itself,
 d working, although many of their
 erts were fighting at the front. The
 of New York has jurisdic-
 over thirty Lodges, with an aggre-
 membership of about two thousand
 r Masons. The total value of per-
 property reported at the 1912 ses-
 was \$12,230. The aggregate amount

of all the Lodges in bank was \$17,069.

The black, or Prince Hall, Mason is a
 dominant factor in the great melting pot
 of American civilization. As each year
 rolls around he is becoming a still great-
 er factor in the vast Masonic circle—a
 factor which ere long the white American
 Grand Lodges must openly, before the
 whole world, acknowledge "Brother;"
 otherwise their Masonry will fail to
 stand the test of sincerity.—Reprinted
 from the "Tyler-Keystone."

LEXICON.

Arcana.—From the Latin, Secret things
 communicated only to the select, and
 not to be divulged.

Arch, Ancient, or Arch of Enoch.—
 Sometimes called Knights of the Ninth
 Arch, is that form of the Royal Arch
 worked by the Scottish, French, Mizraim
 and Memphis Rites. "Enoch, the ninth
 from Adam, lived in the fear and
 love of his Master, being inspired by the
 Most High, and in commemoration of a
 wonderful vision, this wonderful man
 built a nine-fold temple underground and
 dedicated the same to God. He was as-
 sisted in the work by Jared, his father,
 and Methuselah, his son, without their
 being acquainted with his motives. This
 happened in that part of the country
 which was afterwards called Canaan, or
 the Holy Land.

Arch, Antiquity of.—Until very recent-
 ly it was considered that the Arch and
 Keystone only dated from Roman times.
 Modern research, however, has traced it
 as far back as 460 years before the build-
 ing of Solomon's Temple.

Architect, Grand Architect, Architect-
 ure.—Degrees of these names are found
 in fourteen different rites, including the
 Scottish, Mizraim and Memphis Rites.

Architecture.—One of the most ancient
 and important arts known to man. There
 are five orders of architecture, the Doric,
 Ionic, Corinthian, Tuscan and Composite.
 The first three are the most ancient. The
 whole subject is Masonically treated in
 the F. C. lecture.

Archives.—The repository of the min-

utes and other documents of a lodge.

Archives—Grand Guardian of the.—A title of the Secretary General of the Grand Council of Rites of Ireland.

Arch of Solomon.—Applied sometimes to the thirteenth degree.

Arch of Steel.—A term used to designate particular honor given visitors by receiving them under crossed swords.

Arch Royal.—See Royal Arch.

Arch of Zerubabel.—The seventh degree of the American York Rite.

Areleim.—Used in the high degrees. See Isaiah xxxiii., 7.

Areopagus.—Used in the thirtieth and the fifth S. R. A.

Ark.—In Masonry three Arks are referred to: (1) The Ark of Noah; Ark of Zerubabel. The first, built by Noah. Shem, Ham and Japheth, is referred to in the degree of the Lodge of Perfection. and the degree of Super-Excellent Mason (which see). The third was substituted by Zerubabel in imitation of the Ark of Moses, which was burned at the destruction of the first Temple.

Ark and Anchor.—Emblems of a well spent life and a well grounded hope used in the third lecture.

Ark and Dove.—An American side degree given to Royal Arch Masons, a colorless imitation of the Royal Ark Mariner.

Arkansas—A Grand Lodge of the American York Rite was founded in Arkansas on the 22nd of February, 1832.

Ark Mariner, Royal.—(See Royal Ark Mariner.)

Ark, Mark, Link and Wrestle.—A series of degrees given under authority of the Confederated Supreme Council, the Ark referred to was the original form of the Royal Ark Mariner. The Mark is that styled the Fugitive Mark; the Link or Link and Chain relates to incidents connected with the institution of the Fellow-Craft Mark, and the Wrestle to Jacob's struggle with the angel at Pennuel.

Ark of the Covenant.—Originally constructed at God's command (Exod. xxv. 16.) In it were kept the two tables of stone on which were written the ten commandments, the pot of manna, and

Aaron's rod. It was first placed in the tabernacle; afterwards in the sanctuary of Solomon's Temple, and was lost when the Temple was destroyed by the Babylonians. The Ark, its symbolism and conditions are closely connected with the degrees of perfection and of the different Royal Arch systems.

Armigen.—The sixth degree of the order of African Architects.

Arms of the Freemasons.—While the compass and square are in general considered the distinguishing emblems of Masonry, its proper armorial bearings are azure on a chevron between three martlets argent, a pair of compasses extended, the first, crest a castle on the second. Motto: "In the Lord is all our trust."

Arras, Primordial, Chapter of.—In Arras, Artois, Charles Edward Stuart, in 1747, with the aid of Scottish men, Masons then in exile in France, founded this chapter of the Royal Freemasons. The distinctive title "Scottish Jacobite." This chapter in France founded several others, notably that of Arras, in the valley of Paris, in 1780. It was one of the many instances of Scottish political circles who were introducing the Scottish degrees into France.

Artizan, Chief Artizan, Master.—Only in the side degree of "Knights of Constantinople."

Arts.—The Arts, parts, points and particulars of the mysteries of Masonry, the knowledge of the things made known in the various degrees into which Masonry is divided and of the rules and usages of the craft.

to all Grand Lodges and Orients of Universal Masonry, Greeting. Be it to you:

At a special meeting of the Supreme Lodge in the American Masonic Federation, A. A. S. R., held in the City of Salt Lake, in the State of Utah, U. S. A., on the eighth and ninth days of January, 1915, the lack of unity between the Masonic rites of the world was considered and the injury suffered by universal Masonry in consequence thereof, and after much and serious consideration it was resolved that:

Whereas, Every Masonic rite is a sovereign and independent body, and should be free from interference on the part of any other rite so long as it is governed by the established principles or landmarks of Masonry, as acknowledged by the universal Masonic family, and that every rite and member thereof should work in fraternal harmony, each seeking to further the Masonic ideal; and,

Whereas, the rite falsely styled "York" (properly American), which is the dominant rite in the U. S. A., neither believes in or practices the tenets of universal Masonry, inasmuch as it refuses to recognize as Masonic the great bulk of the world's Masonic organizations, while claiming the right of its members to visit the lodges of such Masonic bodies when traveling in their jurisdiction, in thus claiming all for themselves while denying the same to members of other rites, the "York" rite is the greatest enemy of universal Masonry; and,

Whereas, The exact status of several Grand Lodges and Orients existing together in the same country has not been clearly defined, and that in consequence thereof unbrotherly feelings have been engendered, it was felt that the true and only way to harmonize all existing difficulties would be for all the Grand Masonic bodies of the world who believe in and practice the tenets of universal Masonry, irrespective of creed, race or nationality, to meet in session and agree upon such terms of mutual alliance as will forever settle the question of standing and recognition by accepting as members of a world's Masonic union all who subscribe to the principle of universal

tolerance and recognition, and by declaring as unmasonic and unworthy of recognition all or any who dissent from such acknowledgment.

Therefore, be it, Resolved, That the Supreme Lodge in the American Masonic Federation, as the only supreme power in the United States of America controlling the Symbolic degrees of the Scottish Rite of Ancient and Accepted Freemasons, invite the Masonic powers of the world, irrespective of creed, race or nationality, to meet as a "World's Masonic Congress" in the city of San Francisco, Calif., U. S. A., during the time of the Panama Exposition in 1915, or at such other time and place in the near future as a majority of the powers may deem suitable, to discuss such questions as may in the meantime be agreed upon, but which must include the following, viz.:

1st.—To establish the status of all Grand Bodies practicing Universal Masonry in the Symbolic or Craft Degrees.

2nd.—To form of such Grand Bodies a world's union of Freemasons.

3rd.—To refuse recognition or countenance to any body professing to be Masonic which does not belong to the family universal.

4th.—That neither creed, race, nationality or the particular rite practiced shall be a bar to membership.

5th.—That the union shall only interest itself with the Craft or Symbolic grades, interfering neither by assent or dissent with any particular high grade system.

Your M. W. Grand Lodge is invited to attend this congress and any suggestions or advice in relation thereto will be gratefully accepted, while correspondence thereon is solicited.

With sincere and fraternal regards on behalf of the American Masonic Federation.

M. McB. THOMSON,
President General.

R. S. SPENCE,
Secretary General.

Grand East, 356 Atlas Block, Salt Lake City, Utah, U. S. A.

The Universal Free Mason

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NUMBER

OFFICIAL.

The following BB. have been accorded the honorary grade of "Excellent Master:" H. A. Rayne, Golden Star, San Francisco; A. Bellavia, Savoy, Chicago; W. Humphreyville, St. Clair, Chicago; Louis Zox, Euphrates, Detroit; J. H. Hungerford, Unity, Detroit; W. R. Stark, Acacia, Wyandotte.

Fratres Alexander Busch, Julian Kaczanowski, Constantine S. Krynski and John Reichmann have been decorated with the Lybic Chain.

SCOTCH MASONRY.

(Continued)

It must not be understood that all Masonry bearing the name "Scotch" or "Scottish" had its origin in Scotland, or that it is indeed Scotch, or is recognized by Scotland. Scotch Masonry proper is that branch that originated in Scotland, and has a direct succession of authority.

There are, in Scotland, at the present day, a number of branches of the Masonic tree, but they nearly all bear allegiance to and are a part of the parent stem. There are, again, some branches of the order that are dubbed Scottish that have no connection with Scotch Masonry, but are purely American in their origin, while again there are a number of branches of the Masonic tree in America, called the "American Rite," that trace their ancestry to Scotland. We will take up this matter in detail.

The allusion to the seniority of Kilwinning and St. Mary's Chapel has been so

hackneyed and the ages have failed produce evidence as to whether Kilwinning in Ayr, or St. Mary's Chapel in Edinburgh is the oldest Masonic Lodge in Scotland. We are loth to argue the point or to travel in traditionary roads, to trace the origin of Scotch Masonry, and therefore be content with saying that it makes little difference whether one or the other was first, and leave it to the adherents of both lodges in the land of birth to fight it out. Murray Lyon says: "We find in the opening paragraph of supplementary statutes for the regulation of lodges, issued by the Warden of Masons in December, 1599, the designation of "heid and secund ludge of Scotland" applied to the Lodge Kilwinning, and afterwards in the same document called "secund ludge of Scotland," "second ludge," "secund in Scotland." Only other lodges are therein mentioned by name, the one being "first and priour ludge in Scotland," and the other "third ludge in Scotland." The ordinance having special reference to the precedence of these three lodges of Masonic jurisdiction is as follows: "Item, it is thocht neidfull and expedient that my lord warden generall, that Edinburgh salbe in all time cuming, as before, the first and principall ludge in Scotland; and that Kilwinning be the second ludge as of befor is now manifest in our awld antient writtis, that S(true)linge salbe the third ludge in Scotland, and conforme to the auld privileges therin."

Further back than this we have no desire to go, and be this true or false we must be content, and date our history from this point. It is not our purpose to follow in detail the history of Scotch

bury as it applies to that country affects that people. Our object is to honor and credit where it belongs. Scotch Masonry, from the aforementioned experienced a great many ups and downs, peaceful and troublesome. Nothing, however, happened to interfere with its existence. We have, however, three distinct jurisdictions. One, that of Kilwinning, another that of Edinburgh (St. Mary's Chapel), and a third, that of Stirling.

To follow the three or either of them is the work of the historian, and we will not attempt to gainsay what has been written, or controvert opinions that may exist. We will confine ourselves to matters concerning Mother Kilwinning as a Grand and independent jurisdiction from 1599 to the setting up of the Grand Lodge of Scotland in 1736. Kilwinning, during this time, seemed to be the source from which Masonic power flowed. It was the hub, and England, and France, and other countries, drew their inspiration from her, and she proudly named her "Mother Kilwinning." The other jurisdictions had and in their histories, and they are written, they do not seem to have reached out to Kilwinning did. From her, Ireland obtained her Charters, for her Cryptic and other degrees. Lord Kilmarnock, the Grand Master of Kilwinning in 1736, and also of the Grand Lodge of Scotland, exercised the prerogatives of office and established Masonry in France, from which source it spread all over the then civilized world. But the crisis finally came, when the Grand Lodge of Scotland was organized in 1736. At this time, the following notice was given, calling for a meeting, was issued: "The Maries Chapell the 25th day of November, 1736. * * * The which day the brethren took to their serious consideration a printed circular letter, with printed copies of proposals and regulations drawn up by the Masters and Wardens of the said Maries Chapell and the other three lodges in and about Edinburgh, viz: Kilwinning, Scots Armes, Glasgow Kilwinning and Leith Kilwinning, signifieng their intention, for

the promoting of Masonry in general, to make chiose of a Grand Master, with two Grand Wardens, over all the regular Mason lodges in Scotland, and inviting the brethren of this lodge to concur with them in so good and great designe,—which papers being publickly read and considered by the brethren of this lodge then present, they unanimously agreed thereto, and nominated and appointed Thomas Mylne, Mason burges of Edr., their present Worshipful Master; Samwell Neilson, mason, their present Senior Warden, and Charles Mack, mason, their to be their Junior Warden, to represent the Lodge of Maries Chapell at the said Grand Election upon Tewsday the thretty day of November instant. And appointed them to vote or ballot for the Right Honorable the Earle of Home, their Honorable and Worshipful brother, to be Grand Master in Scotland for the ensuing year; and to vote or ballot for such other worshipfull brethren for Deputy Grand Master, Grand Wardens, Treasurer, and other office bearers as they should judge most deserving of these honble offices; and appointed the clerk to make out their commissions accordingly. Tho. Mylne, Saml. Neilson, Ro. Alison."

After several meetings of the four lodges, it was on the 25th November, 1736, appointed that the election of Grand Master should take place in Mary's Chapel on Tuesday, 30th of November, at half-past 2 p. m.

According to this arrangement, then, the first general assembly of Scotch Symbolical Masons was convened at Edinburgh, November 30th, 1736. Out of the one hundred lodges then existing in Scotland, thirty-three were represented, each by a Master and two Wardens. At this assembly, William St. Clair of Rossellin, was elected the first Grand Master of the Grand Lodge of Scotland.

It is not our intention to follow the fortunes of the Grand Lodge, except incidentally. We do desire, however, to consider the conditions that led up to its organization. Here were four lodges in and around the city of Edinburgh, led by the

lodge "Cannogate Kilwinning," who took the initiative, clamoring for a Grand Body, and historians do say for no other reason than to get some nobleman or high dignitary to preside over them. Murray Lyon says: "As far as can be learned from the entries, it appears that of about twelve hundred brethren returned to the Grand Lodge as members of the several lodges represented at the first Grand Election, one-half were persons not engaged in mechanical pursuits. These lists contain the names of one duke, five earls, five lords, three sons of lords, one lord of session, thirteen baronets and knights, one baron of exchequer, two clerks of session, the Lyon clerk, three clerks of chancery, seven advocates, five writers to the signet, the keeper of the signet, twenty-four writers, six ministers of the Gospel, twelve surgeons, eighteen officers of customs and excise, seventy-five merchants, and a long array of lairds and other gentlemen of position."

While the Grand Lodge was created and its organization seemed satisfactory, the organizers had reckoned without their host. There were other and formidable organizations of both operative and speculative Masonry to be recognized and reckoned with. The lodges in and around Ayr had had no part in this movement and were to be heard from later. There were two head Masonic bodies in Scotland, the Grand Lodge and Mother Kilwinning. The adherents of the latter body had never acknowledged allegiance to the Grand Lodge and took no part in its deliberations. Jealousies and bickerings were at all times rife and bad blood was engendered, as it is today, and both bodies were striving for the mastery. It was in 1800, following the Act of 1799, passed "for the more effectual suppression of societies established for seditious and treasonable purposes." The Grand Lodge was not slow to take advantage of this act to bring into subjection its wayward brothers. It was easy to frame a method of procedure, to bring about a decision. It was evident two Grand Bodies could no longer exist in Scotland. At

the passage of this bill an attempt made to obtain the recognition of Grand Lodge as supreme and responsible head of Freemasonry in Scotland by insertion of its name in the bill. That was the battle begun. The office bearer of Mother Kilwinning requested the member of Parliament from the county make an application, and through proper channel to have that lodge, those holding Charters from her, like those exempted from the operations of this bill. This contention resulted in the bill so framed as "to embrace as participants in its immunities ALL lodges of Masons complying with its requirements irrespective of any Grand Lodge connection. The Grand Lodge party now determined to resort to the civil power to supply what they chose to term the "seceding lodges." An application was made, in form of a bill of suspension, "drawing the name of the brethren whom Grand Lodge recognized as the office bearers of the lodges Mary's Chapel, Cannogate Kilwinning, St. Andrew and St. James praying for an interdict against the seceders holding Masonic meetings." This was made to the Court of Session. The Grand Lodge was defeated. In February, 1801 the seceders celebrated their victory a general communication, at which three hundred brethren participated. One of the speeches made on the occasion seems so closely to fit the present conditions existing in America at the present time that we cannot refrain from quoting it in part:

We take it from Murray Lyon's *History of Freemasonry in Scotland*:

"Brethren, it has fallen to our lot to live in eventful times—times are ever so in the annals of Masonry as they are in the history of modern Europe. We have lived to see a despotism nearly as oppressive as the system of a neighboring tyrant tempted to be established among British Masons. But we have resisted the usurpation with a spirit which the sons of future ages will commemorate as a glorious and successful struggle against the whole weight of a political party."

by all the talent of which they proudly boasted, we have sustained a want of Scottish Masonry. * * * *
 are aware of the ground upon which we have dissented from the rulers of the Grand Lodge. They sought to enslave us by barring individual Masons from the privilege of going where they pleased—a privilege which, generally speaking, is the birthright of every free-born Briton. We returned the ignoble bondage, and the Grand Lodge then went to law. But what could justify the laws they wished to pass? The result is known to you all. It was a scene of litigation the most obstinate, perhaps, and the most diversified, ever occurred in the courts of this country—a dispute ramified in every direction before the magistrates of this country, the Sheriff Court, the Commissary Court, the Bill Chamber, and the two divisions of the Court of Sessions,—the efforts of our persecutors have been baffled throughout; and the funds of the Grand Lodge, collected by our fathers for noble purposes, have dwindled into nothing when employed to extend the reign of oppression. * * * * Our funds suffered comparatively little in the long conflict. Still, however, brethren, it behoves us to place within the hands of our Grand Treasurer a fund that not only defray what extra costs have been incurred, but that will place our association on a basis to which the rulers of other countries will look with astonishment and wonder."
 However, the war was kept up, and in 1789, a check was given to the Grand Lodge party by the following judgment of the Second Division of the Court in the case of the Cannongate Kilwinning: "Edinburgh, 7th July, 1810. The Court having resumed consideration of the process and advised the mutual meetings for the parties, in respect the petitioners, insist in the character of bearers of a self constituted society is not entitled to the privileges of incorporation, repel the reasons of suspension, refuse the interdict, and decern. C. L. P. D." The historian says: "In

thus rejecting the pretensions of Grand Lodge, the interlocutor does not evolve any new point of law relative to the civil privileges of Mason lodges; for by the Act of 1799, ancient secret societies, all lodges declaring upon oath before a justice of the peace, that they were Freemasons, were entitled to meet as such, irrespective of any Grand Lodge. It did not affect the right of Grand Lodge to expel from its communion those infringing its laws; but it clearly established that it had no power to exclude from the order itself."

The great trouble, and, in fact, the only trouble, which became much magnified and irritated, was that the Grand Lodge, all the time, had in view to make all the lodges of Scotland subordinate to her. She discovered, however, after a great deal of investigating in the courts and out, that she had no business whatever to interfere with any lodge holding of the Mother Lodge of Kilwinning.

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." This was another declaration of war, for at this time all the "seceders," and more especially the lodges holding of Mother Kilwinning, were working the Cryptic and Chivalric degrees, either in the Craft Lodge or at its close in the Council of the Patriarchs. This more seriously affected the Craft Lodges holding of the Grand Lodge, and finally led up to the innovations of Alexander Deuchar and others, and created endless commotion in the Craft. At its quarterly communication held in November, in 1817, the Grand Lodge passed a resolution as follows: "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."

This edict we understand to be still in force, and yet the Grand Lodge of Scot-

land not only succors and nurtures the high degrees, but anathematizes every member of that body, or its daughter lodges, who dare receive the higher degrees from any other body than the Southern and Northern Jurisdictions of the United States of America, or its subordinate Councils in Scotland. If we are not correct in this statement, we refer the reader to Reid, the present Secretary General of that body, or Peter Spence of Airdrie, Scotland.

We will leave the Grand Lodge to its own meditations, and conduct our inquiry to the other branch of Masonry in Scotland, and incidentally refer to the Grand Lodge as circumstances warrant.

In 1743, a letter was received from Mother Kilwinning, complaining that they were registered as second on the list of lodges, whereas, being the Mother Lodge of Scotland, they were entitled to the first place. The Grand Lodge decreed that, as they had not been able to produce any documents to prove that they were the oldest lodge in Scotland, and as the Lodge of St. Mary's Chapel could show records, bearing the date 1598, the latter had an undoubted right to continue first on the roll. (The documents of Kilwinning Lodge were lost.)

R. S. SPENCE.

(To be continued)

COMMUNICATED.

Panama, Ancona P. O., Canal Zone,
December 23, 1912,

R. S. Spence, Esq.,
Grand Secy. General.

Dear Sir and Brother: I thought that by the mail two days ago I would have received a letter from you, but was much disappointed. However, I truly hope that it is only delayed and not strayed.

Bro. Redwood has posted you his report and I hope they will reach you duly. I

have seen you complaining through magazine about Lodge Secretary, sending in the time of meeting to be published. I may now say our Secretary since done so.

I am trying to get the B.D. of the Lodges here interested in our work have translated some of our articles in the magazine for the benefit of and confessed them brimful of knowledge through which I have got one subscription and expect more. Please send the magazine for one year to: R. Parsley, 2 well, Ancon, Canal Zone, Panama; Wilkins, Ancon P. O.; William G. P. O. Box 166, Panama.

Yours fraternally,

R. PARSELEY BARNSWELL

The foregoing has been crowded in last number, but none the less appreciated.—Editor.

OFFICERS PROVINCIAL GRAND LODGE—MICHIGAN.

Prov. Grand Master, W. E. Rigney; Euphrates; Deputy Grand Master, Sprague, Acacia; Sub. Grand Master, H. Nicholson, Euphrates; Senior Warden, B. F. Weeks, Unity; Junior Warden, Goodrich, Unity; Grand Secretary, W. H. Stark, Acacia; Grand Treasurer, C. P. Kreger, Acacia; Grand Deacon, N. Gechler, Acacia; Grand Deacon, Wm. A. Longdon, Euphrates; Grand Senior Steward, J. A. Hume, Unity; Grand Junior Steward, C. H. Euphrates; Grand Inner Guard, C. H. Euphrates; Grand Marshal, Wm. artz, Acacia; Prov. Grand Deput. Juchartz, Acacia.

During the last week in January, Detroit, we have been treated by a glorious and wonderful spectacle—a re-institution the roof of which was previously to the foundation.

In the Detroit press is found a announcement that the Michigan Consistory is holding its 116th reunion and initiating the largest in its history, having a class of 25

the Detroit city directory is found that Detroit Lodge, F. and A. M., instituted in 1821. With the above before us, where does the claim of parts of age for the Consistory come

Are the sponsors and boosters of the ignorant, or do they wilfully prelate and distort the fact that prior to the creation of the Charleston story in 1802 there were no such de-known on this continent; that Jo-Cerneau did not arrive in New York in 1806, and that during the Morgan Masonry was a dead letter in the states and remained so for ten years, and that the higher degrees peacefully slept within the breast of J. J. J. for thirty years, until in 1861 they were amalgamated with the pre-called spurious Cerneau Council and again presented to the American under the glowing title of the Northern Jurisdiction.

In these days of hustle and bustle one not expected to go too deep in such matters, and in the excitement of receiving degrees in four days one is apt to come somewhat bewildered, and the solemn and consecrated feeling that steals over the candidate when he is Knighted and as a Sublime Prince, he is entrusted with the Royal Secret and with the noble eagle to put on his watch chain a nice brand new receipt for dues to be as evidence of membership, every-thing is happy, the boosters have the swag, the victim has his bauble, and the rolls on.

S. S. RANSON.

GEORGE WASHINGTON LODGE No. 42,
A. M. F.

Freemason and Accepted Scottish Rite,
Symbolic.

Cle Elum, Wash., Feb. 5, 1913.
S. Spencer, Secy. General, A. M. F.,
Evanston, Wyo.

at Ill. Sir and V. D. Brother:

Enclosed please find draft for thirty dollars (\$35.00), our portion to be contributed to the general defense fund. December 27th, we have on record

thirty-five members in good standing, each assessed the sum of one dollar for said fund, and we only regret that our membership is not greater, so that we could be of more help in this respect.

In the Universal Free Mason I note that under Lodge Meetings we meet every night. We have amended our local by-laws in article pertaining to meetings, and our regular meeting nights now are the first and third Mondays at 8 p. m., at the Moose Hall.

Last month our hall was wrecked and we lost some of our furniture. The roof of the hall collapsed, owing to the heavy weight of snow on it. The hall room was a total wreck and nearly everything in it ruined. Our property, which was in the locker, was saved. We were out of a meeting place for a couple of weeks, but now are all right again, as a new roof has been put on the building, and last Monday we held our regular meeting in the hall, and it is only a matter of a few days now that the room will be arranged as comfortably as ever.

With best wishes for every success, I remain,

Fraternally yours,
JOHN J. KASHEVNIKOV,
Secretary.

SUES FOR \$20,000 DAMAGES.

Suit against E. D. Cannady, publisher of the Advocate, a weekly Portland paper, for \$20,000 on account of alleged libelous statements, was started in the Circuit Court yesterday by A. M. Machack. Machack claims to be a minister of the Gospel and an officer of the Grand Lodge of Free, Ancient and Accepted York Masons (National Compact). He alleges that Cannady injured his reputation and hurt his feelings by publishing statements declaring him to be a fake Mason and to have flimflammed people out of hundreds of dollars by starting fictitious lodges. The article was published February 8 last and is denied positively by Machack.

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EDITORIAL.

During the past month we had the pleasure of paying an official visit to the lodges in the A. M. F. in the states of Illinois and Michigan, where we found the lodges all in good condition and the B.B. as a unit enthusiastically working for the advancement of Universal Masonry. In Chicago we had the pleasant duty to perform of installing the Charter of a new lodge, Viking No. 75. This lodge is the fruit of the labor of the energetic Deputy for Illinois, Bro. Lew F. Stapleton, and promises to be one of the liveliest in the Federation. Bro. Busch, its R. W. M., assuring me that before the year is out it will have 100 good members. Besides the lodges now chartered in Illinois, there are four working under dispensation, which will be ready for chartering in the near future, and Bro. Kaczinowski, the Provincial Grand Master, is engaged in translating our Ritual into the Polish language for the use of another lodge that is being organized there.

A special meeting of the Provincial Grand Lodge was also held and officers elected and installed, a list of whom will

be found in another column of this

From Chicago we journeyed to De where we visited the lodges in Ia and Wyandotte, finding all in good dition. There also a special meeti the Provincial Grand Lodge was held a full list of officers elected and ins for the state of Michigan, whose t will be found elsewhere in this issue B.B. in Michigan, like those of Illinois enthusiastic in the work, and pr within the year to more than double membership. The lodge in Wyand has a fine, commodious hall of their and the lodges in Detroit are just g ing into new premises, which are t fitted up and are a credit to the B.B. gaged in the work of procuring and t it up, in connection with which B.B. M and Zox were the principal workers.

Returning to Chicago, accompanied the Provincial Grand Master, we v the lodges that we had been unabl meet with before, and had a meeting the Fratres of Kilmarnock Council d dosch, and had the pleasure of confer the decoration of the "Lybic Chain" four of the Fratres for distinguished vices rendered to the order. Before ing Chicago we were the guest of hors a banquet provided by Lodge St. Cl

Before going East it had been ex tention to reward the most zealous of P.B. there with the honorary grade of excellent Master. We found, however, there were so many deserving of honor that we left it to the vote of the lodge to nominate a Brother to rec the honor. The result will be seen B official column.

We must not forget to mention the lodge of the Scottish Rite of Adopit being organized in Chicago, for which augur great success, and to two of members, Sisters Kaczanowski and B we are indebted for hospitality and ness that did much to make our pleasant.

Replying to a query from a Brother wishes to know how the A. M. F. res the so-called Scottish Rite lodges in P

man working under charters from one of the Spanish Grand Bodies, and if A. M. Harley, who is a member and officer in one of these lodges is also a deputy of A. M. F.

We will say that it is the generally accepted Masonic doctrine that in any territory where a particular Rite does not exist, or where some Grand Body is not recognized, that territory is unoccupied in as far as that particular Rite or Grand Body is concerned. Thus, as Spanish Masonry was not (and is not) recognized by the Grand (York) Lodge of Pennsylvania, that state was open territory to Spain—being at that time no regular Scottish Rite lodges holding of an American Grand Lodge in said state. Therefore we do acknowledge the Spanish lodges as regular, always providing that the body chartering such lodges was recognized as regular in Spain. This we have grave reason to doubt, as there are no Masonic powers claiming to be such in Spain, either of which is older than the one granting these charters in Pennsylvania. As to the relative merits of these antagonistic bodies we have nothing to say. In the language of the country, "we have troubles of our own," and this is too far away for its affairs to bother us. If these B.B. in Pennsylvania wanted to accept a mongrel apology instead of the true thing, that is their business as is also whether they are content as Americans to be subject and pay tribute to a foreign power, and that is another, one-horse power like Spain, with absolutely no recognition as Masons in their own country.

Regarding Bro. A. M. Harley, he has entirely no official connection with the A. M. F. We have had the pleasure of personal acquaintance with Bro. Harley, although he has gained honorary membership in the Grand Council of Rites of Scotland as did also Bro. Harry Goode (or deceased), who had the questionable honor of introducing these Spanish Masonic aberrations into the United States. Bro. Goode we always found to be a true honest Mason; we have always found

Bro. Harley to be the same, but neither of them ever had any official connection with the A. M. F.

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The ways of the American York Rite Mason, like Bret Harte's heathen Chinee, are peculiar, and like the Scriptural personage, he loves darkness rather than light, for his ways are evil. We are moved to this line of thought by the attempts being made to saddle a San Francisco faker on the A. M. F. It seems that a person named Holt, of unsavory reputation, who had at one time sold degrees on commission for Dr. Wilson of Egyptian fame, had (or claimed to have) a deputy's commission from Mr. Furness, the proprietor of the schismatic so-called Grand Lodge of Ohio, A. F. and A. M., and had duped some people in San Francisco by pretending that this Ohio body had Masonic standing. On the complaint of one whom he had thus defrauded, Holt was arrested, and now the Yorkists want to saddle him on the A. M. F., notwithstanding that Holt himself makes no pretense to any such connection. We append the press report of his arrest:

FAKE MASON CONFESSES GUILT.

Man Who Conferred Mythical Degrees Upon Victims Admits Swindle.

George E. Holt, who posed as a "Master Mason" of the "Ancient Free and Accepted Masonic Lodge of Ohio," who organized an alleged lodge in this city, which was known as "Mizpah Lodge," and who is alleged to have swindled a number of persons out of sums ranging from \$15 to \$20 for the conferring of degrees in the organization, pleaded guilty this morning to a charge of obtaining money under false pretenses before Police Judge Sullivan.

Through the charity of members of the Masonic organizations of this city, who have been moved to sympathy by the pitiable plight of the wife and three little ones of the self-confessed swindler, Holt will probably escape punishment, despite his plea. So that he may make an honest endeavor to support his family in future.

they have insisted that he sign a document confessing that the lodge with which he claims identity is not a Masonic lodge at all; that it has no existence in fact, and that the authority with which he claims to have been invested by the imaginary organization is nil.

This document, with Holt's signature, was presented in Police Judge Sullivan's court, and Holt's case was continued until next Saturday that he might be given an opportunity to turn over all his paraphernalia to Probation Officer Nichols, who has agreed to find employment for him. When the case is called next Saturday he will be admitted to probation.

Holt was arrested on complaint of Howard E. Murray, upon whom he conferred the title of "Right Worshipful District Deputy" of the organization. Murray paid \$20 for the title and then learned that Holt had no standing in any Masonic order in this country.

The prisoner said that he did not know how many people had been victimized, but admitted that he had been carrying on the work for over five years.

We acknowledge with thanks fraternal communications from Italy and Mexico.

Bro. Thomas Perrot, D. G. O. for the state of Washington, announces the organization of a lodge U. D. in Issaquah in that state. Bro. Perrot is an able and zealous deputy and we wish him all success.

Masonic Unity

Masonry has no supreme executive head save the Great Architect of the Universe. It keeps no Index Expurgatorius, in which all opinions in conflict with its teachers are condemned. On the contrary, the Spirit of Freemasonry urges an investigation of both sides of every question.—R. Pride.

The above clipping from a recent Masonic journal conveys, to our mind, the

apparent fact that Masonry, like all other aggregative bodies of humans, contains many contradictory and inconsistent theories. Bro. Pride hit the nail on the head when he said "Masonry has no supreme executive head save the Great Architect of the Universe," and if he rested there his epigram would have conveyed a Masonic truth. But, unfortunately for his lack of information, the substance of his allusion to what Masonry is or what it should be, has no place in a Masonic truth.

Masonry, and especially that division of it that it called American, certainly and positively has an Index Expurgatorius and reference to the statutes of a number of the states will satisfy the seeker and searcher after truth. American Masons have expurgated from their libraries Masonic literature that does not meet with their approval and does not conform to their censorious tastes.

It has become commonplace in America for a selected body of men, members of Masonic organizations, to get together every winter and draft a bill and present it to the legislature of the state, and enough fellow Masons in that body, for it passed and become a law. In every enactment the following occurs:

"Any person, firm, association, society, order or organization, or any officer, agent, representative or employee thereof, or person acting or pretending to act on behalf thereof, who in a newspaper, other publication published in this state, or in any letter, writing, circular, pamphlet or other written or printed matter, matter or device, without authority of the Grand Lodge (hereinafter mentioned), fraudulently uses or in any manner, directly or indirectly, aids in the use of the name or title of any secret fraternal organization, society, order or organization which has had a Grand Lodge in this state for ten years, or any imitation of such name or title, or any name or title so nearly resembling it as to be calculated to deceive, or who without authority publishes, sells, lends, gives away, circulates or distributes any

ing, circular, paper, pamphlet, or written or printed notice, matter or thing, directly or indirectly advertising or soliciting members or applications for membership in such secret fraternal association, society, order or organization, or any alleged or pretended association, society, order or organization, using, designating, or claimed to be known by any title or imitation or resemblance thereof, or who therein or thereby offers or attempts to confer or to communicate or to give information directly or indirectly to, for, or by whom, or by what means, alleged or pretended secrets of such secret fraternal association, society, order or organization, or of any alleged or pretended association, society, order or organization, designated or claimed to be known by such title or imitation or resemblance thereof can or may be obtained, conferred or communicated, is guilty of a misdemeanor, and upon conviction shall be punished by imprisonment for not more than one year nor less than thirty days, or by a fine of not more than one thousand dollars nor less than fifty dollars for each offense. Any such letters, writing, circular, paper, pamphlet, other written or printed notice, advertising matter or device, shall be deemed conclusive proof of the fraudulent character of the scheme therein referred to for an intent to violate this section."

We will now ask Bro. Pride (taking it for granted that it means Masons, which it does) if a lodge of colored or Prince Hall Masons can gain a foothold in that State, or the Rite of Memphis or of Mizraim, or the Ancient and Primitive Rite, or the Ancient and Accepted Scottish Rite or any other Rite known as Masonic, be established without violating the above statute? Is it not a fact that the legislative body of the instigation of a Grand Lodge of Masons of the states that have enacted similar laws, has resolved itself into a censorship and this statute is at the instance and request an "Index Exterminatus?"

Following along Bro. Pride's statement, which he says: "The Spirit of Free-

masonry urges an investigation of both sides of every question," does this law savor of an investigation or an investigating spirit? Are not American Masons, by their own obligations, denied the right to investigate any and all questions that will bring into the limelight their acts and doings, both in and out the lodge room, and are they not forbidden to talk Masonry with the members of any other Rite? Is it not a fact that their orthodoxy is the only orthodoxy and all others are heterodoxy, without investigating any question belonging to it. If a Prince Hall or colored Mason lodge establishes itself within the confines of the state enacting the above law, will the prosecutor who issues the warrant, or the officer who serves it, investigate the question as to whether they are orthodox Masons or not. Or will he not, as was done in California a short time ago, arrest the Brother soliciting members or issuing writings of any kind, and bring him to the bar of justice to answer for his temerity? In the case in California, I am informed the chief of police, who swore out the warrant, the prosecuting attorney, who issued it, the officer who served it, the judge who tried the case, the majority of the jurors who sat in judgment, were all American Rite Masons, and belonged to the Southern Jurisdiction, the body which controls the high degrees in this land of the free.

It is unnecessary to say the victim was mulcted in the sum of two hundred dollars, or an alternative of two hundred days in jail. What was his offense, and how was he tried? He was a Scottish Rite Mason, whose credentials evidencing his authority to organize a lodge of Masons were without spot or blemish, and with the fate of Jacques de Molay ringing in their ears, these Masons, who with the Spirit of Masonry refused to urge an investigation of his claims, but with a "lettre de cachet" issued from a Masonic source, under guise of law, the doors of the Bastille were thrown open and the victim rushed to his doom.

This case is now before the court of

record in that state on appeal. He was defended by able counsel, who urged that Masons be not allowed to try him. That the judge do not assume jurisdiction, owing to his allegiance to a power outside his oath of office. That jurors, summoned by a Masonic officer, be not allowed to sit in judgment on his case. To all these appeals a deaf ear was turned, and the trial went on and the victim was condemned.

We anticipate the argument of Bro. Pride that all this is not Masonry. We know it is not Masonry. Masonry is a higher, a grander law. It is a law of right, a law of love, a principle of devotion to God and love of His creation. But Masons who frame these laws and bring about their passage, and Masons who pass them, are "wearing the livery of Heaven to serve the devil in."

While on this point, it may be well to say that the Ancient and Accepted Scottish Rite, now well and favorably known and firmly established in these United States, whose authority antedates all American Masonic authority, stands ready and more than willing to have their claims investigated, in the "Spirit of Freemasonry," and they have no fear of contradiction when they say their record, like Caesar's wife, is above suspicion. It is a Masonic order in very deed and is guaranteed protection under the corporation laws of every state where they are located. It is a fraternal and benevolent organization, but they are handicapped and their funds wasted in paying legal talent to help the law investigate their side of the question, instead of disbursing the means contributed to relieve the wants and sufferings of the widows and fatherless in their midst. The Book of Books says:

"Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world."

This is the religion of the Ancient and Accepted Scottish Rite (Symbolic) which we teach, preach, practice by precept and example, and for which we are assailed,

and against which these laws are made. "Behold, how good and pleasant it is for brethren to dwell together in unity. It is like the precious ointment upon the head, that ran down upon the beard of Aaron's beard; that went down to the skirts of his garments. As the dew of Hermon and as the dew that descended upon the mountains of Zion; for there the Lord commanded the blessing, even for evermore."

This is Masonry as we understand it, and as Bro. Pride understands it; and this is the Masonry that will investigate both sides of every question. But is this the Masonry of those who draft, introduce and pass these laws?

Much more could be said on this matter but we would like to hear from our members on the question, because we are placed on the defensive, and expect to take our investigation into the Masonic halls of the Masonic world, and lay the matter before the Masonic tribunals of the world, and as we already have the assurance of true Masons, we are satisfied we will not go unheard, and the high court of this nation is to be appealed until we gain the object of our existence, viz.: planting the banner of United Masonry in the full light of Masonic truth and Masonic honor. Yes, Bro. Pride, we want the true Masonic light turned upon our labors and achievements, and are afraid of the results of the investigation.

R. S. SPENCE

OHIO AND CONCURRENT JURISDICTION.

We sometimes wonder if somebody has not added a new tenet to the Masonic Creed. "Kick the brother who happens to get down." This was not in our Masonic milk bottle when we were deriving our first nourishment in the fraternity. At the present time it sours our stomachs. But some brethren seem to thrive on it and adage and grow fat. This sad reflection is of such general acceptance in Masonry that we are doing Ohio an injustice by introducing it specifically under the ab-

and we take this opportunity to organize for heaping the umbrage which had been widely distributed upon the members of a single jurisdiction.

The specific case which serves to introduce the subject is in the total ignoring of the immediate Past Grand Master of Ohio's offer of reconciliation made by the Grand Lodge or if you will, "clandestine" Grand Lodge of that jurisdiction.

Twenty odd years ago a resolution was passed by the Grand Lodge of Ohio which had the effect that many brethren at that time and present felt was illegal and unconstitutional. Many members of the Grand Lodge at the time protested the matter on these grounds, but the protest was disregarded and the resolution became a law. A number of the members of the Grand Lodge, feeling that to submit to this measure would be in conflict with their Masonic vows, withdrew from the Grand Lodge, and meeting separately, passed a resolution to the effect that the Grand Lodge by its act had shattered the landmarks of the institution and thereby forfeited its Masonic rights of standing, and forthwith organized a Grand Lodge with the constitutional number of lodges present, and on what was conceived to be constitutional lines. In a situation is conceivable and such an action under certain circumstances might be justifiable.

Imagine, if you will, a tense political struggle in, say Alabama, with the demagogue, of course, in the great majority. A schism is introduced into the Grand Lodge of the jurisdiction to the effect that the body but a democrat would be eligible to receive the degrees. Would not the majority be justified in holding that the Grand Lodge, by passing such a resolution, had sacrificed its right to Masonic sanction? The schism in Ohio was not a political action, but the effect was the same, and the minority felt that they were as fully justified in their course.

Of course, the new Grand Lodge was financially much weaker than the old, although there were probably many brethren who sympathized with them, but, fore-

seeing results, hesitated about severing their affiliation with the older body.

Immediately upon the action of the new Grand Lodge, the older body sent out the word that the new body was "clandestine." To be sure, its members only a few months before had sat in lodge with the members of the older body, but now they were "clandestine." Now (our idea of a clandestine Mason is not one who is made in a regular body and for the sake of his Masonic principles will suffer loss of friends and social standing, contumely and curses. But the edict of the older Grand Lodge was accepted without question by all of our American jurisdictions, and the schismatic Grand Lodge has remained "clandestine" to this day.

Such a situation arising from an honest difference of opinion among Masons is not one that calls for warfare, but rather for the most careful and generous spirit of arbitration. How far this spirit was manifested at the time we have no means of knowing, but at the present time it is conspicuous by its absence.

Some time before the meeting of the Ohio Grand Lodge this fall the Grand Master of the schismatic Grand Lodge wrote to Grand Master Kissell and other influential Masons of the state, asking that the matter of reconciliation be taken up at the Grand Lodge session, and that if a committee were appointed to meet with a like committee from the schismatic body, an agreement could readily be reached, as the schismatic body now felt that harmony in the Craft was a prime consideration and that they would be willing to concede every point at issue if their membership could be reinstated to good standing. A copy of these letters have been printed and are straightforward, manly and fraternal missives.

But for some unknown reason (perhaps there is a good one, but it has not appeared), the Grand Master did not deign to answer this letter, nor did the Grand Lodge take any action upon the matter. The situation is therefore the same as it was before, but with one great difference.

The schismatic body has put itself on record as being willing to settle all misunderstandings, to concede all controversial points. It has shown its disposition to act for the best interests of Masonry in general, at no little sacrifice to itself, and has therefore enlisted the interest and sympathy of a wide public who hitherto had scarce known of its existence.

It is a matter for deep regret that there should be anywhere in the fraternity the animus that seems prevalent in Ohio. We can understand an honest resentment against those who call themselves Masons when they are not. But of the Masonic standing of these Ohio brethren there is no question. They were made in lodges legally constituted under the Grand Lodge of Ohio and are as truly Masons as you or I. We feel that the fraternity, not only in Ohio, but in the whole country, would be benefited and strengthened if these differences were met on a broader plane than is usually the case; if we remembered our Masonic vows in treatment of brother Masons; and if we were not so apt to aim a stealthy kick at every brother or organization just because someone calls him an ugly name.—Tyler-Keystone.

THREE DEGREES OR THIRTY-THREE.

A. G. Pitts.

(From the Tyler-Keystone)

"The proposition that only the three degrees we now know as the 'Blue Lodge' are entitled to be called Masonic is really too absurd for a moment's consideration," says Bro. Joseph White Norwood in the Tyler-Keystone of June 5; and, as he immediately afterwards uses my name, I suppose he means that my position is absurd. Whether his formula states my position with exact accuracy depends upon the meaning given to the word "Masonic." I pass that point. His expression is accurate enough for the purposes of the present discussion. I take his thesis as he means it. That is all that is neces-

sary. Absurd as it is today, twenty years ago no one would have dared deny the correctness of my position. At least one would have dared do so speaking the name of the Scottish Rite and speaking officially or quasi officially.

Twenty years ago the chief exponents were only tentatively claiming the Scottish Rite that it was an integral part of Masonry; they were feeling their way; they were testing the temper of Freemasonry by cautious advances. Josiah Drummond's famous expression "while Masonry was thus taking shape" meaning while it was acquiring the Scottish Rite.

But even Drummond and Pike, the daring and the most arrogant of them, they were sharply challenged, would in effect, "of course 'Ancient Craft' Masonry consists of three degrees and no more.'"

Today that proposition is "absurd." Truly, we are making progress.

Bro. Norwood lugs Royal Arch Mason into the discussion, but no intelligent person ever made the claim for any of the Chapter Degrees that it constitutes a fourth degree of Masonry. The Scottish Rite has the monopoly of such degrees and always has had.

The Mark degree is a side degree, and simple. Bro. Norwood must intend that it has always had that status in England; that it is there conferred in the Master's Lodges which are under the control of the Grand Mark Master's Lodge; that it is not a part of any Rite; that it is not required as a preliminary to the Royal Arch degree. The status of the degree is otherwise in the United States, but we Americans have no license to revise Masonry, and American Royal Arch claim no such license.

The ceremony of "Past Master" is not a degree at all, any more than is the ceremony of installing officers. It makes no claim for itself except that it is a preliminary ceremony, to the Royal Arch degree. The same is true of the so-called degree of Most Excellent Master. Calling it

ceremonies "degrees" is nothing but concession to those numerous Peter among us who have refused to grow and whose childish vanity is in some gratified by a multiplicity of degrees. Moreover neither of these "degrees" is an integral part of any system except that which is properly denominated the "American Rite," and which is sufficiently distinguished by its very name.

There remains the Royal Arch degree, all that can be claimed for it is contained in that clause which has formed the first paragraph of the laws of the Grand Lodge of England since 1813. I took a part of this clause in my fourth paragraph above. The whole of it is as follows:

True Ancient Masonry consists of three degrees and no more, viz.: those of Entered Apprentice, the Fellowcraft and the Master Mason, including the Holy Royal Arch."

That is to say, there is but one of the three and none "higher" Masonic degrees which the claim can be made with any sort of reason that any part of it is a part of Ancient Craft Masonry. That claim is made for an Inconsiderable part of the Royal Arch degree.

The claim is that a fragment was split from the Master Mason's degree and upon that fragment was built the Royal Arch degree. No intelligent and reading Mason makes any greater claim for it than that imbedded in it is a part of the Master Mason's degree. All the claim it stands upon the same footing as all of the side degrees. Moreover, if the Master Mason's degree was so dismembered it was a crime. If the Master Mason's degree was mutilated, then each and every Master Mason has a right to demand that he be given that infinitesimal part of the Royal Arch degree which was stolen from the third degree, and that it be given to him undiluted and freed of the turgidity in which it is now wrapped.

If the case is ever proven I shall be one to demand that restoration be made to the Master Mason's degree, of that which was

taken from it. If I believe in the theory I should make that demand now.

I do not believe it. It is notorious that the recognition of this theory in the clause quoted from the constitution of the Grand Lodge of England is one of the many concessions wrung from the premier Grand Lodge at the time of the union as the price of union, and that it is the recognition of a theory insisted upon by the so called "Ancients" as one of the points of superiority of their system over that of their rivals. For fifty years the "Ancients" had been emphasizing differences in the two systems and claiming each difference not only as a superiority, but even as a proof that their system was the authentic one. We should be very simple if we took such controversial claims without examination, as proven or even as seriously believed in. They take their places along with Zach Chandler's famous telegram, "Claim everything."

This position was specifically maintained by the leading spirit among the "Ancients," a journeyman painter, a man of extraordinary energy, but not for a moment to be considered as a critic or scholar in Masonry or in anything else. He was the real founder and author of Royal Arch Masonry. I do not mean that he wrote the ritual, as, with all its faults, it is above his powers. But he gave it its place in Masonry. No degree whose author or whose date can be named is any part of Ancient Craft Masonry. This man may well have been acting upon conviction. An uneducated, matter-of-fact man like Laurence Dermott would be deeply impressed with the fact that the third degree seems unfinished. That a loss is portrayed and a search is suggested for that which has been lost. Any picturesque recovery of that which was lost (taken literally) would seem like a revelation to such a mind.

I have too much respect for Masonry to believe that the thing represented to be lost is anything but a symbol shadowing forth a real, vital loss, the search for which is the really important feature of the life of each Master Mason, from the

day when he is raised. To treat it literally and to make a literal recovery is child's play, in my opinion. Accordingly I deny that the third degree is incomplete. I deny that it is mutilated. I deny that any essential part of the third degree was separated for it to form the basis of the Royal Arch degree. I deny that the Royal Arch degree is a sequel. I deny that the Master Mason's degree has any sequel in any one of the 1400 Masonic degrees, as called, which have each had their little day and which are today largely abandoned, except among those overgrown boys American Masons. They always run everything into the ground and they are naive enough to think that if the third degree is higher than the first, therefore the thirty-third must be higher than the third, and that no proof and no argument is necessary. I know one, who is a type, who boasts that he has had more than 3000 Masonic degrees.

But I must not neglect to point out again that my hypothesis relative to the Royal Arch is not essential to my present thesis, which is that the Lodge degrees contain all there is of genuine Masonry.

It is no objection to this theory if a little has been stolen from the third degree. It is still a part of the third degree, wherever it is today. When I speak of the third degree I mean the genuine and un mutilated three degrees. They are all there is of Masonry. No living man ever was or ever could be licensed to add to it. If some man or set of men once stole something from it, all that is to be said about that is this, when the case is proven restoration should be made. But it is important that this hypothesis of theft and mutilation does nothing for any so-called Masonic degree unless it is the Royal Arch.

Bro. Norwood says very confidently that the Grand Lodge of 1717 knew but one degree for the first year or so of its foundation. He knows more about it than all the Masonic scholars put together. Some of these scholars conjecture that there may have been a time when there was but one ceremony, but the more generally

accepted opinion is that there were degrees ab origine. I am willing to regard the two degrees theory as an hypothesis and I admit that the hypothesis has much to support it that I look with more than toleration upon our fellow degree. It is that which was introduced when, if ever, our two degrees were three. But the borrowing of some elements from the first degree, and some more from the last degree, and some from the legend of the Craft in order to make a new degree to separate the from the last, is, after all, quite a different matter from the work of the ritualizers of the latter half of the eighteenth century. If it were proven that it done, it ought to be undone. But as new was added. No sequel to Masonry was attempted; no addition to Masonry, no improvement upon Masonry, no serious innovation in the body of Masonry. Nevertheless, I am ready, even in the present state of the evidence, to allow the second degree, to throw it into rubbish along with the 32nd, the 96th, and all the rest. Masonry is the first and third degrees. The basis for the opinion that the Craft as a unit of the second is that it does not exist. It presents a quaint picture of a man who professes to add anything, and, so far as it escaped the ravages of modern times, it is in a state of science in mediaeval times.

Bro. Norwood praises the Scottish Rite because it is found in many countries where Ancient Craft Masonry is not found. This is as if a farmer, whose crops had entirely choked out the weeds, should console himself with the thought that if it had not been for the weeds there would have been no crop at all. Suppose there were no Masonry at all today in Latin Europe and America, would it remain long so bereft? And in those countries not be better for the introduction of Ancient Craft Masonry? And is it really matter for congratulation that Ancient Craft Masonry cannot be introduced into some of those countries precisely because the Scottish Rite is occupying the field? And is there not

old stand higher and have a better reputation if it had been altogether deprived of the dubious character which that same English Rite Masonry has earned for the English Freemason in those same countries? But Bro. Norwood must not deceive himself. Those Latin Scottish Rites are the facts of history and they agree, fast in theory, with me. I recommend him, on no account, fail to read an article which will appear in the American Freemason for July, from the pen of Bro. Wald Wirth, sometime Grand Secretary of the Grand Lodge of France, Ancient and Accepted Scottish Rite. "Of course," says Bro. Wirth, "genuine Freemasonry consists of three degrees and no more." He proceeds to show why the Scottish Rite is maintained in France, the only country for which he undertakes to speak. I doubt if, when he learns the opinion, Bro. Norwood will think that it is much to the dignity of the Scottish Rite or says much for the hold it has on Frenchmen. Bro. Norwood can take from me that Bro. Wirth is one at whose feet we can all sit in humility when men come to a question of the heights and depths of Masonry.

THE SECRET TRADITIONS OF FREEMASONRY.

into the uncharted sea of Rites and Ceremonies an experienced pilot has reached a new Craft. Brother A. E. Waite, the pilot, wise and experienced, has not been decoyed into a landlocked harbor of the small island thinking it to be the mainland of mystical revelation. On the other hand he has shown in this remarkable book, *The Secret Traditions of Freemasonry*, such skill as a pilot and such knowledge as a navigator, that we come from the reading with a new comprehension of the immensity of Masonic Traditions and are able to plot for ourselves a more reliable map than we ever could be drafted. Not that we are in their entirety with the conclusions which Brother Waite reaches, but we take this opportunity to make our bow

of humble acknowledgment for the wealth of obscure lore that he has made plain. Nearly every Masonic writer who offers his wares to the Craft has a theory to exploit, stating it frankly enough for the most part, but so marshalling his facts and his omissions as to make all point to the one conclusion he wishes to reach. As we look back over the reading of these volumes (two beautifully bound quartos) we have the impression that Brother Waite's first and most important task was to present for us the enormous amount of learning which he has garnered through years of research, and secondly to follow with us the devious path to the Secret Traditions of Masonry, the regaining of that which was lost. For convenience the two volumes are divided into seven, or more properly nine, books, the prolegomena and the epilogue being of nearly equal importance to the others. We cannot begin to trace the writer's progress through the whole work, but a suggestion can be made with a recital of the mere names of the chapters, which will indicate in some measure the immense scope of the work: The Horizon of the Craft Grades and the Tradition therein; The Mystery of Building in Israel; The Experiment of the High Grades and the Claims implied therein; The Chief Rites and their Systems; Grades Antecedent to the Symbolic Time of the Third Degree; The Second House of Doctrine and the Grades Belonging thereto; Christian Symbolism in Connection with Temple Building; The Grades of St. Andrew; The Grade of Rose Croix and Its Variations; The Putative Rite of Ramsey; The Theory of the Strict Observance; Grades of Chivalry in this System; The Masonic Order of the Temple; The Charter of Lamenius; The Knights Beneficent of the Holy City of Jerusalem; Additional Grades of Chivalry in the Ancient and Accepted Scottish Rite; Lesser and Independent Grades; The Royal Order of Scotland; Conclusion on Masonic Chivalry; The Root Matter of the Alleged Masonic Connection; The School of Alchemy—an Excursus; Masonic System of Al-

chemical Degrees and the Rite of Abbe Pernety; Rite of Baron Tschoudy; Rite of Mizraim; Oriental Order of Memphis; Les Archives Mitho-Hermétiques; The Horizon of Ceremonial Magic; Isolated Systems and the Rite of Schroeder; Rite of Schroeppfer; Egyptian Masonry of Cagliostro; Rite of Martinez de Pasqualy; School of Martinism; Grades of Kabbalism; Rosicrucianism; Grades of New Religion and the Swedenborgian Masonry; A Hidden Rite of Interpretation; Reflections from High Grade Masonry; Last Words on the Mystery of Building. Nowhere is it stated in so many words that Christianity is the final solution of the Masonic Mystery, but the suggestion is there, and baldly stated we believe it to be the writer's solution. This far we cannot follow, for however great Christianity is, the whole history of religion tends to show that as a system it has not yet reached perfection, but will take on new beauty as we are prepared to receive it. We cannot eliminate the great religions of the past, nor regard them as aught but works of God, devised in the fulness of their time to meet the demands of the hour. Nor can we find it in our heart to exclude the followers of these religions from the Great Craft we all love, believing that in Masonry is shown the way that each must follow by the path of his own hewing, and that honest purpose is the true path to God. To all who are interested in the real heart of Freemasonry we recommend this great work most sincerely.

—The Tyler-Keystone.

DATE OF MEETING OF LODGES.

Michigan—First and third Fridays, at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Acacia—Every Monday night at Acacia Hall, Wyandotte, Mich.

We again make this request, as this knowledge is of great benefit to the Brother who is traveling and wishes to

meet with his Brethren in the city may visit.

Lodge St. Clair No. 33, meets first, third Mondays of the month at 180 Wellington street, Chicago, fourth floor of K. of P. Building. John Mirabile, W. M. Master.

Trinity Lodge No. 44, meets first, third Wednesdays of each month at Masonic Hall, 1923½ First Ave. See Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first, third Wednesdays in K. of P. Hall, South 2nd St., San Jose, Calif.

G. Garibaldi Lodge No. 6, meets second and fourth Thursdays, 161½ St. Main, Salt Lake City, Utah.

St. Johns Lodge No. 8, meets Tuesday evening at 8 p. m., 542 S. Spring St., Los Angeles.

Rob Roy Lodge meets every Friday night, 542 South Spring St., Los Angeles.

George Washington Lodge No. 42, Elum, meets every evening in Moose Hall. John J. Kashenikov, Secretary.

Justice Lodge No. 2, meets on the second and third Saturdays of each month in I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R. Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before moon.

R. W. M. Elect, Conrad P. Kieger; W. S. W. Elect, William Juchartz; W. J. W. Elect, Nicolas Geschler; S. D. Elect, F. P. Sprague.

J. D. Elect, Ernest Myers; I. G. Elect, William Maston; Tyler Elect, Edward Boettner; Treasurer-Elect, Herman J. Juchartz; Secretary Elect, W. R. Stark.

Acacia Lodge No. 2, Wyandotte, Mich., meets every Monday evening at 8 p. m.

Provincial Grand Master of Illinois—Julian Kaczanowski, 1318 West Erie Chicago, Ill.

Secretary Provincial Grand Lodge Illinois—W. H. Humphreville, 1301 W.

Huron St., Chicago, Ill.
 Chicago, Ill., Feb. 18th, 1913.—Viking
 Lodge No. 75, A. A. S. R., meets every
 Friday evening at 1225 Milwaukee avenue.
 Past Master, R. W. M.; Arthur P. O. Skaad-
 en, 1321 N. California Ave., Secretary. All
 Masons cordially invited.

MASONRY IN THE REPUBLIC OF PANAMA.

Long before the foundation of the re-
 public of Latin America the Isthmus of
 Panama was the central point of the re-
 lations between the hemispheres. It had
 its golden days at the time of the dis-
 covery of the gold mines in California,
 and before that it had been a colonial
 strategic position. This was due to its
 exceptional situation in the relations be-
 tween the countries of Europe and Amer-

ica. At the present time is going on in the
 Isthmus the most splendid work that
 has ever been conceived of by engineer-
 ing skill, and before long the Pacific and
 Atlantic Oceans will be united in a
 eternal kiss, thus bringing into intimate
 contact the peoples of the globe by means
 of political economy.

This makes us think that our institu-
 tion, the Supreme Order of Masonry, will
 mainly thrive on that tongue of land,
 and that just as the nomadic peoples of
 antiquity wandered from one oasis to
 another, and from one place to another,
 our Brother Masons will journey by the
 most artificial way of communication
 and will stretch out a fraternal hand to
 the workers of peace who have pitched
 their tents here.

About the year 1880 there existed in
 the Orient of Panama as Masonic Lodges:
 "Le Travail," and "Estrella del Pacifico,"
 and at Colon "Fidelity," which existed
 thanks to the work of the canal which at
 that time was in the hands of intelligent
 French engineers. Later on, when the
 country had been repeatedly the prey of
 civil war, all the bodies that had been
 constituted fell one after the other and
 the last soon afterwards yielded to the

sleep of indifference.

After the secession of the 3rd of No-
 vember, 1903, the consolidated lodge Rosa
 de America raised its symbolic columns
 in 1907 in the same Orient, after over-
 coming the difficulties by which it was
 surrounded. The letter of constitution
 was handed to it by the National G. O.
 of Venezuela, and up to the present it
 has upheld its columns working between
 the E and the C.

A year later the lodge Acacia No. 50
 raised its symbolical columns with letters
 patent from the Supreme Council of New
 Granada (now Colombia). This lodge
 pulled down its columns in 1911, and was
 succeeded in its works by the lodge Cos-
 mopolita.

In the course of the year 1911 the Ma-
 sonic movement on the Isthmus of Pana-
 ma entered upon a brilliant period of the
 annals of Central American Masonry.
 There have been seen to spring up the
 estimable lodges Pro Mundi Beneficio,
 Orion, Aurora des Istmo and Restauracion
 and at the beginning of this year the
 lodge Jose B. Alvizua. These lodges have
 all been formed with letters of constitu-
 tion issued by the G. O. of Venezuela, and
 thus constitute an important nucleus in
 the Masonic world's concert. They all
 work according to the Ancient and Ac-
 cepted Scottish Rite, and attempts are
 being made to consolidate them with a
 view to form later the Sovereign Grand
 Lodge of Panama.

The Masonic future of the Isthmus of
 Panama stands out in great relief and
 everything points to an era of real pro-
 gress for the country, from which Free-
 masonry will not withhold its friendship
 and tolerance for the good of the isth-
 mian family.—Bulletin of the Internation-
 al Bureau for Masonic Affairs.

THE PURPOSE OF THE SCOTTISH RITE.

By Rabbi B. C. Ehrenreich.

Is there any member of this branch of
 Masonry who does not feel a pardonable

pride for being in the ranks? Justly so, for in this rite we find philosophic teachings, which, for breadth of conception and elevation of purpose excel anything that was ever conceived by any one individual in all the annals of man. Freemasonry is a growth, not the invention or make-up of any one man or group of men, but is the result of profound reflection and the sum total of man's profoundest thinking, based upon the experiences of human beings everywhere. Its thought is a summation of all that is best in philosophy and in religion. It is eclectic in so far that it has not limited itself to the thought of a single man nor to that of any particular group of men, but has selected with the greatest of care that which all wise men have taught and have felt in all the ages of the world. It gives honor to reformers in religion, in politics, in science and in art, as well as in the industries and the general pursuits of men. Above all, Scottish Masonry does not follow slavishly prejudices or preconceived notions. It is not wedded to any one idea more so than to another, except in so far as human logic, reason and intuition points out the right way. Different than the general systems of philosophy that men pursue, and in this we refer to the religious philosophies as well as to the purely speculative. These first establish a theory and then proceed to prove the same or establish the truth of the position by calling upon heaven and earth as witnesses, or, as is the case with religions, refer to the Bible as "ipse dixit," thus taking prejudiced evidence to prove the truth of their assertions. Freemasonry, and more especially the Scottish branch of the fraternity, takes the collective experiences of humanity and from them establishes conclusions and arrives at decisions; then teaches them as the right thought upon which future activity and zeal should be founded. From this position Scottish Freemasonry obtains its strength and power.

The lessons we teach are brought out in symbol and in ceremony, and in such form that they cannot be forgotten, and

the impression thus made becomes indelible. Who can forget the teachings of any of the degrees from the first through the thirty-second? Scottish Freemasonry is rich in symbolism, it is rich in ceremony, and richer still in its tuning and in the manner in which work is executed. It calls upon the individual members of the organization to carry on the work and to take part in ceremonies. But richer by far than any of these are the teachings and the fundamental principles that underlie the symbols and the ceremonies. To us of the Scottish Rite, for example, the "I. X. L." of the church is given a universal interpretation, and the baptismal ordinance claimed to be a distinct doctrine of the church is shown to have a significance that cannot be claimed by any other organization more than by another, and that it has from all time been a universal practice, and may be claimed by others as fully as much as it may belong to this church. Everything depends upon the point of view.

Interested as we all are in the symbolism and the ceremony, by far more important than both these is the doctrine underlying the outer form. If we observe merely the ceremony and learn to repeat parrot-like the lines that convey thought and leave the lodge room neither better nor purer minded, not more devoted to the cause of humanity and the high purposes for which we stand, we again place ourselves in the position which the churches are at the present time. Men join the church mainly from the standpoint that they wish individual salvation and they are accepted with particular and special form. But in Freemasonry every man stands on his own responsibility and is made conscious of what he is doing. He cannot say that he has been influenced unduly as men do who argue when they join the church at regular meetings. One of the most important landmarks is to have every initiate do of his own free will and accord. No one is ever requested to join. He must be truly prepared in his heart. It is

that every man who raps at the of a Freemason's lodge room has resolved to devote his heart, hand and his mind and his might, to the that Masonry represents. It represents the cause of the people. It represents the cause of justice and of right, of truth and of equity. It represents the cause of the oppressed against the oppressor. Scottish Freemasonry stands for education over against ignorance. It stands for liberty over against the iron rule of government.

Are we, however, who are members of the Rite, duly considered those questions? When we take the degrees of the Entered Apprentice, the Fellowcraft, the Master Mason, or the Chapter, or the Council, or of the Consistory, and the questions are put to us, do we answer these questions purely in the light of the fact that we are to make entertainment for other members of the craft or to gratify our feelings. Do we look upon these questions merely with the eye of the spectator, or shall we extend them to our activities and inactivities in the lives which these questions have to do with? If such were needed, the Freemason would have no excuse for existence and the Scottish Rite, which contains twenty-nine degrees in addition to the three of the Blue Lodge, is merely a farce and a joke, and needed simply to inflate the individual with the idea that he ranks higher in position than other members of the Rite who had not the funds necessary for them the coveted degrees.

The fact that we are obliged to pay large sums of money, and they are by means of small sums, is to further inculcate the lesson of the great responsibility of wealth. That the man who possesses more of this world's goods than the poor has likewise higher responsibilities. It must be confessed that silver and gold offer larger opportunities of advantage to those who possess them and they must therefore learn to keep some of their substance for the education and promulgation of the

teachings which Freemasonry upholds. There has been and there is still much sham and much misunderstanding among those who obtain these degrees. It is well for us who are in the craft to own up to our deficiencies. It is true Masonry does not do anything for public show and for self-advertising, and I am the last one to advocate any self-glorification as the result of our achievement. But are we engaged in the work that we have promised to uphold? There is so much injustice and there are so many problems that need rectification that call aloud for help. Are we engaged in the solution of some of these problems or do we allow them to go by unnoticed? For instance, in the eighth degree we are taught that the working man should be given his just deserts. Are we in any way engaged in the question of the reduction of child labor and for the enactment of specific laws that shall make of child labor a high crime? If there is one thing for which we stand more than for others it is in the field of education. Are we more earnestly engaged in the spreading of knowledge than the ordinary citizen, or are we fully as negligent in this matter as is the ordinary citizen?

My conception of Freemasonry, and especially of Scottish Freemasonry, is that of a live, active force, that spreads the doctrine of right and liberty among the masses. My conception of Freemasonry is the acknowledgment and active propaganda in behalf of the constructive forces of human life among the people. We are told we must not deal in politics and we do not deal in this game. I should be the last one to advocate entering the political arena and engaging in political combat. Is the child to be purely in the hands of politicians to be exploited for the good of the man of wealth, and for the enrichment of his coffers? Is the poor man who is poor to be still more oppressed because of his poverty, or is the rich man to be sustained in his cause because he is rich? Nay, says Freemasonry, and if you will consult your rituals, especially you Scottish Rite men, you will

find that your doctrine and your dogma, your lesson in the morning when you arise and your thought when you retire at night are to be these very things that are pointed out here.

All of us know that hitherto Masonry has been a force, but it ought to be even a greater force than it has been up to now. We know that underlying the American Constitution and the American government have been the silent forces of Freemasonry. Almost all of the men who were engaged in the combat for the freedom of America have been our fraters and while they did not engage in their cause as Freemasons, it was the sublime instruction of the lodge room that led them in their high purpose. Shall we not do the same?

Our Consistories are strong institutions with large memberships scattered everywhere throughout the country, and in every place they are men of influence and of ability. Canont the Scottish Rite engage in some useful work that shall redound to the credit of the fraternity? Where education is needed, why shall not the Scottish bodies engage in a campaign for higher education? Where child labor is the most grievous sin of the section, why shall not the Scottish bodies engage in a campaign for the amelioration of the child and thus help the general improvement of the citizenship and of the country generally? Where there is not a court for juvenile delinquents and children are railroaded into penitentiaries with hardened criminals, only to become more criminal after they have been discharged than they were before, why shall not the Scottish bodies engage in the enactment of law that shall free the juvenile delinquent from the awful condition? We know full well that a child is the result of his environment more so than he is the result of inherited tendencies. Can we not engage in the work of improving humanity upon an active scale rather than merely by instruction and abstract teaching? "By their fruits shall ye know them." Yes, by the active effort that we have attained will men judge us, and

what is more important still will we judge ourselves. Oh, there is so much free activity, there is such a vast mass of in which we can engage from the motives, and from the highest motives where we are recreant to our duties untrue to our ideals when we simplify our degrees and feel ourselves elevated without doing a turn of any kind by bringing about of a better state of affairs.

I am very distinctly and decidedly a ceremonialist. I know that the eye receives instruction far better than the ear and records more thoroughly upon the brain that which it has seen than that which it has heard. I can record that which it has heard but I cannot say that which it has seen. When Freemasonry was introduced and men framed various customs in recognition of the fact, but at times we are led, like the orthodox religions, to make all of the ceremony and lose track of the underlying thought and the prevalent doctrine of the ceremony is to teach. Nowhere is there a finer doctrine taught than in Freemasonry and since the Scottish is merely an interpretation of the Blue Lodge degree brings more closely to us and more directly before us the sublimity of the thought that it contains.

To use an ancient saying, "There is much work, and for the results of the labor there is much reward." We despise the labor and the reward, and we call the tasks that are before us our own and thus be entitled to the reward that the Master holds out to us in this life and in the life to come. Some are who disclaim belief in a life after, and while that is a doctrine of Freemasonry and some may disclaim belief in that and so refuse the external reward that right effort holds out for us yet there is a tremendous reward here in this life in finding a regenerated humanity through the efforts that Freemasonry puts forth. All honor and glory to Garibaldi and to Mazzini and to that vast host of men who sacrificed their peace of mind and of heart for the good of others. I mention these names because they are known everywhere.

asons and we know that much of inspiration that came to them they had in the lodge room.

The scope of possibility for Scottish Masonry is unlimited. The world much of evil in it in the rectification which we should enter without being aided assistance, and that we had some other motive or some self-aggrandizing one behind us. Ernest Nathan of stands out prominently in the Italian Empire and above all in the Eternal as a Freemason. The church made against him largely on that basis. He faced all these attacks from that position and he is doing yeoman's service in the cause of Liberty and of humanity. Can we as Scottish Freemasons, as the faithful heirs of the great spirits of the reformers and teachers and saviors of humanity, do a little toward the finalization of an ideal in the world?

Masonry has a purpose, other than the selling of degrees; a high and noble purpose.

Let us be true to our teachings, to our deeds, to our thoughts, and, above all, to the ideals we represent.—New Age.

LEXICON.

Apprentice.—A term applied in some of the higher grades to the candidate for membership.

Assembly General.—According to the House of Commons school of Masonic historians, the Grand Lodge held yearly meetings thus far before the institution of Grand Lodges.

Asylum.—The name of the Grand Lodge of Russia, established at St. Petersburg in 1763, and suppressed in 1822.

Asylum or Asylum.—A term applied to the regular part of an Encampment of the Order or Council of K-H. The term has hence been adopted by the Grand Lodges to signify the place of meeting of these bodies.

Assumption Day.—A festival in Chapter of the Rosy Cross.

Asylum.—A stone sufficiently dressed to be used in regular courses. The Ashlar in its rough and unformed state is held

in Masonry to typify a man's mind in a state of ignorance. As polished and perfected by education, properly squared and fitted for a place in the building.

Ashmole, Elias.—A celebrated English antiquarian and historian, born at Titchfield on the 23rd of May, 1617; died in London, May 18th, 1692. His Masonic fame rests upon certain well known and often referred to entries in his diary, wherein he gives the date, October 16, 1646, as that of his initiation into Masonry, and March 10, 1692, as having been passed a Fellowcraftsman. This is one of the earliest records of a non-operative having been admitted into an English lodge, although we have numerous instances of this having been done in Scotland long prior to this date.

Asia.—The east end of a lodge of the Scottish Adoptive Rite is so called.

Asla, Knights and Brothers of.—A quasi Masonic Rite of nine degrees, introduced in Germany about 1780. The governing body was called a Sanhedrin and consisted of seventy-two members. The degrees beyond the first three were: 1, seeker; 2, sufferer; 3, initiated knights; 4, master or sages; 5, royal priests; 6, Melchizedek. The Rite has long ceased to exist.

Atelier (French).—A workshop or studio used in Latin countries to denote a lodge. Council, Chapter, Consistory, etc.

Atheist.—One who openly professes his disbelief in the existence of a Supreme Being or Governing Intelligence, and is in consequence ineligible for Masonic initiation.

Athelstan.—An Anglo-Saxon King of England, who reigned from A. D. 924 to 944; a mythical patron of English Freemasons.

Athens, Knight of.—The 52nd degree of the Rite of Mizraim.

Athersada.—A Persian word meaning the strong hand, the appellation of the acting chiefs of a Chapter of the Royal Order of Scotland, a Chapter of the Modern French Rite, and of the 18th degree, A. A. S. R.

Athol Masons.—A name given to the Masons who seceded from the Grand

Lodge of England in 1739, in consequence of alleged innovations introduced by the latter body. The seceders called themselves "Ancient Masons," or Masons, according to the ancient constitutions, and were called Athol Masons from the fact that the third and fourth Dukes of Athol presided over them during the greater part of their existence as an independent body. In 1813 they united with the original Grand Lodge, forming what is now known as the United Grand Lodge of England.

Attouchment (French).—A grip.

Atwood, Henry C.—A prominent figure in American Masonry during the third and fourth decades of the nineteenth century. About 1825 he is credited with introducing the Cross-Webb innovations in New York; in 1837 he was prominent in founding the St. Johns Grand Lodge in that state, and was its Grand Master in 1850, when it united with the regular Grand Lodge. He was also for a time at the head of the Cerneau branch of emaculated A. A. S. R. He died in 1860.

August.—A title given to the Royal Arch degree because of the imposing nature of its ceremonies, and the importance of the mysteries it contains.

Aum, Aun, and On.—The Hindu and Egyptian chief divinity in a triform character.

Aumont.—The legendary successor of Molay as Grand Master of the Templars according to some Continental Rites.

Australasia.—Masonry was introduced into the Australian colonies of Britain shortly after their first settlement, principally under charter from the Grand Lodges of England, Ireland, Scotland, though France, Egypt, America are also represented. Each political division has now its own Grand Lodge, Chapter, Encampment and history.

Austria.—Masonry was introduced into Austria in 1742 in the Lodge of the Canons, but was almost immediately suppressed, meeting the fate awarded it in every country dominated by Romish priesthood. At present it exists, but their labors have to be conducted in a quasi-secret manner.

Audi, Vide, Tace.—Hear, see and be silent. A Masonic motto, sometimes in the caption of Masonic documents.

Auditor.—A degree in the Order of Sat B'hai, controlled by the Confederate Supreme Council.

Aufscher.—The German name for the Warden of a lodge.

Auguse.—A tool used in the degree of "Royal Ark Mariner" a degree controlled by the Confederate Supreme Council.

Azariah.—Used in the high degree signifying helped of God.

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OFFICIAL.

The name of Dr. Samuel F. Grover of Portland, Ore., was accidentally omitted in the published list of Sov. Gr. Inspectors General. Our attention has just been called to this and we hasten to correct the mistake.

In reply to numerous queries we will state that the third and fourth volumes of the Universal Freemason can be had in one for \$2.50 each.

The new and enlarged edition of the Blue Grade Rituals is now ready and can be had from the Sovereign Grand Commander. Orders must come through the Deputy if from Councils working U. L. O. from the Chancellor if from chartered Councils.

Bros. Fred. DuBois and W. M. B. Bevel of St. John's Lodge, Los Angeles, and W. Eli of Rob Roy Lodge No. 32, Los Angeles, have been awarded the honorary rank of Excellent Master for unselfish service rendered their mother lodge.

Bros. August Spilmer, Henry Eichenlaub and Fred Gunter of Universal Council have been decorated with the Lybic

SCOTCH MASONRY

During the year 1743 the Mother Kilwinning Lodge, discontented with its second rank, resumed its independence, and seventy years continued to exist as

an independent Grand Body, dividing with the Grand Lodge of Scotland the privilege of constituting lodges in North Britain, as well as in places beyond the seas. About seventy "Kilwinning Charters" are supposed to have been issued down to the year 1803, but all traces of the greater number of them have disappeared.

Brother Findel, the German historian, says: "We are not able to find evidence of the precise time when organized lodges in Virginia were instituted. The oldest authentic record is drawn from the Archives of Mother Kilwinning by Bro. D. Murray Lyon, proving that some Masons in Essex County, in 1758, received a Charter from the same, and that another was in working order in Fredericksburg, holding from the Grand Lodge of Scotland. Some members of this lodge, inhabitants of the town of Falmouth, presented to the lodge of Fredericksburg a petition, bearing date the 30th January, 1768, setting forth as follows: 'Know ye, that whereas your petitioning brethren have by long experience found it greatly inconvenient and sometimes impossible to attend constantly at this our lodge, by which they, and many others on the north of the Rappahannock, are deprived of the society, fellowship and instruction that they sincerely wish for from a regular and well constituted lodge; and whereas we are well assured that many worthy persons (not Masons) are desirous of becoming such, but for the above mentioned inconveniences decline and deprive themselves from receiving the benefits of Masonry; therefore, we, the subscribers,

having the good of Masonry entirely at heart, and from no other motive, have ventured to address the Right Worshipful Lodge, praying them for their consent, approbation and assistance to erect and found a lodge in the town of Falmouth."

This approbation was given, without hesitation, but in 1774 the same lodge addressed a petition for a Charter to Mother Kilwinning, which was granted.

In 1775, a number of brethren residing in Boston, who were Ancient Masons (Yorks), in consequence of a petition to the Grand Lodge of Scotland, received a dispensation, dated November 30th, 1752, from Sholto Charles Douglas (Lord Aberdeen, then Grand Master, constituting them a regular lodge, under the title of St. Andrew's Lodge No. 82, to be holden at Boston. This establishment was discouraged and opposed by the Grand Lodge St. John's of Massachusetts, who thought their privileges infringed by the Grand Lodge of Scotland. They therefore refused to have any intercourse with St. Andrew's Lodge for many years. The prosperous state of St. Andrew's Lodge soon led its members to make great exertions for the establishment of an Ancient Grand Lodge in America, which was soon effected in Boston, by the assistance of traveling lodges, belonging to the British army, who were stationed there. On December 27th, 1769, the festival of the Evangelists was celebrated in due form. When the brethren were assembled, a commission from the Right Honorable and Most Worshipful George, Earl of Dalhousie, Grand Master of Masons in Scotland, dated the 30th of May, 1769, appointing Joseph Warren to be Grand Master of Masons in Boston, and within one hundred miles of the same, was read, and he was, according to ancient usage, duly installed into that office. The Grand Master then appointed and installed the other Grand Officers, and the Grand Lodge was at this time completely organized.

Between this period and the year 1791, this Grand Lodge granted warrants of constitution for lodges to be holden in Massachusetts, New Hampshire, Connec-

ticut, Vermont and New York.

In the year 1773, a commission was received from the Right Honorable Most Worshipful Patrick, Earl of Fries, Grand Master of Masons in Ireland, dated March 3rd, 1772, appointing the Right Worshipful Joseph Warren, Esq., Grand Master of Masons for the Continent of America.

In 1775, the meetings of the Grand Lodge was suspended, by the Boston becoming a garrison.

At the battle of Bunker Hill, on the 27th of June of that year, Major of the Grand Lodge met with a heavy loss, the death of Grand Master Warren was slain contending for the liberty of his country.

And now American Masonry gives us something to think and ponder over. Here was a Grand Lodge organized in Boston, and in good working order. General Joseph Warren, Grand Master and endued with authority which authority was supplemental to his commission as Grand Master of Masons for the Continent of America, following as a sequel will explain, in the muddle they were getting into of their examination, founded on the following facts, viz.:

"That the commission from the Grand Lodge of Scotland, granted to our Grand Master, Joseph Warren, Esq., who died with him, of course, his power whose appointment was derived from nomination, being no longer in existence they saw themselves without a head without a single Grand Officer; and in consequence it was evident that not the Grand Lodge, but all the particular lodges under its jurisdiction, must be to assemble, the brethren be dispersed, the penniless go unassisted, the languish, and ancient Masonry be extinguished in this part of the world.

"That in consequence of a summons from the former Grand Officers to Masters and Wardens of all the regular constituted lodges, a Grand Communication was held, to consult and advise.

On March 8th, 1777, the brethren

been dispersed in consequence of the being now generally collected, asked to take into consideration the of Masonry. Being deprived of their by the melancholy death of their and Master, as before mentioned, after consideration they proceeded to the formation of a Grand Lodge, and elected and installed the Most Worshipful Joseph as their Grand Master.

Now let the student carefully follow the sequel, and know from what source Massachusetts derives its authority, and those that sprang from it.

On January 3, 1783, a committee was appointed to draft resolutions explanatory of the power and authority of this Grand Lodge. On the 24th of June following the committee reported as follows,

The committee appointed to take into consideration the conduct of those brethren who assume the powers and prerogatives of a Grand Lodge on the ancient establishment in this place, and examining the extent of their authority and jurisdiction, together with the powers of any other ancient Masonic institution within the same, beg leave to report the result means to preserve the intercourse between the brethren.

That the political head of this country having destroyed this connection and correspondence between the subjects of the states and the country from which a Grand Lodge originally derived its commissioned authority, and the principles of the craft inculcated on its promoters submission to the commands of civil authority of the country they remain, the brethren did assume an elective supremacy, and under it chose a Grand Master and Grand Officers, and created a Grand Lodge, with independent powers and prerogatives, to be exercised, however on principles consistent with subordinate to the regulations pointed out in the constitutions of ancient Masonry.

That the reputation and utility of the craft, under their jurisdiction, has been

more extensively diffused, by the flourishing state of fourteen lodges constituted by their authority, within a shorter period than that in which three only received dispensations under the former Grand Lodge.

"That in the history of our craft we find that in England there are two Grand Lodges independent of each other; in Scotland the same, and in Ireland their Grand Lodge and Grand Master are independent either of England or Scotland. It is clear that the authority of some of their Grand Lodges originated in assumption, or otherwise they would acknowledge the head from whence they derived.

"Your committee are therefore of the opinion that the doings of the present Grand Lodge were dictated by principles of the clearest necessity, founded in the highest reason, and warranted by precedents of the most approved authority.

This report was accepted and corresponding resolutions entered into by the Grand Lodge, and recorded.

On the 5th of December, 1791, a committee was appointed, agreeably to a vote, "to confer with the officers of St. John's Grand Lodge upon the subject of a complete Masonic union throughout this commonwealth."

On the 5th of March, 1792, the committee brought in their report, and presented a copy of the laws and constitution for associating and uniting the two Grand Lodges, as agreed to by St. John's Grand Lodge, which being read and deliberately considered, was unanimously approved of.

On June 19th, 1792, the officers and members of the two Grand Lodges met in conjunction, agreeable to previous arrangements, and installed the Most Worshipful John Cutler, Grand Master, and resolved "that this Grand Lodge, organized as aforesaid, shall forever hereafter be known by the name of The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts."

The foregoing data is taken from an old work published by someone, some-

where, the name and place is unknown to the writer, as the title page is torn out, together with the preface; but on the inside of the cover is the fact that it was presented to the owner in 1825.

History now tells us that their troubles were just commencing, for shortly after their union the Grand Lodge of England appointed Provincial Grand Masters in several of the states, and invested them also with authority to grant warrants for holding lodges.

One historian determines the "milk in the cocoanut" when he says:

"The revolution which separated the American states from the government of the mother country also exonerated the American lodges from their allegiance to foreign Grand Lodges; because the principles of Masonry inculcate obedience to the governments under which they live. The lodges in the several states, therefore, after the termination of the war, resorted to the proper and necessary means of forming and establishing independent Grand Lodges, for the government of the fraternity in their respective jurisdictions."

Thus was the "American Rite" conceived and brought forth. To give it the name of York Rite is a misnomer, and has no application to American Masonry. It is a purely American product, native born, and local in its jurisdiction.

It may appear to our readers that we are departing from our subject, but we want to follow Scotch Masonry in its various wanderings and ramifications, and for this reason we will take up this subject and show other states of the union that first took hold of Scotch Masonry and abandoned it for the more congenial American Rite.

One historian says: "The first Grand Lodge in America was holden at Boston, on the 30th of July, 1738, known by the name of St. John's Grand Lodge, and descended from the Grand Master of England.

"The Massachusetts Grand Lodge (also holden at Boston) was first established

on the 27th of December, A. D. 1768 descended from the Grand Master of land.

"On the 19th of June, A. D. 1771 Grand Masonic union was formed by two Grand Lodges, and all distinction between ancient and modern Masonry abolished.

"The Grand Lodge of New Hampshire was first formed on the 8th of July, 1771. A number of Lodges in this state have received warrants from Massachusetts which united in the establishment of a Grand Lodge, and came under its jurisdiction.

"The Grand Lodge of Rhode Island organized on the 25th of June, 1769, according to a plan previously proposed, adopted by the St. John's Lodge at Newport, and St. John's Lodge at Providence, which were the only lodges in the state at that time.

"The Grand Lodge of Connecticut constituted on the 8th day of July, 1789, by fifteen Lodges which were listed in the state. These Lodges were constituted by virtue of Charters derived from the Grand Lodges of Massachusetts and New York, but chiefly from the former. The Grand Lodge of Vermont constituted at Rutland on the 18th of October, A. D. 1794. (It was entirely self-constituted, as its origin is unknown or at least not published.)

"The Grand Lodge of New York first constituted by a warrant from Duke of Athol, dated London, 5th September, A. D. 1781.

"In conformity to the example that had been set by the Grand Lodge of several states after the Revolutionary contest, on the 5th of September, 1787, the Masters and Wardens of several Lodges within the state have been duly notified, assembled in the city of New York, and the late Provincial Grand Lodge having been closed, were formed and opened an independent Grand Lodge, and elected and installed Grand Officers.

"The Grand Lodge of New Jersey

ized at a convention of Free and Accepted Masons holden at the city of Brunswick on the 18th of December, (its authority not given.)

The Grand Lodge of Pennsylvania formed as follows: On the 24th of 1734, upon the petition of several men residing in Philadelphia, a warrant of constitution was granted by the Grand Lodge of Boston for holding a Lodge in that place, appointed the Right Worshipful Benjamin Franklin their first Master; which is the beginning of Masonry in Pennsylvania.

The Grand Lodge of England granted a warrant, bearing date of the 20th of A. D. 1764, to the M. W. William Blizard and others, authorizing them to form a Grand Lodge for the State of Pennsylvania.

The Grand Officers, together with the Masters and representatives of a number of regular Lodges under their jurisdiction, in communication holden in the Grand Room in the city of Philadelphia, on the 25th of September, 1786, after mature and serious deliberation, unanimously resolved: 'That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of a foreign Grand Lodge,' and the said Lodge did then close, sine die.

The grand convention thus assembled then and there unanimously resolved, that the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforementioned, holden as a Provincial Grand Lodge, under the authority of the Grand Lodge of England, should, and they did, divide themselves into a Grand Lodge, to be called 'The Grand Lodge of Pennsylvania and Masonic Jurisdiction thereunto belonging,' to be held in the said city of Philadelphia.

The Grand Lodge of Delaware was formed as follows: At a Grand Communication of a majority of the Lodges established in the State of Delaware, at the Court House in the borough of Wilmington, on Friday, June 6th, A. D. 1806, it was resolved unanimously, That the several

Lodges of Ancient Masons in the State of Delaware, here represented by Deputies properly authorized, consider it as a matter of right and for the general benefit of Masonry, that they ought to form a Grand Lodge within the said state, and do now proceed to form and organize themselves into a Grand Lodge accordingly, to be known and distinguished by the name of the 'Grand Lodge of Delaware.'

ROBERT S. SPENCE.

(To be continued.)

WHY ARE YOU A SCOTTISH RITE MASON?

This is a question often asked the young brother and one that he ought to be prepared to answer, to be able, in the words of the great Apostle to the Gentiles, "to give a reason for the faith within him." In the following brief article I will endeavor to state why, in the first place, I am a Mason at all; then having decided to become a Mason, why I became a Scottish Rite Mason.

Realizing that it is natural for man to seek association with his fellows, and that from the earliest times of which we have record men have banded together in associations for mutual protection and assistance, for the defense of the weak from the aggression of the strong, and for the dissemination of knowledge or skill in the arts. All true men in all ages have recognized the responsibility to aid, assist and elevate their fellows so far as in them lies, and he who denies this responsibility is another Cain, asking, "Am I my brother's keeper?"

Awakened to the desire for fraternal association, to have and to give fraternal aid, I looked around me, seeking how best to cultivate it. In my research I discovered that while within the last hundred years many associations had been formed looking to the same end, all with greater or less success earnestly working for its accomplishment, that with one exception all the fraternal organizations were local in their nature, bound within geograph-

ical and racial limits, all doing good, it is true, to the extent of their abilities.

One, however, Freemasonry, stands out beyond all others in antiquity, in universality and in fraternalism. In antiquity, because it is so old that we possess no record of the time when it did not exist, yet know that it is the oldest existing man-made institution. Universal, because it knows no geographical limits, all races of men, the Caucasian, Semitic and negro, the white, red, brown or black man, is embraced in the Masonic fold. The most highly cultivated and the man of ordinary intelligence; nay, even those low in the scale of intelligence, are all alike bound by the "mystic tie." Fraternal, because rank and worldly distinctions are unknown among them, for "the prince must mate the peasant when he treads the chequered floor," and neither race, religion or nationality is allowed to form a bar to brotherhood.

Having satisfied myself that in Freemasonry alone could I find what I sought, viz.: the true universal brotherhood, I inquired how I could become a member of the fraternity. In the course of my inquiries I found that in Freemasonry, as in most things human, there were sects or branches, technically known as "rites," a word derived from the Latin *ritus*, a ceremony, and so used because the differences between the branches were at first principally of a ceremonial nature. I found that in the United States of America there were four of these rites practiced, under the titles of York, Scottish, Mizraim and Memphis, and that each had its advocates, claiming for his own branch merits not possessed by the others which led me again to inquire with which one I would affiliate.

The York, so-called, I found had never any connection with the Ancient Lodge of York, though claiming such an origin, and that while it had Grand Lodges in every state in the Union, these Grand Lodges had no cohesion, no central authority of any kind, and besides, had absolutely no authority from any superior

power, but were all self-constituted; the illegitimate offspring of the Grand Lodges of Great Britain; were, in what is known in Masonic parlance "clandestine;" that the names Mizraim and Memphis were meaningless as applied to the rites so styled, as neither them has or ever had any connection with Egypt, and that the Scottish rite was only one that had a right to its title. This induced me to study Masonic history with the following result:

Though without doubt Freemasonry was known and practiced by the body in all the civilized countries in recent times, we know as an absolute certainty that by the Sixteenth Century of the Christian era it was known and practiced only in Great Britain, and that in England there were but few Lodges in the beginning of the Eighteenth Century. Prior to 1717 there were no Grand Lodges. In England the few Lodges were a law unto themselves, and it held that wherever the requisite number of Masons met together they could form a Lodge and make other Masons. In that latter year, four Lodges, all that existed in the city of London, and that were known to exist in England, met and formed the first Grand Lodge of Masons, of which bound themselves to form new Lodges without a warrant from the Grand Lodge then formed, and that Masons made in the future should be bound by the same law.

Freemasonry, unknown in Ireland before the formation of the Grand Lodge of England, except in the province of Ulster, where the population was largely of Scottish descent, numbered so many adherents in 1730 that a Grand Lodge was formed in Dublin, on the same basis as the English one. The Masons of Scotland antedated these events by centuries, during which it had a dual system of government, the created Lodges being under the care of a superintendent Lord Protector, appointed by the crown, an office hereditary in the family of

of Rosslyn, the chartering power was vested in "Mother" Lodges, of which the ancient Lodge of Kilwinning was the chief, and latterly the sole executor. In 1736 there were nearly 200 Lodges existing in Scotland, thirty-three of which met in Edinburgh and formed the Grand Lodge of Scotland on the instigation of St. Andrew in the year 1736. A newly created Grand Lodge claimed the right to charter new lodges, and the older Lodge of Kilwinning continued to assert her immemorial rights, and did so.

From one or the other of the bodies here mentioned has come, directly or indirectly, legitimately or illegitimately, the Masonic Lodges of the world. They are all of the universal family, knowing no race or religion, and all Lodges created by them were bound to observe the same liberal principles.

On the 5th of June, 1730, the first authority for assembling Masons in America was issued by the Duke of Norfolk, Grand Master of the Grand Lodge of England, to Daniel Coxe of New Jersey, appointing him Provincial Grand Master for the states of New York, New Jersey, Pennsylvania. Three years later Edmund Montague appointed Henry Price of Boston, Provincial Grand Master of England. At later dates these were copied by others, with the same authority and like commissions given by other English Grand Lodges. In every case the agents were the agents of the appointing power, having no initiative power of their own.

When the erstwhile British colonies became the United States of America, the reasons there desired Masonic independence as well as political independence, and so-called Grand Lodges were established in Boston, New York and Philadelphia. These were formed not without any authority, but in direct violation of Masonic organic law and of obligation taken by each member at initiation, and the installation obligation taken by the Master and Wardens of

the Lodges.

That the founders of these irregular Grand Lodges and their apologists fully recognized their unmasonic and irregular acts has been shown by the excuses they have since made. One, that the Provincial Grand Masters had the power to transform the P. L. into a G. L., any one who knows the limited powers of a Provincial Grand Master will at once see how untenable such argument is. This even its advocates recognized, and instead claimed that they followed the example of the four Lodges of London, who instituted the Grand Lodge of England. The latter argument is even more untenable than the former, that it was competent and lawful for the members of these four Lodges to meet and surrender their inherited rights in favor of the Grand Lodge they created and renounce the right to meet as Lodges except by warrant granted by Grand Lodge is undeniable. All Masons made since then and under warrant from a Grand Lodge only possessed such rights and privileges as their initiatory obligation and the warrant their Lodge held from the Grand Lodge granting it gave them. Therefore the founders of these American Grand Lodges did so without authority from the Grand Lodges that created them, and so became clandestine bodies, and as they could not give to others that which they themselves did not possess, all to whom these clandestine Grand Lodges subsequently professed to give warrants of authority were equally with them irregular and clandestine. A clean cannot come out of an unclean thing.

The York Rite Masons who are sufficiently intelligent to recognize these facts claim that prescription has healed the original irregularity. Lapse of time, however, while it might gloss over, cannot make them regular, and like the counterfeit bill that may have passed through a thousand hands unquestioned and been accepted as legal tender, it becomes criminal to present it when its counterfeit nature has been discovered.

For some time after these clandestine Grand Lodges had been organized they continued to work universal Masonry as they had got it from the mother jurisdictions, but near the end of the century they filled the cup of their transgressions by practically altering the Masonic fabric. Not only was the sequence of the degrees changed, but innovations were introduced into the work and what was practically a new system formed. These divergencies have in the course of time been so accentuated, by time and the lack of any central power, that while professing to be of the same rite, Masons made in one state can with the gravest difficulty (when at all) pass into the Lodges in another state. In some states a religious test is required from the candidate, and in all a racial test is imposed, while Masons hailing from foreign jurisdictions are refused recognition in direct violation of the landmark which says that the right to visit is inalienable in a Mason and cannot be abridged or taken from him. In fact, the York Rite of America has become so full of irregularities, inconsistencies and puerilities as to be a laughing stock to the whole Masonic world, and it has fallen from being a branch of the Masonic family universal to the position of a social club, limited to these United States of America, and so falls far short of the universal brotherhood of which I was in search and of which I desired to become a member. Dispirited and disheartened by finding that with all its pretensions this much vaunted system of Masonry was but a whitened sepulchre, that its professions were but as a tinkling brass and a sounding cymbal, I turned to investigate the claims of the Scottish Rite.

While the York Rite is confined to the United States of America, where it originated, the Scottish Rite is practiced by nine-tenths of the Masons of the world, and is the most ancient of all Masonry. About the time when the lodges in America which had been chartered by the British Grand Lodges to practice univer-

sal Masonry apostatized from the original plan of Masonry and founded the secular and intolerant system which they styled "York," universal Masonry reintroduced into America through a charter granted to a lodge in New Orleans in 1794, while Louisiana was a French colony. This charter was granted by a Grand Lodge, but by "Mother Lodge of St. John of Scotland of Marseilles in France, which had been instituted by Lord Kilmarnock, a Scottish nobleman, who was at the time Grand Master of the Ancient Lodge of Kilwinning, and the recently formed Grand Lodge of Scotland. It thus became a legal and regular charter granting body, with powers equal to the ancient Mother Lodge herself. Owing to the disturbed political conditions in France at the time, the Mother Lodge of Marseilles fell asleep and was subsequently merged in the then newly formed Grand Orient, leaving the lodge "The Star" as its representative and successor and from it sprung the Symbolic Chapter of the Scottish Rite held within the bosom of the Sovereign Grand Consistory of the state of Louisiana. In 1812 the Grand Lodge was established at its request in Louisiana and the Grand Consistory rendered to it the control over the Symbolic degrees of the rite, for the administration of which a separate chamber was formed and the Grand Lodge so administered them for thirteen years, surrendering the control again to the Supreme Council of Louisiana (the Grand Consistory having been now elevated to rank) in the following communication:

"New Orleans, March 5th. 1825.
"To the Supreme Council of Scotland, Grand Inspector Generals of the Third and Last Degree, Ancient and Accepted Scottish Masonry.
"Brethren—Per mandate of the Grand Lodge of the State of Louisiana, I do hereby inform you that the following resolution was passed and adopted by that body at its extraordinary meeting of the 4th inst.:

Resolved. That the Grand Secretary of the Grand Lodge shall immediately inform the Supreme Council of Sovereign Grand Inspectors General of the 33rd meeting at New Orleans, that this Grand Lodge renounces, now and forever, to constitute any Symbolic Lodges, other than the Ancient Free and Accepted Ma-

remain, with the highest consideration. Yours fraternally,

"J. J. E. MASSICAT."

The Supreme Council accepted the Rite, and to the present day continues to control these degrees within the state. The Supreme Council thus recognized the York Grand Lodge of the state as being in lawful possession of the Scottish Rite degrees was founded in 1839 by the Sovereign Grand Commander of the Supreme Council of the Western Hemisphere, the Marquis de Saint Angelo, its Rite was acknowledged by all regular Masters of the Rite, and for ten years succeeding it exchanged representatives with the Grand Orient of France, which had founded the Lodge of Marseilles.

The Supreme Council of Louisiana, which indisputably the only legal representative of universal Masonry in the United States of America, its members as Southwesterners were firm believers in the principle of state rights, and so confined their Rite to their own state, where there has been an unbroken succession of Grand Masters from the foundation of the Supreme Council in 1839, as the following will show:

The founder and first Sovereign Grand Commander was the Illustrious Brother Marquis de Santangelo, from October 27th, 1839, succeeded by Jean Jacques Conti, from May 20th, 1842; J. F. Canonge, September 20, 1845; James Foulhouze, January 21, 1848; Chas. Chilborne, January 7, 1851; J. J. Massicot, October 7, 1856; Jas. Foulhouze (second term), April 22, 1857; Chas. Saignac, January 7, 1867; Edouard Mare, January 3, 1872; Armand Bertil, February 23, 1875; J. Gentil, June 20, 1878; Armand Bertil (second term), Feb-

ruary 27, 1877; M. J. Peron, September 17, 1887; A. J. Guisanovich, September 17, 1889; Jos. N. Cheri, September 4, 1891; R. A. Chiapella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894.

The largest and most representative body of the Scottish Rite in the United States is not the Ancient Louisianian Council, but its offspring, the American Masonic Federation. The objects of the latter and the motives which prompted its founders cannot be better explained than by reproducing the proclamation it issued to the Masonic Grand Orients and Lodges of the world.

PROCLAMATION.

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

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

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

As you are no doubt aware, the "York" Rite has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become, that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the Tyler, it has been through sufrage and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, in sickness he is refused relief, 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 or irregular, and they 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, the members of the Scottish Rite 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, Brethren, having explained to you our position, our aims and objects,

and the difficulties and opposition which we have to contend, we appeal to you for aid and assistance in our struggle for right and justice against Masonic oppression, and in our efforts to bring about the benign and elevating teaching of "Universal Masonry." This you can do by granting us fraternal recognition and exchanging representatives with us. This will strengthen us by encouraging our friends and discouraging our enemies of "Universal Masonry."

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

(Seal) M. McB. THOMSON, Jr.

Montpelier, Idaho

President

(Seal) ROBERT S. SPENCER, Jr.

Evanston, Wisconsin

Grand Secretary

The "American Masonic Federation" is a practical protest against the illiberal, intolerant and unmasonic spirit manifested by and characteristic of a branch of Masonry erroneously called York Rite. The name "American" is a rechristening of what was formerly known in the United States as the "York Rite," and the new name is now universally adopted in the United States for the purpose, if possible, of making that rite more exclusive and doctrinaire without regard to Masonic history and theory. This rite had its birth in America, whether known as the "York Rite," or the American Rite, and is practiced by Freemasons in sections of the United States and nowhere else.

Protests have, at various times in the past, been made in several of the Grand Lodges by the more liberal and enlightened Brethren of this rite, against the exclusive and bigoted conduct of the confederates, who receiving no consideration, of their complaints and desires, have seceded and established Grand Lodges. As these Grand Lodges

however, without any central or directing head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the evil against which they were warred. These schismatic "York Rite" Masons have been unable to gain any recognition, and thus became and made a law unto themselves, measure unknown, unhonored and unsung. They have failed to grow and increase, while a number of them still exist, and appear to follow the even tenor of their way, as a protecting and fostering element. Masonically they are a failure. But very few of the founders of the American Masonic Federation ever owned allegiance to the York Rite. The majority of the officers received their Master's Light under other auspices, and being once drunk at the pure spring of Universal Masonry, the un-Masonic, un-American, and selfish doctrines of the Ritual Masonry known as the York or American Rite, has never appealed to them. In this condition of mind, and being that a non-affiliated Mason was giving the very light that he had striven to obtain and to retain, which required that he might mingle with his kind and assume the responsibilities and share the pleasures of Masonic intercourse, the BB. sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with the protection of the law, both civil and criminal, which said aggregation could, without let or hindrance, carry on their Masonic labors in accordance with the ancient landmarks and the tenets of Universal Masonry. Masonry that is not Universal is useless and worthless, existing in the narrow section to which it is confined. Masonry throughout the world is united into one family, with the exception of the adherents of the various Grand Lodges in the United States and America. With this end in view, and to carry on its purposes, the founders of the American Masonic Federation ap-

plied to the Supreme Council of Louisiana, 33d Degree Ancient and Accepted Scottish Rite, and by that body was given authority, on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Jos. N. Cheri, 33d degree M. P. S. G. C., who appointed Ill. Bro. Matthew McB. Thomson, representative of the said Supreme Council, he being the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies.

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

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

then gave the following charter to the American Federation:

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

Unto all Regular Masons of Whatsoever Rite or Grae, (Greeting, in the Name of God Everlasting:

Know ye that the Grand Lodge "Inter-Montana, A. A. S. R. Symbolic, chartered on the 9th day of January, 1907, by Matthew McB. Thomson, representative of the Supreme Council of Louisiana, has granted and does by these presents grant unto the Supreme Lodge of the American Masonic Federation, incorporated under the laws of the State of Idaho, all of the Masonic powers, privileges and prerogatives as a sovereign Masonic power, of which the said Grand Lodge Inter-Montana is itself possessed.

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

(Seal)

M. McB. THOMSON,

M. W. G. M.

J. W. LANGFORD,

M. W. G. Secy.

Since then, in spite of all opposition, misrepresentation and persecution, instigated and propagated in the spirit of intolerance, the progress of the American Masonic Federation has been phenomenal. It is now represented by Grand and Subordinate Loges in sixteen states, and on the Atlantic and Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of Universal Masonry, it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array

themselves under its banners, where distinction of class is known, where of all creeds and colors may kne Brother and depend upon his honor, Fraternity and Equality will be guiding star, as plain and perfect as Star of Bethlehem, which guided trio of Bli. who sought and found Grand Master. So mote it be.

The American Masonic Federation, passed from the stage of experiment being a factor that must be counted when Masonry in the United States America is being considered, and its influence is even felt in distant lands, exchanges representatives with the Orients, Councils and Lodges in England, Scotland, France, Spain, Portugal, Germany, Roumania, Turkey, Haiti, Cuba, Nicaragua, San Salvador, Argentina, Brazil and Mexico, and now, at the request of several Grand Bodies, called a congress of world's Masons to meet in San Francisco in the year 1915 to discuss Masonic affairs.

The Supreme Lodge of the American Masonic Federation controls only Craft degrees and is independent of control by any higher grade body. The superior degrees of the Scottish Rite given under the Confederated Supreme Council, which was created by the Grand Council of Rites of Scotland, the highest Masonic high degree body in the world, and all high degree diplomas come from the Grand Council in Scotland.

While the A. M. F. does not quote the reasonableness of the fees it requires the degrees as an inducement to prospective candidates, it is but fair to say that the scale of fees are so arranged that the most advanced degrees are within the reach of all; that it is in very fact the inward and not the outward qualifications that recommend the applicant for initiation.

THE UNIVERSAL FREE MASON

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EDITORIAL.

We have again to chronicle the inauguration of two new lodges in the A. F. F., and more messengers to spread the message of universal Masonry. One in Astoria, Ore., credited to Bro. Somerville, Deputy in that state. The other in Chicago, the result of the labors of Bro. F. Stapleton, Deputy for Illinois. Encouraging news comes also from Bro. Somerville, laboring in Michigan, Perrot in Washington, Spilmer in California, and a Deputy in New York sends good reports of the prospects in the Empire State. All this is encouraging, and the assurance of success can only be truly appreciated by they who know the difficulties under which our Deputies labor. There are many who are opposed to fraternal organizations of all kinds, and to Masonry in particular and from them we naturally expect opposition; but what opposition they offer is but trivial compared to that of the York Rite members, whom nothing is too mean or despicable to resort to in their vain efforts to retard our progress. In Issaquah, Wash., there is but one public hall, and through the influence our BB. were unable to

rent it. Nothing daunted, they met in a private house until they succeeded in renting a house that they could convert into a hall. This they secured in spite of opposition. Bro. Brookes, the R. W. M., and the BB. there deserve the highest credit for the noble manner in which they have stood for Universal Masonry against bigotry and intolerance. In Bakersfield, Calif., the York enemies of Universal Masonry resorted to the "boycott," with the intent to ruin the business of our BB. there, the only appreciable effect being to make our BB. firmer believers in the principles of Universal Masonry, while several inquirers, who had been before in doubt, have filed their applications, convinced that the cause must be rotten indeed that adopts the tactics of these Yorkists.

In view of all these happenings we thought that we had plumbed the depths of York Rite depravity and that they could descend to nothing lower. That we were mistaken has been proved by recent happenings in Astoria, Ore., where Bro. G. B. M. Somerville, our Deputy in the State of Oregon, in company with Bro. C. E. Maure, were engaged in organizing the lodge in that city and were meeting with gratifying success, when the enemy, in a frenzy of hatred and bigotry, seeking some means of hindering the BB., had BB. Somerville and Maure arrested in their room in the hotel on a charge of being drunk and disorderly. The enormity of this outrage can be gauged when it is known that these BB. are exceptionally temperate, Bro. Somerville being almost ascetically abstemious. The charge was, of course, dismissed as soon as brought into court, but in the meantime the report of the arrest had been spread broadcast, and the slimy reptiles had crawled back into their holes. But the BB. are still working, the lodge is still growing. When will these fools take to heart the lesson all history teaches, that persecution has never yet stopped progress; that the "blood of the martyr is the seed of the church."

In a letter received from a member of one of the Spanish lodges in Philadelphia we are called to task for an item in our editorial of March, and accusing us of want of respect to Bro. A. M. Harley as a Mason, and of "falsely and maliciously slandering" these American vassals of Spain, and advised to "accept no authority other than the investigation of truth." We have carefully re-read the item in question and have failed to find wherein we have spoken disrespectfully of Bro. Harley. Had we inadvertently done so, or said anything that could be so construed, it would have been to us a source of infinite regret, as during an acquaintance extending over six years, we have had no cause to regard him otherwise than as a perfect gentleman, and (according to his lights) a genuine Mason; and the fact that we have differed in our opinion regarding the intrusion of foreign Masonic bodies in America, this difference of opinion never affected the friendly relations existing between us. We preferred to be an unhyphenated American; Bro. Harley was content to be a hybrid Spanish-American.

We have also examined the item in question in a vain effort to discover wherein we had "falsely and maliciously slandered" the body in question. As we stated in that article, "we have troubles of our own," and have no desire to engage in controversy with any body of Masons calling themselves of the Scottish Rite, no matter how unfounded their claims to the name may be; but having been thus accused we desire to justify ourselves for anything we have said.

The only statement we made that we believe any one could cavil at was that we had grave reason to doubt whether the Spanish body chartering these lodges in and around Philadelphia was recognized as regular in Spain. Our reasons for entertaining such doubt we will briefly give.

First, we will see when and from what source did Masonry reach Spain, and we find that it was introduced from England in 1727-8; that in 1739 the Grand Lodge

of England established a Grand Lodge for Andalusia, one of Spanish provinces. Owing to the persecution of the Romish Church, the lodge formed by English authority soon died. Later, when Spain became a dependency of France, the French Grand Orient introduced Masonry and established lodges. These in turn died out at the Supreme Council of the Charleston. It was established by the Count de Tilley in 1811. This in turn died and was succeeded by factions, each claiming to be the legal successor of the Council, and all fighting bitterly together. After a few years some of these contending bodies united, leaving still two grand bodies in existence, each claiming supremacy. The oldest and strongest of these is the National Grand Lodge of Spain, with the Grand Iberian Grand Lodge controlling the higher degrees; the Grand Lodge of Catalana Balear, and the Grand Orient, from which these lodges in Philadelphia hold warrants. The National Grand Lodge has 250 lodges on its rolls, most of them in Spain; the Grand Lodge of Catalana Balear has twenty lodges in Spain or Spanish speaking countries, while the Grand Orient, according to the Swiss Masonic calendar for 1913, has twenty-eight Spanish lodges, the oldest dating from 1831, and twenty-seven lodges of Americans in these United States, by paying tribute to the Spanish Council, supply the power which makes the system go round. And what do these un-Americanized Americans get for their trouble (besides, of course, the privilege of being the salaries of the Spaniards)? They get the right to play at being Masons; there is no body of American Masons that recognizes them, and if they go to Spain, out of over 200 lodges in that country they would be recognized by 28 of the Grand Orient only.

This should prove our case, and show that we did not "maliciously slander" these Spanish-American, or American Spaniards (we purposely spell Americans with a small "a" and Spain with a capital "S," as showing which is the most

part of the combination). Had we not for the criticism of the item we would have said no more. As it is we invite such members as joined them in good thinking, and who are too true to their American citizenship to be swayed by a foreign power, to connect with an American Masonic lodge of the genuine Scottish Rite, in the lodges of the American Federation they will find all this.

Nothing else, mundane Masonic or otherwise, is transitory. Last month no one at our desk of the death of one of our brethren. The "Triangle" published at Frostburg, Md., has the "Triangle" has acquired the right, this being its third time, to be hopes of its resurrection. We have been puzzled to discover what it was in its last incarnation. In our one it was the organ of the Americans.

There is no doubt as to what the new ranks of Masonic journals are. Its title, "Universal Co-Masonic" is clear that even he who runs

with sincere sorrow that we have to record the death of our esteemed Brother Girolami, of Universal Lodge No. 1, San Diego, who died in the execution of his duty as an United States Marshal. Bro. Girolami was on his way to the Islands in search of contraband when a sudden squall arose, capturing him and he was in.

LENIVET LODGE.

San Diego, Calif., Feb. 28, 1913.
 W. M. Wynekoop.
 S. Perry.
 A. Brown.
 H. Smith.
 R. Fernandez.
 T. M. Grant.
 J. A. Leal.
 H. Holman.

S. D., Dergane.
 J. D., R. Patten.
 A. L., J. C. Sanders.
 Marshal, G. A. Cook.
 S. S., N. Hockanson.
 J. S., A. Hickstein.
 L. G., A. Schmidt.
 Tyler, G. Uebner.
 Grator, A. Lovelace.
 L. D., Chas. A. Brown.

DATE OF MEETING OF LODGES.

Michigan—First and Third Lodges at 318 Woodward Avenue, Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 32, meets first and third Mondays of the month at 181 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirabile, Right Worsh. Master.

Trinity Lodge No. 41, meets first and third Wednesdays of each month at the Masonic Hall, 1923 1/2 First Ave., Seattle, Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South 2nd St., San Jose, Calif.

G. Garibaldi Lodge No. 6, meets every second and fourth Thursdays, 161 1/2 South Main, Salt Lake City, Utah.

St. Johns Lodge No. 8, meets every Tuesday evening at 8 p. m., 542 South Spring St., Los Angeles.

Rob Roy Lodge meets every Friday night, 542 South Spring St., Los Angeles.

George Washington Lodge No. 42, Cle Elum, meets every evening in the Moose Hall. John J. Kashenikov, Secretary.

Justice Lodge No. 2, meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo. E.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Chicago, Ill., Feb. 18th, 1913.—Viking Lodge No. 75, A. A. S. R., meets every

Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California Ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julian Kaczanowski, 1318 West Erie St., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreville, 1301 West Huron St., Chicago, Ill.

Golden Star Lodge No. 3 meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213-a Stott St. H. A. Rayne, Secretary, 657 Hayes St.

Caledonian Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic Brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Ramnellsberg, Secretary.

REVIEWS.

"Universal Co-Masonry" is the title of the latest addition to our exchange list. As its title imports, it is published in the interest of Androgynous Masonry, and is edited by Alida E. De Leeuw and Louis Gaziou. Office of publication, 807 Fal-lowfield Ave., Charleroi, Pa.

The first number is exceedingly interesting, especially to those who have never had an opportunity to read concerning this, one of the latest Masonic fads, as there is quite an interesting article on its aims and objects, written by one of the editors. While we cannot agree with the Co-Masons in the necessity for their existence and are sufficiently old-fashioned to believe that the Masonic lodge is not for women, we cannot deny the earnestness and enthusiasm shown by the members of the system. There is an article on Francis Bacon, whose life and labors seem to be of great interest with a certain class of people, who find things truthful, though presumptuous. As it is

in Masonry that the founders of Mas- never dreamt of.

A section of each number is to be voted to an Encyclopaedia, under the title "The Mason's Vade Mecum." The installment treats mostly of Masonic abbreviations, in reading over which vanity received a shock in seeing abbreviation "A. M. F." conspicuous in its absence. We had fondly thought it was well enough known by now.

On the whole, "Universal Co-Masonry" will well repay any one for its perusal.

The Swiss Masonic Calendar for 1893, the seventh annual edition published by Ed. Quartier La Tente of Neuchâtel, the agent of the International Bureau of Masonic Affairs, an organization that tries to reverse nature by making the wag the dog. The present edition makes up in an improvement on the previous ones. The idea of a Masonic calendar is a good one and if undertaken by some one who would content himself with giving a plain and truthful list of all organizations in the world which claim to be Masonic, neither commencing nor announcing, but simply stating the facts of their existence, it would be a work of value to every Mason. Such was "Cosmopolitan Calendar," published by Bro. George Kenning of London. English Bro. La-Tente's compilation, however, while claiming to be "Universal," is as biased an affair as ever we have seen, and instead of giving a truthful list of the Masonic bodies existing in a country, enumerates those only whom he chooses. We presume those who contribute to his little "Bureau of Masonic Affairs."

After a careful perusal of the Calendar we find that there is scarce one body in the whole world (with the possible exception of his own) in which the compiler gives a complete list of the existing Masonic bodies. Were the Calendar entitled as being a compilation of all called Masonic groups recognized by La-Tente and his Bureau it would

misleading and made absolutely hurtful and dangerous by listing one Masonic body in a country and by inference denying that any other exists, and in many cases the one he ignores is much larger and more ancient than the one he lists. To suppress the truth is even worse than to state an untruth. As an example of the far self interest or prejudice will be a man, this Calendar possesses a high value, but as a correct compendium of the Masonic bodies of the world it is more than useless. It is positively harmful.

NEW MASONIC LODGE IN CENTRALIA, WASH.

Bon-Accord Lodge, No. 46, Ancient and Accepted Scottish Rite Freemasonry, chartered in the obedience of the American Masonic Federation, received its charter and its officers were installed January 27, 1913, in Moose Hall.

The service of installation was in the charge of State Deputy Thomas Perrot, Seattle, who holds the 33rd and last degree of the Scottish Rite, and is registered as such on the rolls of the Scottish Rite Council of Rites of Scotland.

The installation took place in the most impressive way and with ceremonies in accordance with the ancient manner of doing, and the full complement of officers and members were inducted into office for the ensuing year.

The titles of the eighteen officers are as follows: Past Master, Right Worshipful Master, Master Depute, Master Substitute, Worshipful Senior Wardens, Worshipful Junior Wardens, Secretary, Treasurer, Chaplain, Senior Deacon, Junior Deacon, Senior Steward, Junior Steward, Abencer, Marshal, Orator, Inner Guard and Tiler.

The executive head of this Rite of Freemasonry in the United States is M. McBurney, Grand Master Mason, who has the distinction of being known as the best informed Mason in the living world. He holds, perhaps, more Masonic distinction than any other living

Mason, having attained the 33rd degree in Scotland, the land of his birth; also he holds the 33rd degree in England, France, Germany, Spain, Portugal, Italy, America, Hayti, Brazil, Mexico, Egypt, Turkey and Romania, besides holding honorary and life memberships in various Masonic jurisdictions throughout Europe and elsewhere as a testimony of his worth as a man and a Mason.

The State Deputy, Thomas Perrot of Seattle, after giving a brief sketch of the history of Masonry, its various rites, its objects and purposes, in his address to the members of Bon-Accord Lodge, admonished them not to be Pin Masons, but to plough deep in the Masonic soil, and that by so doing they would each of them find therein concealed the Crown Jewels, the Treasures of Masonry, which would repay them a thousand-fold for the time and labor expended. He cautioned them against admitting to membership the man who comes to the lodge to "buy and sell," but when they found an applicant of moral worth and integrity to grapple him to their Masonic bosoms as with "hooks of steel."

He admonished the members as a Lodge and individually that whenever a footsore and weary traveler of whatsoever rite should seek shelter from the storms of adversity to always bear in mind their sacred obligation which each of them had assumed.

He strongly impressed upon the lodge in their initiatory work not to merely impart a dry ceremonial to the neophyte, but to give each one something concrete, something that they can grasp and retain, in fact to make masters in the true Masonic sense.

Mr. Perrot stated that he was agreeably satisfied that Bon-Accord Lodge would give a good account of itself during the coming years; that he had nowhere found a more earnest and zealous set of men, and that he sincerely hoped they would have their Masonic home erected in the very near future, a home which will be a credit to the Order and to the city of Centralia. Mr. Perrot was elected as a

life member of the lodge.

After the lodge work was over a most magnificent banquet was held, at which were present more than 50 members of the order.—Lewis County Clarion.

THE GRAND ARCANIC ORDER OF ANTIQUITY.

Celebration in Rites and Ceremonies.

By Edgar Lucien Larkin, Director of Lowe Observatory, California.

"Hail, thou Son of Light, greeting,
peace and fraternal honor unto thee!
Hearest thou my voice?"

These words were suddenly heard within the aural region of the brain of a hierophant as he was about to enter the Holy of Holies of his magnificent temple for ritual service. This august personage was clad in "fine twined linen," crowned with a diadem of jewels, and on his breast glittered the most brilliant gems. The great temple was then standing in eastern Necropan, i. e., eastern Sahara now, in that portion called the Libyan Desert, a few miles west of the present boundaries of Egypt and of the pyramids of Jeereh. The building and its surrounding minor temples and tombs, buildings of the city, walls and towers, are now crumbled debris and ruins far below the surface of the desert waste.

"Oh, Master Supreme! I sense thy words; peace and high honor be thine." was the instant mental reply sent by the hierophant in the temple of Necropan.

The Supreme Master of all arcane mysteries of this order and esoteric lodges oracles and rites in the eastern hemisphere of the earth, was then in the Holy of Holies of his magnificent gem and gold adorned temple, erected and dedicated to the impressive worship of Ale, Eliun, El Yon, El, or Eloah, "The Most High God" of Genesis 14: 18. This splendid temple, for centuries of remote antiquity one of the most famous and adored, was in the Holy City, Eridu, in what is now southern Babylonia, near the present boundary

line of northeastern Arabia. The prehistoric Sumerian name was Eridugga, "Cred City," and it was then on the Persian gulf; but now its deeply submerged ruins are one hundred and thirty miles inland, this entire distance having been filled deposited by the silt, soil and debris transported by the two rivers, the Euphrates and Tigris.

The site of this venerable and ancient shrine is the modern Abu-Shahr, "Father of the two Mouths." Owing to recurring river floods, the temples are located on the highest points above the alluvium level. Really, the Persian gulf has receded towards the south to a distance of four hundred and twenty miles at a rate of at least, within the known and historic period, one hundred and ten feet per annum. The earliest history of very many names, of men, cities, temples, rites and religions of Bible and pre-Biblical times in Asia is now lost beneath this vast expanse of river deposit. In the dim background of all that pass now, in review, phantoms of the nations of Sher, Ham and Japheth, the mighty Cushites, Minaens, Sabaeans, Ethiopians and Chaldeans. Cush and Ethiopia were once dominant in all of eastern Asia and northern Africa. In the vast ruins buried all over eastern southern Arabia, whose highest points are now being uncovered by winds, await pick and spade to make start the revelations of all origins of our thoughts and religions.

Biblical archaeologists, ethnical and linguistic, must now turn all attention to Arabia, the very home of Genesis. Sumerian, pre-Hittite, pre-Akkadian inscriptions, shrines, adyta, crypts, seals, archives of the original Cushite and Ethiopian remains must be exhumed. And they will have genuine "higher" criticism, far all of this colossal mass of evidence is tentative, merely, preliminary and cursory. Greater than Akkad, Nippur, Uruk, Erech, Shipurla, Lagish. Nineveh, Tell el Amarna and Sippar, is Cush. Likewise the Hamites. Arabia is the present source of irruptions of Semites with

languages and cults. The Laws of Manu came from the Arabian peninsula. The Sabaeen queen, the visitor Solomon, came from the regions of Arabia.

He said that the alluvial strip of four hundred and twenty-five miles could be reached to the light of day and explored!

The Master in Eridu instantly heard the reply of his distinguished brother and tutor, the Hierophant of Necropan in Asia, in the temple of El Yon. It appeared as sound in the cells and filaments of his brain. The transmission of mental thought-forms, or thought-bodies, or thoughts, as one may please to term them, was carried to a very high degree of efficiency many thousands of years ago in Atlantis. The scene of this note is in southwestern Asia and northern Africa at a date so remote in prehistoric times that hierophants had not lost the psychic power. Therefore, the Master in Eridu had not the slightest difficulty in communicating with his subordinates in his temple in Asia, Africa or Europe.

Then he spoke, mentally saying: "Son of Light! On the third day, at high noon, enter the Holy of Holies in thy temple, close the veil and place thy mind in the receptive state."

"My will is mine own," was the immediate response.

Then the Master Mind sent words thus: "Son of Dust, greeting and fraternal honor be unto thee. Hearest thou my words?"

These words were heard in a hemisphere of the brain by the good brother in the temple title was Son of Dust, as he was enrobing preparatory to entering the adytum of his temple, now deep under the ruins of Ur of Chaldea.

"Oh, Master Supreme! I hearest thy words. Honor and peace be thine."

Then the Master: "Son of Dust, worthy Son of Ur, on the third day, at high noon, enrobe thyself, enter the Holy of Holies, and make thy mind able to receive."

"My will be done," was the mind messenger in reply to the Master's mind.

"Daughter of the Illumined Way, greet-

ing and peace be thine. Hearest thou my speech?"

Surprised, this priestess, officiating in ritual in the grand temple now beneath the torn and earthquake-riven ruins of the once stupendous city of Meroe in Ethiopia, now Nubia, heard the words of the Master calling.

"Most noble Master Supreme! From thy chamber, the Holy of Holies, in the temple of Eliun in Eridu, came thy words to my hearing. Glory and honor be thine," said the priestess of the Illumined Way.

To this the Master replied: "Thou illumined one, on the third day, at high meridian sun, enrobe in fine linen adorned with purple, enter the adytum of the inner court of thy temple of El Yon in Meroe and pass into the receptive state."

"Thy august commands will be obeyed," was her reply.

"Daughter of Wisdom." No response.

"Daughter of Wisdom." No reply. "Daughter of Wisdom." "I hear thee," came to the Master's brain.

The response was from the majestic "Daughter of Wisdom," from the esoteric chamber of the temple of Eliun, El Yon, Ale, El or Eloah, now buried in the site of the once magnificent city of Eppsus.

"I hear thee, most worthy Master. Wouldst speak to me?"

"Most noble Daughter of Wisdom, at meridian sun on the third day, adorn thyself in fine twined linen, with the purple fringes, and, before thy cantons and acolytes, enter the third chamber, pass to the receptive state, and await."

"Thy command supreme will I obey," was the response of the priestess, ages before the day of Paul.

"Son of Righteousness," was the next mentoid sent forth by the Master Mind. "Son of Righteousness, hearest thou my speaking?"

"Master Mind, I hear. My love be thine." This response from the august Son of Righteousness came to the receptive brain of the Master in Eridu from the excessively ancient shrine and holy place, Salem, on Moriah's mount. "Oh, Master Supreme! Wouldst thou further

“speak unto thy servant?”

“On the third day, at high twelve, enter thou the Holy Place, bend low before the altar and the cherubim, and pass into complete receptiveness.”

“Thy holy desire shall be fulfilled,” was the reply from what is now Jerusalem.

“Daughter of Sublimity, Daughter of Sublimity, hearest thou my spoken words?” was the mentoid sent from the Holy of Holies in the temple of Eridu to a prophetess in a small shrine in Egypt, the early site and nucleus of the mighty Labyrinth, one of the most wonderful buildings reared by man, and erected a few centuries later than the date of the reappearance of the Star of Egypt. Herodotus, the Greek, saw it in all its splendors and recorded that it contained three thousand rooms, half above and half below ground. It was on the shore of the famous Lake Moeris. It is now only a departing ruin. For thousands of years, candidates from Babylon to England and Wales, and from Meroe to Asia Minor, came here and to other Egyptian temples to be initiated into sacred mysteries.

“Thy voice is heard. All honor to thee,” was the mentoid sent by the Daughter of Sublimity. She was a priestess of Isis in the Egyptian mysteries and rites.

“Daughter, adorn thyself in robes at passage of the sun at meridian on the third day, enter the adytum and pass to the receptive state.

She replied: “Thy holy order shall be fulfilled.”

“Son of the stars, hearest my transmitted words?”

“Most adorable Master, I hear. Peace be thine. Wouldst speak further?”

“Son of the Starry Path, at meridian sun on the third day, array thyself in robes of science, with crown of learning, enter the zodiac chamber, be seated under the centre of the circuit of the stars of the constellations in the sculptured ceiling, and assume alert receptive conditions.”

“Thy command supreme will I, thy servant, obey.”

This response came from the astronomer in the splendid science temple of

Tentyra, in Egypt. This zodiac is a less configuration of starts as they appeared in remote antiquity.

“Daughter of Oracular Wisdom, Daughter of Oracular Wisdom, hearest thou words?”

“Oh, Master Supreme! Blessed be thy holy name. I hear. Peace be thy ways!”

This daughter was the precursor of long line of priestesses and revelators Eleusis, in what is now called Greece.

“Daughter of Oracular Wisdom, wise seeress of the ages, descending an illumined line, place upon thy shoulders and head the sacred insignia of office, draw near thy shrine, enter thy holy place and at high meridian enter the third day assume the sensitive receptive state.”

“Thy orders supreme shall be done, most noble Master.”

“My daughter Ishtar, my daughter Ishtar, hearest thou my spoken words?”

“Blessed Master of the World, Hierophant of Man, in thy Holy Place in Eridu, daughter hearest.”

“At high meridian sun on the third day place thy robes upon thee and the moon crown upon thy brow, enter the Holy of Holies in thy temple Eridu, pass into a deep receptive state and do my orders.”

“Oh, most high Master! Thy will be mine.”

Ishtar was in the grand peristyle porch, the avenue of columns of her temple, or “House of the Living Oracle,” the important city of Erech, in western Babylonian.

“Son of Inspiration, Son of Inspiration, hearest thou my articulate speech?”

“Master Sublime, thy words are heard. Honor and blessings from source to be upon thee.” This response was the Hierophant of Babylon.

“Son of Inspiration, brother on the Living Path, at high twelve on the third day enter the sacred habiliments of office, enter thy sanctuary, bend low before the cherubim, draw the veil and enter the receptive condition.”

"Master of Man, I obey."

"Daughter of the Sacred Word, hearest thou? The Master speaketh."

"Sacred one, Master Supreme in Eridu, hear. Peace be thine."

"Thy daughter, at the moment, was on her way in the labyrinth of Crete.

"At meridian height of sun on the third day, enrobe, enter thy holy place, the temple within the maze, and assume receptive mind."

"Most Sublime Master, thy will is done."

"Daughter of the Way Revealed, hear thou my spoken words?"

"Master Supreme, my mind doth hear thy living speech. Honor be unto thee."

"Given by a renowned woman, a forebear of the world-priestess, a sibyl in Asia. The famous Cumaeon sibyl was a direct descendant in unbroken line.

"Daughter, assume thy sacred office in the circular place at high sun on the third day, pass to receptive state and obey my decrees.

"Thy sublime command shall be," was the sibyl's response.

"Son of the Mystic Way, hearest thou my voice?"

"Thy words of life and light are heard, Master, in the Holy Place in Eridu. Honor be upon thy brow!" Spoken by the priest of the Order which, centuries later, became the Order of Druids in the hills of all of Europe.

"Enter thy temple at meridian sun on the third day and fix thy mind in receptive state."

"I will, most adorable Master." This sibyl came from a Druidical temple, surrounded by huge monoliths similar to Stonehenge in England.

"Thus, the order to enter the Holy of Holies of all temples dedicated to El Yon on the third day, was sent to all sibyls and priestesses. The sending of an order to temples from Mesopotamia, Arabia and Western Asia to Africa and Europe, was to call world attention to some extremely great event, for such orders were only issued on important occasions.

The Eventful Third Day.

The call from Eridu: "To all listening and awaiting servants of the Most High, in the Holy of Holies of all temples of El Yon, greetings, good will and praise. A joyous message unto all, for an omen of happiness to all mankind riseth before the nations. Our blessed guiding star of the ages hath reappeared. It was seen on the first day of the solar year, at its rising, by the faithful watchers of the skies from our towers in Eridu. All hail, the coming of the star of hope! All hail, its rising on the first day of a new year, the opening of a new age of happiness, peace and good will among nations and kindreds of the world. All hail the reappearance of the Star! Glory to El Yon, the Most High! Glory, praise and honor."

This announcement was received by all of the listening and waiting illumined ones and assembled people in every temple of Eridu with extravagant demonstrations of delight. They believed the coming of the star to be the harbinger of a long age of peace and happiness to all peoples. They, in joyous response, sent such mentoids as these to the Master: "Te Most High be praised;" "Glory and honor to our Most High God;" "Praise be unto Elnun," and "Honor to thee, our Master Supreme in the Holy City, Eridu."

To these the Master sent appropriate mentoids in reply. Thereafter, the most elaborate ceremonies, rites, rituals, solemnities, chants, praises, feasts and rejoicings were held for weeks in every temple of El Yon, and the multitudes of strangers were included in the festivities. For indeed, the reappearance of this star on the first day of the year was a cosmic event of great interest to Babylonia, Arabia, Palestine, the lands of Edom, Seir and Midian, of Egypt and Ethiopia, and all regions along the Nile, Jordan, Euphrates and Tigris. The event in the sky that so greatly interested the hierophants and scientific men of the world at that remote time was the helical rising of the bright, first-magnitude star Spica Virginis in the zodiacal constellation of Virgo.

Hellacal rising means that, as seen from the earth, the sun and star rise at the same time. Of course, the star could not then be seen, the splendor of the solar light obscuring all starlight from vision. But, owing to the revolution of the earth around the sun, the sun appears to move ever from right to left through the sky, thus obscuring all the stars during the year. Suppose the earth, sun, and an immensely more distant star to be on the same straight line, or on the same meridian. Then the star and sun would rise and set at the same time. By watching during each morning, the sun continually moving eastward will pass the distant star, and in time it will be seen rising before the sun. A few weeks will elapse before the star can be seen with the unaided eye, and a few days only before it can be observed in a large telescope. But the vigilant observers saw the star Spica emerge from the sun's brilliant light on that auspicious occasion, first from the observing tower in Eridu, in the clear sky of southern Babylonia. And in this story the year is imagined to have opened at the next instant after exact winter solstice, or moment when the center of the sun is at its maximum distance south of the celestial equator.

The coming north of the sun was hailed with joy by all nations of antiquity north of the equator. But on this particular New Year's Day the extraordinary event was that the star Spica was seen at winter solstice. The last preceding time when this striking event occurred was 25,878 years before the good Hierophant at Eridu saw it on this memorable New Year's morn. But the sun now in this auspicious year 1913, A. D., passes between the earth and the star Spica on October 15, or sixty-seven days before the winter solstice.

Precession of the Equinoxes.

Equinoctial points are where the sun crosses the celestial equator near March and September 21 of each year. But this point is not at rest, like the crossing of two roads, but moves from right to left, from east to west, in direction opposite

to that of the earth and sun. In the moving place moves westward, the sun reach it earlier than if it had remained stationary. And the sun does not cross the equator 20 minutes, or 1223 seconds, earlier each year, but around its apparent pathway of mighty circuit of 25,878 years.

In 67 days there are 5,788 years. This, divided by 1223, gives a quotient of 4,734 years, the time before A. D. when the Master of the Supreme Lodge of the World, dedicated to El Eon Eridu, saw the star emerge from the sun's rays early in the morning, or in the of the new year, 2821 B. C. For the year 1913 A. D., it is 4734 years since the star Spica and the sun could thus be seen from the earth at the time of the winter solstice, and before that, 25,878 years.

But Virgo, the Virgin, is beautiful the background of all human events. Once beneficent Golden Age, of peace and philosophy, of priestess and hierophant was ruled by the Virgin Astraea, the goddess of justice and mercy. Since all gods and goddesses are human, they were great ones in ages before the dawn of history that has descended to our times. These great hierophants, priestesses, rulers once lived in the sunken Age whose existence as now been scientifically demonstrated.

The reader may be curious to know the name of the then Grand Lodge of which the then good Master in White Chief. This mighty, beneficent Supreme Order was the magnificent ORDER OF MELCHI IDEK.—The Ancient Theosophist.

LEXICON.

Baal.—Signifying Lord and Master, the generic name for God in many of the Syro-Arabic languages, and as well known to the Druids of Northern Europe. Baal or Bel is identified with the sun, which was worshipped as the representative of the Deity. The word has special significance in the Royal Lecture.

Abel.—Meaning in Hebrew, Confusion. His name was given to the celebrated tower which was attempted to be built on the plains of Shinar. 120 years after the Deluge, and there is a tradition that spurious Masonry took its rise there, though really the German York Rite is of some thousands of years of later origin. The Noachites were the commencement of their order at this event, and its history forms part of the work of one of the degrees of the Scottish Rite of Adoption.

Babylon. The ancient capital of Chaldea. It was to Babylon that the Jewish captives were taken by Nebuchadnezzar when he had destroyed Jerusalem, and where he kept for seventy-two years. Cyrus, King of Persia, issued a decree giving freedom to the captives and urging them to return to Jerusalem to rebuild the house and city of the Lord. Legends and history connected with the release, the rebuilding of the Temple, and how they were hindered at the time, is taught in the Degrees of Excellent-Super-Excellent Mason and Prince of Jerusalem, the 15th, 16th and 17th degrees of the E. G. Scottish Rite. Upon legends connected with the building of the second Temple by the descendants of the captives, under the leadership of Habel, is founded the modern degree of the Royal Arch.

Babylon, Prince of.—The 22nd degree of the E. G. Scottish Rite.

Back, Hand over.—A "point" well known to Masons. It is the duty of every man to defend a Brother's character in his absence as in his presence; not to turn him behind his back or suffer it to be done by others if he can prevent it. **Baculus.** The official staff or baton of the Grand Master of the Knights Templar. The upper part of the staff is gilt, and a Templar's cross enameled red, and with gold within a circle. On the two arms of the cross are the letters H. S.

Baden.—A German Grand Duchy. Masonry was introduced there shortly after its revival, but met with much opposition, and it was 1846 before the Masons

of Baden were allowed to work undisturbed. Since the reorganization of the German empire the lodge in Baden is under the Grand Lodge of the Sun at Bayreuth.

Badge of a Mason.—The Lambskin or white apron is the proper badge of a Mason. (See Apron.)

Bagulkal.—Properly Begoal-kohl, "all is revealed," used in several of the higher degrees.

Buhrdt's Rite.—One of the many rites that sprung up in the latter part of the Eighteenth century. It is long since dead and comprised six degrees, viz.: The Youth, the Man, the Old Man, the Mesopolite, the Diocesan, the Superior.

Baldachin.—A name at one time given to the canopy over the chair of the R. W. M. It is composed of sky blue, sprinkled with stars, and is significant of the lodge itself, whose covering is the starry-decked heaven, and a sign of the universality of Masonry.

Baldwin Encampment.—One of the five old English Knt. Tem. Encampments, viz.: London, Bath, York, Salisbury and Bristol, which worked independently and claimed immemorial antiquity, though only dating from circa 1780. They all worked the Rosy Cross and Kadosh degrees, as indeed did all the ancient Encampments of England and Scotland.

Balkis.—Mentioned in the Scottish Rite of Adoption.

Ballot.—Every candidate for membership in the lodge should "pass the ballot." Different jurisdictions have widely different laws regulating the method of balloting, and the number of black balls necessary to exclude the candidate. While the ballot forms the only protection that the lodge has against the admission of unworthy material, it has unfortunately sometimes been made the vehicle of personal spite against the applicant. This is more likely to be done where only one black ball is required to reject. In the Scottish Rite three black balls absolutely reject, though a lesser number may delay the election. The candidate having been properly proposed

and the investigating committee having reported, the R. W. M. orders the ballot prepared. The Senior Deacon places all the balls in one division of the ballot box, shows it to the R. W. M., Senior and Junior Wardens, returns to the R. W. M., who votes; then to the J. W. and S. W., who also vote; then places the box on the altar and remains standing at the left of the altar while the balloting proceeds. The R. W. M. then calls upon the B2. to show by the ballot whether they desire the candidate to receive the degrees of Masonry in the lodge. The B2. then proceed to vote, starting with those on the left proceeding to the altar by way of the south. Each votes, gives the E. A. sign, and returns to his seat, the Deacon keeping audible count of the number voting, himself voting last. If all have voted (all must vote), the Deacon takes the box to the Junior and Senior Wardens for examination; then taking it to the R. W. M., he halts at the altar while the R. W. M. inquires of the Wardens how the ballot stands in the S. and W. If the vote is unanimous in favor of the candidate, the report is "clear;" if less than three black balls appear, the report is "cloudy;" if more than three, the report is "black." The Deacon then carries the box to the R. W. M., who, if there be only one black ball, will order the ballot to be taken again, in case of a mistake in voting. If the result be the same, the R. W. M. will invite the Brother or Brethren objecting to meet in private with him and his War-

dens and explain why they object, and the reasons be such as would make a candidate undesirable, he is reported and rejected.

Balsomia.—A Masonic charlatan of Eighteenth century, better known as Count Cagliostro, which see.

Balustrade.—A row of small columns dividing the lodge in working the degree of Perfection.

Balustre.—Documents issued by the Pope in the Latin countries.

Band.—The order name for the Brethren of the Priestly Order of the Temple.

Banners.—Used in the Knights Templar and Kadosh degrees, the principal being the Beausaint and Veritium banners, which see.

Banquet of the Sages.—One of the degrees of the Primitive Rite of the 33. bonne

Banquets.—Masonic banquets are usually held on the festivals of the Feast of John, in May and December, when certain regulation toasts are proposed and responded to in a particular manner, applause given is technically known as "firing." None present at these meetings but Masons.

Baphomet.—A three-headed figure used in the secret ceremonies of the ancient Knights Templar and which they were accused by their enemies of worshipping, though the charge, like most of the charges brought against the order, were proved to be false.

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OFFICIAL.

Brother Greenberg, late of St. John's Lodge, Los Angeles, has been expelled by the lodge for conduct unbecoming a Ma-

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A dispensation has been granted to Brothers Julian Kaczanowski, as Eminent Commander; W. H. Humphreville, as Marshal; Alexander Busch, as Captain; Arthur P. O. Skaaden, as Sentinel; Hipolit Hincz, as Introductor; C. Krysluski, as Master of Ceremonies; Theo. Geise, as Captain of the St. John Reichman, as Treasurer, to act as a Council of Kadosh in the city of Chicago, to be known as Kilmarnock Council of Kadosh, working U. D.

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SCOTCH MASONRY.

(Continued)

In our last we made a brief allusion to the origin of Freemasonry in some of the older states, for the purpose of showing that Scotland gave them their first authority to operate in the New World. It was all right and satisfactory until the time arrived when, like the overgrown boy, they imagined themselves better than their parents, and arrogated to themselves a new and distinct authority. We say new advisedly, for their mode of conduct afterwards proved this. Their present status determines it. The American system of Freemasonry is not far from all other forms on the earth, and so distinct is it that there are few jurisdictions that are in harmony,

so that a visiting Brother is rarely able to enjoy his visit, should he be allowed to assume recognition, which itself he is not always sure of.

To illustrate: We received a letter a short time ago from a Brother Scotch Mason, who is traveling in Europe, and among other things he said he was thankful he had learned the Craft in a Scottish Rite lodge, for he was accepted in every lodge he visited in England, Ireland and Scotland, while his unfortunate travelling companion, who was an American Mason, signally failed of recognition.

However, American Masonry is new in the broadest acceptance of the word, for after the war of the Revolution, they not only arrogated an authority, but changed their system, and allowed innovations to creep in, until they have today forgotten the "rock from whence they were hewn, and the pit from whence they were dug." This we tried to show in our last article, and we will briefly continue this subject, for the purpose of showing that from the original thirteen states, all the other states have derived their authority to practice Freemasonry. Therefore, if the fountain is polluted, the whole stream is imperfect. As far as the present system extends, they do not ask to go back beyond the Declaration of Independence, and whether right or wrong, their present system is to them satisfactory. They are very much like the negro preacher, who was dilating upon the creation, and among other things said: "God made man from the clay and stuck him up against the fence to dry." One of his hearers asked, "Was dat de first man?" to which the preacher replied in the affirmative, when

his questioner asked further: "Who made de fence?"

American Masonry is satisfied to go back to the fence, but desires to take the position of the preacher, when he closed his questioner's mouth by saying: "Such questions as that will destroy all the theology in the world." However, we have explained our reasons for introducing this matter into our subject, and after showing from whence the thirteen original states departed from the Scotch faith and established American Masonry on this land, ceasing all communication with the mother country, we can safely leave the subject to be discussed by the student and reach his own conclusions. We will take up the remaining states.

North Carolina was first constituted a Provincial Grand Lodge by virtue of a charter from the Grand Lodge of Scotland, A. D. 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the Revolutionary War. During the contest the records were destroyed by the British army, and the meetings of the Grand Lodge suspended. The members of the Craft convened at Hillsborough in A. D. 1787, and compiled certain regulations for the government of a grand lodge, and again set to work. In the same year they appointed a committee to form a constitution for their future government, which was accordingly done, and in the year following the said constitution was formally adopted and ratified at the city of Raleigh, at which place the Grand Lodge was instituted, and at which place it is now established.

The Grand Lodge of South Carolina was instituted in much the same way, on the 24th of March, 1787.

Little is known of the Grand Lodge of Tennessee, but its history is in all respects in keeping with the others.

The Grand Lodge of Ohio was instituted by a convention of delegates from all the Lodges within the state, assembled at Chillicothe, on the first Monday of January, A. D. 1808, and elected their Grand Officers on the 7th of the said month.

The first communication of the Grand Lodge was helden at Chillicothe on the day the 2nd of January, A. D. 1809.

The Grand Lodge of Kentucky was established on the 18th day of October, A. D. 1800.

The Grand Lodge of Georgia was by "by virtue and in pursuance of the power of succession, legally derived from most noble and most worshipful The Thynne, Lord Viscount Weymouth, Grand Master of England, A. D. 1730, by warrant, directed to the Right Worshipful Roger Lacey, and by the renewal of the said power by Sholto Charles Lascelles, Lord Aberdour, Grand Master of England, for the years 1755 and 1756, Grand Master of England for the years 1757 and 1758, as will appear in his warrant, directed to the Right Worshipful Grey Elliott."

The foregoing is from their old records. But note what follows:

On the 16th day of December, 1786, a convention of the several Lodges holden in the state assembled at Savannah, when the permanent appointments which had been heretofore made by the Grand Master of England, were solemnly relinquished by the Right Worshipful Samuel Elbert, Grand Master, and other officers of the Grand Lodge, and certain regulations adopted, by which the Grand Officers are now elected and sustained by the Grand Lodge.

Until the year 1783 the lodges of Maryland, which had become numerous, derived their authority from and were subordinate to the Grand Lodge of Pennsylvania. On the 17th day of June, 1783, a convention was called, which held session at Talbot Court House, to take into consideration the propriety of establishing a statistical jurisdiction. At the eminent characters who attended the meeting, we find, on perusing the minutes, are Bro. William Smith, Grand Secretary of the Grand Lodge of Pennsylvania; Hon. Levin Winder, later Governor of Maryland, and others. At one of the other proceedings, a resolution was unanimously passed, that the com-

med it a matter of right, and that they
 to form a Grand Lodge for the
 of Maryland, independent of any
 jurisdiction.

At a Grand Convention held at the
 place on the 31st of July in the
 year, the respective representatives
 clothed with full powers, proceeded
 the formation of a Grand Lodge, by
 electing Grand Officers."

On the 11th day of December, 1810, a
 convention was called for the purpose of
 establishing a Grand Lodge in the Dis-
 trict of Columbia. They held their ses-
 sion in the city of Washington.

These Lodges had heretofore worked
 under the jurisdiction of the Grand Lodge
 of Maryland and Virginia.

A number of resolutions were passed,
 among others one expressive of the right
 and expediency of establishing and or-
 ganizing a Grand Lodge at the seat of
 national government. On the 8th day
 of January, 1811, the convention proceed-
 ed to the election of officers. In 1812 this
 was called by the historian the youngest
 in the Union.

We will now return to our original text
 and take up, for a time at least, the va-
 rious rites held within the bosom of the
 British Grand Council of Rites, and in-
 timately attached to and held within
 the bosom of the Confederated Supreme
 Council in the United States of America.
 We will first take up "The Royal Orien-
 tal Order of the Sat B'h'ai." This is an
 order incorporated within that of Sikha,
 originated in India, and is so named
 from a bird held sacred by the Hindus,
 known to naturalists as the Mala-
 leus griseus, whose flight, invariably
 upwards, has obtained for the rite the
 designation of the seven (Sat) Brethren
 and so. The last meeting in India was
 at Allahabad, in the year 1845. It
 was divided into seven degrees (but, with
 the exception of the Sponsors, nine),
 the first being the highest, i. e., 1, Arch
 Master; 2, Arch Courier; 3, Arch Minis-
 ter; 4, Arch Herald; 5, Arch Scribe; 6,
 Arch Auditor; 7, Arch Mute. The last
 seven degrees are, under certain limita-

tions, open to both sexes, but none but
 Master Masons are admitted into the first
 four degrees. The officers consist of an
 Arch Registrar, Arch Secretary, Arch
 Treasurer, Arch Emissary, Arch Arbiter
 (who must be an Arch Censor), and Arch
 Illuminator. For the first year of mem-
 bership the signs and passwords are ten-
 tative, but after that period the proba-
 tioners receive them perfected. The City
 of Allahabad, anciently called Pryaya, and
 by the Mohammedans, Iliabaz, contains
 many relics of the early Hindus; and, as
 occupying that point where the Jumna
 and Ganges unite, it has always been re-
 garded with the greatest veneration. A
 third river, representing the Sacti of
 Brahma, as the two others do those of
 Vishnu and Siva, is believed to unite its
 waters by a subterranean outlet from a
 well in the fort with the other rivers, thus
 symbolizing the Triad. The fort, which
 occupies the delta (reversed) as it were,
 bears evidence of having been frequently
 rebuilt. Here is to be seen a subterra-
 nean temple, and one of the celebrated
 columns of Asoka. Numerous ancient
 sculptured stones are found utilized in
 the more recent structures, and on these
 are irregularly carved many of the well
 known symbols of Masonry, dating from
 an extremely remote period. These have
 been transmitted through the present or-
 der and attest the fact, if fact it be, that
 the great architect of Solomon's Temple
 derived much of his mystic lore from the
 land which, according to Thornton and
 others, was the cradle of the earliest
 civilization.

The present order derived from such
 a source is especially interesting. Its
 practical uses are also obvious, and as
 an institution for developing Masonic
 archaeology, it will probably find many
 supporters in the lands to which it has
 immigrated. The principles of the order
 are Masonic, and include the preserva-
 tion, in its original archaic purity, of
 Craft Masonry; the support of duly con-
 stituted authority wherever found; sym-
 pathy with all branches of the Aryan
 race, and the cultivation of a fraternal

sentiment, more especially towards the Hindus, and it inculcates the study of Hindu literature and archaeology. As regards Sikha, the Sponsors preside over the united order, but in other respects they delegate much of their authority to the Arch Censors. Promotion is by selection of the Sponsors on the nomination of the Arch Censors. Finally, the jewel of the order (exclusive of the jewels peculiar to the Sponsors) is of gold, enameled red and gray, with a Sanskrit legend or motto, and jeweled in the center. The order is now firmly established in England and Scotland, and has branches in Austria and many European countries. The ceremonies are of an august nature and the ritual is elaborate and yet appeals forcibly to the good sense of the members. It is impossible to say more in this place respecting it, but its Masonic value is highly appreciated by eminent brethren all over the world, and there can be no doubt that its ashayanas or meetings will effect substantial good in maintaining Masonry in a healthy and active condition."

The foregoing sketch is from the pen of Kenneth R. H. Mackenzie, honorary member of the Cannongate Kilwinning Lodge No. 2 of Scotland, and the compiler of the "Royal Masonic Cyclopaedia," a work published in London in 1877.

This order is held within the bosom of the "Confederated Supreme Councils" of the American Masonic Federation, and is the only authoritative body in the United States working the order. Matthew McB. Thomson, chief editor of this magazine being Grand Sikha, and the writer First Sponsor. The rituals are in manuscript and we think we have the only set in the United States of America.

R. S. SPENCE.

(To be continued.)

THE LEVEL.

Yes, we meet upon the level
When the lodge is safely tiled;
And by ancient mystic ritual
For an hour we are beguiled.

In the old Masonic labor
We forget all hate and strife;
Will it still be so tomorrow
In the busy walks of life?

Do we meet upon the level
In the bustling market place,
As we push and strive and struggle
In life's crushing, grinding race,
Do we care for others' comfort
As we strain to grasp the prize,
Care we aught that 'tis a brother
In the dust who trampled lies!

Do we meet upon the level
When the rich despise the poor,
And the poor, they blame the well,
For the burdens they endure,
When each class lacks the perspective
Which comes but to eyes of love,
And forgets that all are equal
In the sight of God above.

Let us meet upon the level,
Either side the lodge room door,
Taking thought of others' welfare,
As God's blessing we implore,
Quick to feel for them in sorrow,
Or to aid on life's rough way,
Warn them lest they fall in danger,
Guide them lest they go astray.

For some day upon the level
We will face the Master's chair;
And each thought and word and act
Will be tested by His square,
Well for those whose love fraternal
Wins the verdict full and free,
"Inasmuch as these ye aided,
Ye have done it unto Me."

—Samuel G. Bates

Webster, Mass.

STEPLADDER OFFICERS.

Past Grand Master W. W. Clark of Kentucky, who does the reviewing that Grand Jurisdiction, pays a very served compliment to Grand Master of Block of Iowa. He gives him credit having made a very able executive officer and by way of comparison, concludes saying, "Anyone can be a Grand Master."

an evident intent was to compare the meagre character and intellect of such men as Brother Block to mediocre men who too often gain some prominence by being "Grand Master" attached to their lodges.

"Tis pity 'tis true," but anybody now can be Grand Master. Why should it be possible for men of mediocre caliber to reach the most exalted office in a Grand Lodge of Masons? Why should one of the most meager information and knowledge of the teachings and literature, history and philosophy of Masonry be based on the executive position lacking such elementary essentials? Why should a Grand Lodge select such weak men mentally? Why should Masons, who in their own community could not be elected to any position of responsibility requiring ordinary ability, be elected to a high station?

While many legitimate and valid reasons could be given for the existence of this anomalous condition for which the lodge itself, for want of courage, is responsible, yet two prominent reasons may be stated.

The stepladder system in vogue in many Grand Jurisdictions is one of the most potent factors in placing weak men in office. Under this practice, a Grand Master, during his term, appoints a weak brother, out of compliment to his locality or friendship, to the office of Grand Junior Warden. From the hour of his appointment, under this stepladder system, the Grand Master names a future Grand Master. The brother so appointed may be too modest and not possessed of sufficient hard common sense to realize that he was not fitted for this exalted office either by training or experience, knowledge or wisdom, yet now indeed is he a man of destiny, and ultimately he must receive distinction and greatness thrust upon him because of this act of a Grand Master and because of this pernicious stepladder system.

Another and most potent reason equals the first in its results is the ambition of those in our fraternity, who possess the

one qualification, craftiness, combined with downright effrontery, which they employ to attain any office which they and their friends think could be secured.

While in most Grand Lodges, politics is condemned, it is nevertheless a most lamentable fact that political methods do obtain, to the great injury of the Craft. These things happen while modest, capable and meritorious brethren are pushed aside. Too soon the man of real ability discerns that apparently genuine worth is not wanted and he drops out and ceases to come to a body which, he has reason to believe cares more for office than to promote the genuine principles of Freemasonry.

"Yes, anybody can be a Grand Master." Even a man with a "wooden head," under such a system and by such practice "Tis pity 'tis true."—Masonic Tidings.

OUR ANCIENT GRAND MASTER RE-INCARNATED.

Editor—"This stuff won't do for a 'filler.'"

New Assistant—"It's good dope; some of Solomon's proverbs."

Editor—"Bah! Nobody ever heard of him. Tell you what we can do, though. Head it 'Business Epigrams of J. P. Morgan,' and we'll run it on the front page."
—Puck.

PROVED HIMSELF NO CLERGYMAN.

Stephen Girard's will prohibited clergymen from ever entering the doors of Girard College, at Philadelphia. At a recent visit of Knights Templar of Boston to the institution, one of the Knights, a well known physician, who wore a white necktie, was passing in. The janitor accosted him, saying: "You can't pass in here, sir; the rule forbids it."

"The h—ll I can't," replied the physician.

"All right, sir," rejoined the janitor; "pass right in."

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EDITORIAL.

In our last issue we gave an account
of the completed organization of the Pro-
vincial Grand Lodges of Illinois and Mich-
igan, and prophesied great things as a
result. We are glad to find that our ex-
pectations were not vain, as we find from
reports from the Provincial Grand as well
as the daughter lodges in the provinces
that the work has taken on new vigor.
The lodges show healthy growth and the
B.B. increased interest in the lodge.

We wonder how often we will have to
remind the B.B. that official communica-
tions should come through official chan-
nels, and how much easier it is for a
hundred men to write to one, than it is
for that one to reply to the hundred. Our
laws distinctly state through whom offi-
cial communications from the lodges
should come, viz.: to the Grand Secretary
General through the Lodge Secretary; and
to the Grand Master through his Deputy
in the lodge. Were this acted up to much
labor would be saved.

We regret to announce the death of
Bro. Jacques Ochs, who died at his home

in New York City on February 8th.
Ochs was the founder of the Grand O.
of North America, working the Ma-
French Rite. He was well known for
Masonic activity and was the object
some time for the usual York King
secution.

We are the recipient of a welcome
communication from the Right Wor-
shipful and Illustrious Brother Dominic Ber-
gera, Provincial Grand Master of the
Lodge Inter-Montana, from San Calisto,
Italy. Bro. Bergera is visiting his
native country, and incidentally doing
for the A. M. F. with the Grand
of the Latin countries.

We have also to acknowledge
thanks favors received from an old
well loved Brother, R. B. Andrews,
Belfast, Ireland. Bro. Andrews is
of the representative men and Masons
that country. He has with honor
the chairs in all the subordinate
of Masonry, and has worn the purple
the ruling bodies as well, and is at
present time Provincial Grand Sec-
Principal of the Royal Arch for the Pro-
vince of Antrim. Lodge Thomas Vale,
No. XXI, of which Bro. Andrews is
oldest living Past Master (and of
we have the high honor of honorary
Mastership), is one of the leading lodges
only in the province, but in all Ireland.

How different do things appear
viewed from different angles? And
many different constructions can be
on the same word by men of diverse
thoughts and ideas. And in nothing
men seem to differ more than in their
conception of toleration. For exam-
were the question asked of the aver-
reader of history, what has been the
intolerant organization in the world
in the last two thousand years, the
answer would unhesitatingly be, the
Church; and yet the head of that
proposes to celebrate this year the
ing of religious toleration by the Em-
Constantine. In the same paper in

read this there appeared another item, the Republic of Colombia has followed the example set by the Republic of Peru in the establishing of Masonic lodges prohibited." Both of these so-called bodies are intensely Roman Catholic. So much for the Romish Church, which claims to term itself "catholic." That it is inconsistent with its professions all will allow; but is it worse than any other organization that falsely claims itself Masonic? All Masons believe in theory, at least—that the Craft is Universal; that its sphere is illimitable, reaching from the north to the south, from the east to the west; extending its arms to every "kindred, tongue and people." While this is a living principle in all other Masonic bodies, it is but a mere piece of speech with the so-called York Rite of America. In one lodge in Illinois we are told a member was expelled for taking part in a funeral conducted by a Catholic lodge, and we are gravely informed in an item of news that of the ninety-two Grand Lodges in the world, seventy-five in the English language, the inference, of course, that there are only seventeen Grand Lodges in the world, as a matter of fact there are over ninety-two Grand Lodges. But as the Romish Church denies to any other organization the title "Christian," so these York bigots deny to any but the few they profess to recognize the right to term themselves Masons. Verily, consistency thou art a rare and the more precious because of thy rarity.

—o—

STATE OF MEETING OF LODGES.

Michigan—First and third Fridays, at Woodward Ave., Detroit.

Philadelphia No. 41—Every Thursday at Lehigh Hall, 318 Woodward Avenue, Phila.

Chicago St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the P. Building. John Mirabile, Right W. Master.

Chicago Lodge No. 44, meets first and

third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle, Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Calif.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

George Washington Lodge No. 42, Cle Elum, meets every evening in the Moose Hall. John J. Kashenikov, Secretary.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Chicago, Ill., Feb. 18th, 1913.—Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julian Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3 meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213-a Stott st. H. A. Rayne, Secretary, 657 Hayes st.

Caledonian Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic Brethren in good standing are invited to meet with

us. J. B. Keener, R. W. M., and J. Ram-
melsberg, Secretary.

WAGES OF THE WORKMEN AT THE TEMPLE.

Neither the Scriptures, nor Josephus, gives us any definite statement of the amount of wages paid, nor the manner in which they were paid, to the workmen who were engaged in the erection of King Solomon's Temple. The cost of its construction, however, must have been immense, since it has been estimated that the edifice alone consumed more gold and silver than at present exists upon the whole earth. We learn from the Second Book of Chronicles that Solomon paid annually to the Tyrian Masons, the servants of Hiram, "twenty thousand measures of beaten wheat, and twenty thousand measures of barley, and twenty thousand baths of wine, and twenty thousand baths of oil." The bath was a measure equal to seven and a half gallons, wine measure, and the cor or cho-mer, which we translate by the indefinite word measure, contains ten baths, so that the corn, wine and oil furnished by King Solomon as wages to the servants of Hiram of Tyre amounted to 190,000 bushels of the first and 150,000 gallons each of the second and third. The sacred records do not inform us what further wages they received, but we elsewhere learn that King Solomon gave them as a free gift a sum equal to more than thirty-two millions of dollars. The whole amount of wages paid to the craft is stated to have been about six hundred and seventy-two millions of dollars; but we have no means of knowing how that amount was distributed, though it is natural to suppose that those of the most skill and experience received the highest wages.

The legend makers of Masonry have not been idle in their inventions of facts and circumstances in relation to this subject, the whole of which have little more for a foundation than the imagination of the inventors. They form, however, a part of the legendary history of Masonry, and

are interesting for their ingenuity, sometimes even for their absurdity.

There was an old tradition among English Masons that the men were paid their lodges by shekels, a silver coin about the value of 50 cents, and that amount was regulated by the square the number of the degree that the man had attained. Thus, the Entered Apprentice received one shekel per day; the Fellow Craft, who had advanced to the second degree, received the square of 2, or 2×2 equals 4 shekels; and the Mark Man, or third degree, received the square of 3, or 3×3 equals 9 shekels; while the ninth degree, or Super-Excellent Master, received the square of 9, or 9×9 equals 81 shekels.

According to this tradition, the payment would be as follows:

	Shekels.
An Entered Apprentice	1
A Fellow Craft	4
A Mark Man	9
A Mark Master	16
A Master Mason	25
An Architect	36
A Grand Architect	49
An Excellent Mason	64
A Super-Excellent Mason	81

But this calculation seems to have been only a fanciful speculation of some of our ancient brethren.

Other traditions give the wages according to their classes and the number of men in each class. From this classification we may estimate the daily expenditure of the Temple in the article of wages at the following amount:

	Salary
30,000 Entered Apprentices	\$1,500,000
110,600 Fellow Crafts	\$5,530,000
2,000 Mark Men	\$10,000
1,000 Mark Masters	\$50,000
3,564 Master Masons	\$178,200
24 Architects	\$1,200
12 Grand Architects	\$600
72 Excellent Masons	\$3,600
9 Super-Excellent Masons	\$450

Prideaux says that King David had up for the building of the Temple immense quantities of gold, silver, copper,

and other materials to the amount of ~~four~~ pounds sterling, or in round numbers about four thousand million dollars.

Now, the daily pay estimated in the ~~old~~ ~~year~~ ~~1811~~, which is \$276,944, would amount in one year, deducting Sabbaths, ~~to \$2,769,440~~, or in the seven years occupied in building the Temple, to \$604,845.

A large amount would therefore remain out of the four thousand million for other expenses. So that compared with the estimate of the traditions with ~~of~~ ~~the~~ ~~Préaux~~, if the latter be true (which is, however, denied by many commentators), the former is not incredible. After all, it is merely legend founded on speculation.

These traditions are not now familiar-known, and would perhaps be soon forgotten, were it not that they have been revived by some of our writers simply antiquarian relics of the speculations of our brethren of former days.

The traditions in reference to the pay of the Fellow Crafts have been preserved in the ritual of the Mark Master's degree.

According to these traditions there were three divisions of the Fellow Crafts. The first, or higher class, worked in the quarry, in finishing the stones, or, as we hear in our lectures, "hewing, squaring and planing" them; and that each one of them was enabled to designate his own work, he was in possession of a mark which he placed upon the stones prepared for him. Hence, this class of Fellow Crafts were called Mark Masters, and received their pay from the Senior Grand Master, whom some suppose to have been Adamam, the brother-in-law of Hiram Abif, and the first of the Provosts and Judges. These Fellow Crafts received their pay in money, at the rate of half shilling of silver per day, equal to about 25 cents. They were paid weekly at the sixth hour of the sixth day of the month; that is to say, on Friday at noon. This hour appears to have been chosen because, as we are taught in the first degree, at noon, or high twelve, the workers were always called from labor to refreshment, and hence the payment of

their wages at that hour would not interfere with or retard the progress of the work.—Masonic Trowel.

ROMAN CATHOLICISM AND FREE-MASONRY.

The Messenger of the Sacred Heart, Catholic, publishes a catechism especially for women, in which appeared the following question and answer:

Q.—Is it a sin to keep company with a Freemason?

A.—No Catholic girl should keep company with a man whom she ought not to marry. She is putting herself in danger of committing many sins, and of having a most unhappy life and bad death.

The fierce denunciations of Pope Pius IX. in his bull against Masonry are of peculiar interest to Masons, because the records of the Grand Lodge of Italy show that his infallible holiness was expelled from the fraternity after his election as Pope. The proclamation of his expulsion was signed by Victor Emmanuel, then King of Italy, and Grand Master of Masons in that country.—A. and A. S. R. Bulletin, El Paso.

The present Pope, in his bull against Masonry, issued in 1902, alleged that the Freemasons are leaders in all those forces to which the church is opposed, and as such must be exterminated. As all good Catholics must obey the mandates of the Pope, they are pledged to the extermination of our order.

The Popes allowed no opportunity to pass when harm could be done to the Craft. In Holland, in 1735; France and Italy, 1737; Vienna, 1743, and Switzerland, 1748. A strongly worded bull was issued by Pope Clemens II. in 1738, followed by others from his successors, several from the hand of Pius IX., amongst the last being the Encyclical of Leo XIII. in 1884.

It is common to see the Masonic order classed as an anti-Catholic organization. We emphatically protest against this classification. Every well informed Mason knows that it is not. If the Catholic church is anti-Masonic, that does not

make Masonry anti-Catholic. Masonry probably stands for certain principles that the Catholic hierarchy opposes notably religious toleration and free non-sectarian public school education. Masonry respects the form of worship of any and every creed and has no creed qualifications for membership except the expressed acknowledgment of a Supreme Ruler. It is not anti-Catholic, nor is it Catholic—it absolutely ignores sect distinctions. It is opposed to the uniting of church and state in the remotest degree, without reference as to the sect, for history proves that an established church tends to the suppression of religious and civil liberty, for which Masonry stands the world over.

The Pope, in a recent letter to Cardinal Cavallari, patriarch of Venice, speaks of the demoralizing effect of secular schools, asserting that they tend to "dechristianize" the people. In the same paper in which is published the item of said letter is an editorial which starts out with the astounding declaration: "The Bible is not and cannot of its very nature, be the sole rule of faith." Hence, there is no absolute need at any time that all the faithful (Catholic) had to read the Bible. To read the Bible is not an absolute right." That being the fact, why should secular schools "dechristianize" the people.—Texas Freemason.

STATISTICS OF FREEMASONRY.

The International Review of Secret Societies, quoted in Alpina of recent date, makes a summing up of Masonic strength in the various countries and in the world. The figures are thus set down:

Europe.		
Country.	Lodges.	Members
England	985	154,000
Scotland	757	50,000
Ireland	470	18,000
France	584	37,600
Germany	515	56,812
Italy	470	15,900
Portugal	124	3,468
Belgium	124	2,500

Spain	107
Netherlands	102
Hungary	77
Sweden	43
Switzerland	32
Turkey	23
Greece	18
Norway	15
Denmark	12
Roumania	12
Luxemburg	1
Servia	1

Totals 6,474

Africa.

Egypt	20
Liberia	8

Totals 28

America.

United States	14,887
Brazil	506
Argentine	108
Cuba	69
Haiti	64
Mexico	34
Peru	33
Porto Rico	30
Venezuela	26
Chili	19
Uruguay	18
San Domingo	13
Guatemala	12
Paraguay	9
Costa Rica	7
San Salvador	5

Totals 15,840

Australasia.

Australia	640
New Zealand	183
Tasmania	30

Totals 862

Grand total for the world:

Lodges, 23,204; members, 2,028,710.

This foreign estimate is incomplete; go no further, the figures for Canada and South Africa are omitted. It is safe to put the world's grand total of Masonic membership at 2,500,000.

MEXICAN MASONIC BODIES.

erful Organization Which Exists
throughout Every Part of the Southern
Republic. Bending Every Effort to End
abruptly the Strife Within Her Borders.

ritten exclusively for the Commer-
cial Tribune by John Lewin Mc-
Leish, A. M., M. D.)

(Dr. John Lewin McLeish, residing in
the Park, Cincinnati, the author of this
valuable article, is not himself a Mason,
but his father was the late Dr. John Mc-
Leish, who was an active Mason, Past
Grand Commander of Hanselmann
Machinery, Cincinnati, Ohio, and a
member of the Oriental Consistory, Scot-
tish Rite, of Chicago, Ill., and was largely
instrumental in establishing fraternal Ma-
sonic relations between Masons of the
United States and Mexico. His father
died in 1896, who, prior to his death, was
deeply interested in mining interests in
Mexico and was on pleasant relations
with former President Porfirio Diaz, Gen-
eral C. H. M. y Agramonte, and others
prominent in Masonry. Ex-President
Diaz was at the head of the Mexican
Grand Lodge of Scottish Rite, which is recog-
nized by Scottish Rite bodies of the
United States.—Editor Bibliophile.)

At a time when our sister republic of
the south is torn by internecine strife
and gloomy war clouds hover on the
horizon of Old Mexico, it is interesting
to know that there is a most powerful
organization of Masonic bodies in every
part of the republic. No matter which
side triumphs in the present struggle,
the movements of the puppets pulling
the strings of war will be more or less
under the control of the two most po-
tent agencies for peace and brotherhood
known in all the world . . . for in
Mexico one is either a Mason or a
Machete or a nonentity:

Before the reign of terror develops an
absolute impasse situation, such humani-
tarians as Senor de la Barre for the
Machetes or one of the Diaz family for

the Masons will have joined forces to
end abruptly the perpetration of deeds
that may well cause the civilized world
to shudder. With such forces working
behind the scenes, such unhuman mas-
sacres as are promised by Brigand Zap-
ata and his type can never, never be
consummated.

The following facts concerning the his-
tory of Masonry in Mexico were ob-
tained by the writer during a residence
in Mexico City through the courtesy of
an active member and representative of
the Grand Symbolic Diet of Mexico. At
this time the person referred to has be-
come a most active factor in organizing
the foreign residents of Mexico City for
self-protection and concentration beyond
the danger zone.

The following synopsis of the history
of Masonry in Mexico will indicate the
status of the symbolic degrees in that
country under the jurisdiction of the
Gran Dieta Simbolica.

La Gran Dieta Simbolica is a body of
the A. and A. S. Rite.

The Supreme Council, Thirty-third, A.
and A. S. Rite, was founded by the au-
thority of and under patent from the
Supreme Council of the same rite for
the southern jurisdiction of the United
States at Charleston, S. C.

The symbolic lodges in the Republic
of Mexico worked under the jurisdiction
of the Supreme Council of Mexico up to
the year 1879, when the Grand Lodge of
the State of Mexico, "Valle de Mexico,
No. 1," was made independent and sover-
eign, and which declared the incompati-
bility of the so-called higher bodies exer-
cising jurisdiction over the symbolic de-
grees of Masonry.

This Grand Lodge then called a gen-
eral assembly of all the symbolic lodges
of the republic, then existing in Mexico,
at which was present duly elected and
qualified representatives of all of said
lodges. The result of this assembly was
the founding of the Gran Oriente of Mex-
ico, on the eleventh day of January, 1880.
The Grand Orient worked only in the de-
grees of Apprentice, Fellowcraft and

Master.

After the declaration made by the Grand Lodge just referred to, some of the lodges formed Grand Lodges independent of the above, one of them being called the Grand Lodge of the Federal District, which asked recognition from the Grand Lodge of Pennsylvania, in 1881, which was, in justice, refused.

These Grand Lodges did not have the elements of life or success within themselves, and the best organization they had was in the State of Vera Cruz, which had only ten lodges. Of these, six only existed in name.

On May 27, 1883, the Supreme Council issued a decree declaring the freedom and sovereignty of Symbolic Masonry in the republic and renouncing all jurisdiction over it.

The Grand Orient of Mexico went on with its work with good results, reaching a total of 133 lodges under and within its jurisdiction; but, desiring to unite all the Masons that practiced the symbolic degrees of Apprentice, Fellowcraft and Master, made a decree on December 31, 1889, calling together all the lodges and Grand Lodges founded in 1883, and all the other lodges in the republic, to meet in one grand assembly to determine the best methods of conducting Masonry and carrying out its tenets in a regular and proper manner.

This assembly was held on February 7, 1890, there being present the duly authorized (elected) representatives of 125 symbolic lodges and 15 Grand Lodges. This assembly, which was held for several days, determined upon the foundation of the superior body with residence in the City of Mexico, which should take title of La Gran Dieta Simbolica de los Estados Unidos Mexicanos (the Grand Symbolic Diet of the United States of Mexico). This body then decreed the general constitution and ordered terminated the working of other than the first three degrees of Masonry, and prohibited any interference of any kind whatever on the part of the degrees from the fourth to the thirty-third.

The Gran Dieta has always worked a Masonic spirit and today has seven State Grand Lodges and 202 subordinate lodges under its jurisdiction. The Grand Lodges referred to have no Masonic power or authority other than simple constituents of the Gran Dieta and can not legislate on Masonic questions.

The Gran Dieta practices only the three degrees of the A. and A. S. Rite, but it admits to or under its jurisdiction lodges on Mexican territory which do not have the right to work in the York Rite or under its jurisdiction there were working early in the '90's, in this rite, the Lodge Washington Hidalgo, No. 174, of Pinar Negras.

All charters for lodges are issued solely by the Gran Dieta, which is practically the Grand Lodge of the Republic of Mexico.

Symbolic Masonry in Mexico has marched steadily forward with a healthy and vigorous growth, adhering closely to the ancient landmarks of the order, prohibiting among its members public discussions or interference with the administration of public affairs, and requiring its adherents to endeavor to practice the tenets of Masonry.

La Gran Dieta Simbolica of the United States of Mexico is the sovereign supreme Masonic authority in this territorial jurisdiction.

From the earliest period of Mexican independence, established in 1821, some of the greatest soldiers of the people and her mightiest statesmen have been members of the order. Such patriots as old Guerrero, Guadalupe Victoria, the mighty Benito Juarez, and, greatest of all these, grand old Porfirio Diaz, have all been Masons, and it is a remarkable fact that under their rule the country has made more progress and enjoyed greater prosperity than under the rule of men not identified with this worldwide influence for human betterment.

In all the revolutions which have afflicted Mexico at different times the Masonic bodies have ever exerted a restraining

gence on the unbridled passions of
ties and half-crazed malcontents,
tly stepping into the breach at the
ological moment. And, strange as
may seem, often these bodies have
found working in harmony and side
by side with that other world-wide force
and, the Catholic Church. With two
powerful forces to restrain the over-
zealousness of savages like Zapata and
other big game leaders, the future of Mex-
ico is not at all so dark as the sensation
would have us believe.

WHAT IS "FAKE" MASONRY.

Very little while we see newspaper
articles threatening an indisputable York Rite
mark about "Fake Masons," and re-
cently one of these fake Masons was ar-
rested and sent to jail in San Francisco
swindling. We have no intention to
ridicule fakers of any kind, Masonic or
otherwise; neither do we feel sorry for
a class of people who are so anxious
to do something for nothing that they
even get Masonry at bargain coun-
tries and then howl because they
have been done, instead of doing the
same. But we will just say a
word or two as to what is a "fake," and
some "fake" in particular.

Webster defines the word fake as "to
make up imperfections of or fabricate
a view to deception," a "cheat or
fraudulent person," and a "fraud-
ulent person," and a faker as "one who
fakes." So much for the definition of the
word.

The question then arises, how
can it be applied Masonically, and to
what class of Masons? In the "New
Yorker," the official organ of the Southern
Jurisdiction of the Charleston Rite for
California, there appears a letter from the
Grand Secretary of California, ad-
dressed to the editor, with his comments
thereon. This we reproduce in extenso.
The man Holt we have no sympathy
with, as a fraud and for years has been
a leader of frauds: first of Dr. Darius
of Egyptian fame, and later of
the "Old" Grand Lodge. But it

might be of interest to inquire whether
the York Grand Lodge of California and
the Southern Jurisdiction are themselves
free from the stigma of "faking." The
former is a self-constituted body, having
no other authority for its creation than
the will of its creators, and in this re-
spect is as much a fake as Furness'
Grand Lodge. One is as legal, or illegal,
as the other; both self-constituted and
devoid of other authority. The latter is
even more of a fake, as every one of the
definitions apply to it. It covers up im-
perfections, inasmuch as it takes all man-
ner of pains to hide its irregular origin.
Its fabricators "fabricated with the view
to deception" when they professed to have
an authority from Frederick of Prussia,
which all Masonic historians style a
fraud, and one in particular styles the
"grand lie of the order," and we would
suggest that the Yorkists in California
and the Charleston Rites elsewhere
should move out of their own glass
houses before they throw stones at the
other "fake Masons" or, better still, that
they should apply to the nearest lodge
in the American Masonic Federation and
be healed.

The following is the item referred to:
Six Months in Jail for a "Fake" Mason.
(By the Editor.)

On February 6, 1913, one George E.
Holt, charged with the crime of obtain-
ing money under false pretenses, ap-
peared in the police court of the city
and county of San Francisco and pleaded
"Guilty."

The offense charged against him was
"obtaining money from one Howard E.
Murray on the pretense that he, the said
Holt, would and that he, the said Holt,
would and did confer the degrees of Ma-
sonry in a legitimate manner upon the
said Murray."

The court, after taking Holt's plea of
"guilty as charged," suspended sentence
on him at the request of the prosecuting
officer (who is a Mason), and of the Ma-
sons, in consideration of the fact that
the criminal had a wife and three small
children dependent upon him. But on

the 12th of February, 1913, the court, because ten other similar charges could, and probably would, have been made against the fake degree peddler, changed its order to "confinement in the county jail for six months."

George E. Holt was acting as "proxy" for J. F. Furniss, Grand Master of the clandestine Grand Lodge of Ohio, under a written authority, a copy of which we print.

This document was alluded to by Brother Louis Block, Grand Master of the Grand Lodge of Iowa. In his address to the Grand Lodge, delivered June 11, 1912, Brother Block said:

"One morning, some time after this, a gentleman claiming to be a Mason called at my office and told me a story of want and distress, and solicited the aid and assistance of our Davenport Masons. In evidence of the regularity of his membership he exhibited to me a letter signed by one John F. Furniss, as 'Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of Ohio,' having an office in the 'Masonic Cathedral,' 186 South Third street, Columbus, Ohio, authorizing him to institute Blue Lodges throughout the United States. The fact that this letter contained such an authorization at once aroused my suspicion, and I told the gentleman that I suspected his regularity, that I would at once investigate his credentials, and that if I found him to be regular he should not suffer. I notified him to call again in the afternoon, and, in the meantime, I called up our Grand Secretary at Cedar Rapids on the long distance telephone, and very soon learned from him that Mr. John Furniss was the Grand Master of the clandestine 'Cerneau' Grand Lodge of Ohio. The gentleman who had called in the morning returned in the afternoon, and I informed him that as far as Iowa Masonry was concerned, neither he nor his organization were regular, and that we could neither recognize him nor do anything for him.

"I cite this as an instance to show that we cannot be too careful in investigating

the character and standing of all visiting Masons who apply to us for assistance.

When Holt surrendered his Masonic documents and correspondence to authorities there was found among them a letter of which the following is a copy:

Washington, D. C., Oct. 16, 1907.
George Holt, Esq., San Francisco, Cal.

Dear Sir and Brother: Your favor of the 9th instant is received. I am informed that an article is to appear in "The American Freemason," Storm Lake, Iowa, for next month, which will contain information relative to the historical Scottish Rite Masonry. I would suggest that you procure a copy. The fact that "The American Freemason" has published several articles during the year which are of considerable importance. I am too busy at present to go into detail, but will mail you some pamphlets. If, after reading them, and the article referred to, you still lack sufficient information, write me and ask such questions by number as you wish made clear.

Fraternally yours,

M. W. BAYLISS

Our correspondent says: "I have the original of these in my possession (the letters we print) and they are on file with Grand Secretary N. H. Bayliss at Cedar Rapids, Iowa. The paper from Bayliss is on government stationery, plain but good paper your Uncle always uses, and the small blue print the typewriter is characteristic of general office correspondence."

Whether there was any connection between the man Holt and Mr. Bayliss has recently lost his suit against the Grand Lodge of Louisiana because of alleged Supreme Council over which Bayliss presides was mentioned in an editorial by the Grand Master of that State, we do not know, nor do we know whether the article which was to appear in "The American Freemason" actually appeared or what its contents were if it did appear. Holt was, however, evidently getting information from that source for some purpose we are not informed of.

In Mr. Furniss' letter to Holt, who

esses as "Grand Proxy," he complies with him in his fighting spirit and relates something he had to say "regarding Grand Master Block of Iowa, and his refusal to give you a little help. This has been done without using your name." Furniss abuses Brother Block in "Ohio Freemason" because he revealed the fact that Holt was a fraud, though, of course, his real grievance was because the Grand Master told Holt to be such a fraud that the court afterwards punished him by a month's sentence to the common jail in San Francisco.

We regret that Holt, the tool, had to suffer for the acts of others who should have borne the responsibility for his

We feel inclined to ask if there is a lodge in Ohio as well as in California for which men may be punished for spending money under false pretenses.

We print some of the papers and letters relating to these matters which have come to us from Iowa, and we do not think they will prove interesting to our readers.

Here is the letter from Furniss to his Grand Proxy, Holt:

Office of the Grand Master
Ancient, Free and Accepted Masons
of the State of Ohio.

Cathedral, 186 S. Third St.,
Grand East, Columbus, Ohio,

November 11, 1912.

Geo. Holt, Grand Proxy, San Francisco,
Calif.:

Sir and Bro.:

Your fraternal communication of the 10th inst. under date of the 6th, came to hand this morning.

We are pleased to hear of your good work and progress being made for pure Ancient Craft Masonry in California. I am daily glad to note the fighting spirit manifested. I have had long experience in the "Land of the Ephraimites," during the Lion in his den," and know from experience that it requires aggressiveness and determination to win a fight

of this kind. Inquiries are made at this office almost daily as to how the war is going west and east. You will see by the "Freemason" that we now have a lodge in Boston, and, with the one in your city, we have actually reached from one end of the country to the other. Keep the good work going.

We are late with the "Ohio Freemason" for October. I expect to mail it tonight or tomorrow. The printers hope to deliver it to me this afternoon. I will send you a few extra copies. I regret to say that with this issue the "Ohio Freemason" will be discontinued, at least for the present. We hope to issue a Bulletin every few weeks, giving the news of interest throughout the jurisdiction.

With very best wishes and with the hope that I shall see you in the not distant future, I beg to remain,

Fraternally yours,

JOHN F. FURNISS.

N. B.—The address of our Grand Orator, delivered at recent session, will appear in full in the October "Freemason." I am sure you will find it interesting. Would ask that you give it careful study. Personally I am proud of such a man as our Orator. The address will make some of the intelligent Masons set up and take notice. Somehow there is a belief abroad that we have no talent in our organization. My address also appears in full. I have had something to say regarding Grand Master Louis Block of Iowa and his refusal to give you a little help. This has been done without using your name. His action formed the basis for just a few things I wanted to say, and have said.

J. F. F.

Holt was acting under a commission issued by Furniss, of which the following is a copy:

Grand East, Columbus, Ohio,

June 17, 1911.

To all the Fraternity to Whom These Presents Shall Come, Greetings:

Know ye, that reposing special trust and confidence in the Masonic skill, knowledge and integrity of Brother Geo. E. Holt, I do herewith appoint him my

Proxy as Grand Master of the Grand Lodge of Ancient Free and Accepted Masons of the State of Ohio; and as such Proxy he is authorized and empowered to organize lodges of A. F. & A. M. in the United States of America, to instruct in the esoteric and exoteric work; to decide questions of Masonic law and jurisprudence, to supervise the work of lodges, see that it conforms to the ancient usages and customs of the Fraternity, and to permit no deviation or innovation therein, and in all and singular to perform such other Masonic work as may come to his notice or which I may from time to time assign him, and to render unto me every two weeks a written report in detail of all his Masonic acts, and the Brethren and lodges of our jurisdiction are hereby commanded to pay due respect and obedience to the mandates and instructions issuing under this Proxy.

This commission to remain in full force and effect until by me revoked.

Witness my hand and official seal at the Grand East, Columbus, Ohio, this day and date first above written.

JOHN F. FURNISS.

The opinion of the court in Holt's case was as follows:

In the Police Court of the City and County of San Francisco, State of California—Honorable John J. Sullivan, presiding.

Thursday, February 6, 1913.

The People of the State of California vs. George E. Holt: Obtaining money under false pretenses.

Comes now the defendant into court, withdraws his demand for a jury, and his plea of not guilty, and pleads that he is guilty of the offense charged, to-wit, obtaining money from Howard E. Murray on the pretense that he, the said Holt, would and did confer the degrees of Masonry in a legitimate manner upon said Murray, and the defendant thereupon presented to the court the following signed statement:

To the Honorable John J. Sullivan, Judge of the Police Court of the City and County of San Francisco, State of Cali-

fornia—Department No. 2:

Sir: I, George E. Holt (seldom known as George Holt and George Holt), of the city and county of Francisco, having been charged with obtaining money under false pretenses, to-wit: obtaining the sum of twenty dollars from Howard E. Murray on the representation that the purchase of the degrees of alleged Masonry that I offered upon him entitled him to visit the lodge of A. F. & A. M., outside of the State of California, which representation was false and untrue. I am not a member of any regularly constituted lodge of Masons, nor am I authorized by any regularly constituted and recognized lodge of Masons in the United States of America to confer any Masonic degree or degrees. I now renounce and disavow and all right and claim I now have ever claimed to have had to confer the alleged Masonic degree or degrees; any person whatsoever, and I hereby agree for the future, if your Honor be lenient with me, and give me a chance to earn an honest living in order to support myself and three children, to no longer again engage in any business relating to Masonry, notwithstanding any reward dealing in bogus degrees.

I also apologize to your Honor for my hasty remarks concerning the action of this court in ordering me into custody, and after due reflection I believe your Honor was fully justified in the action you took in the matter.

I hereby deliver to your Honor the alleged Masonic printed matter that I have in my possession, in order that you may see that it is destroyed.

(GEORGE E. HOLT.)

The court thereupon called Mrs. Holt to the stand, and after ascertaining she shared the plea that her husband be placed on probation which had been made by the Hon. H. M. Owens, a member of the Masonic Fraternity (in referring to the court that he was a member of the Grand Lodge of Masons of California), the following proceedings had:

The Court (to defendant)—This is one of the most vicious forms of obtaining money by false pretenses. It is bad enough to victimize a man out of his money; but when in addition to that you add him up to the contempt and ridicule of the whole community, it is a thousand times worse. Think of a man who, fully believing himself to be a bona fide member of the Masonic order, going about wearing the insignia of that order, then becomes the laughing stock of the community and the general public, who know that he is only a spurious Mason—when in fact not a member of it. This defendant actually believed the representations made by you to him, that not only was he invested with the proper degrees of Masonry, but that you had authority to make him an agent to go out in the byways and confer degrees in his name—and you took his money not only for these spurious degrees, but, notwithstanding that, you took more money making him an agent. A man that comes with his money, believing the story well, is imbued with the idea that the organization he seeks to join is well worth joining and desiring to identify himself with it and acting upon the representations you make to him, believes in good faith he has become a legitimate member of the Masonic fraternity. And what does he really get? Nothing but ridicule and contempt from the members of that order and all good citizens. It is one of the most pernicious forms of crime brought to my attention since I have been on the police bench, and I will do my utmost to stop it, not only against the Masons, but the Elks, Eagles, and any other legitimate organization. If it were not for the fact that you have a wife and three small children, and that special counsel for the people, Henry M. Owens, who I understand is a member of the Masonic order, and requests that you be put on probation with the understanding that you will not engage in that line of business, I further that you turn over to Mr. Holt, the probation officer, all para-

phernalia now in your possession, I would have no qualms of conscience in sending you to jail. A man that has had the experience you had of ten months in jail in Massachusetts, where you are said to have engaged in illegitimate Masonry, and resorts to this kind of business, is entitled to no clemency whatever.

Counsel for the people has said here in court that the Masons of this city do not desire your family to suffer, but I am not sure that your family would not be better off without you. I will continue this case for one week, and meantime you may be released from custody and in charge of the probation officer. If by that time you show an honest disposition to regenerate and go to work as an honest man, I will further consider your case. You may go now.

Thursday, February 13, 1913.

The People of the State of California vs.
George E. Holt.

The Court (to defendant)—Holt, I have here a letter signed by ten people who have objected to me granting you probation. Each one of them claims that you have defrauded them out of from \$10 to \$20. In these cases each of these ten men would be entitled to swear to a warrant for your arrest, and as you have pleaded guilty to obtaining money by false pretenses for conferring fake Masonic degrees, under such circumstances that court would be duty bound to find you guilty on all ten charges. Therefore, under the circumstances, I do not believe I am justified in granting the motion of Mr. Owens that you shall be placed on probation. It is therefore the order of this court that you be confined in the county jail of the city and county of San Francisco for the period of six months.

The other correspondence of the man Holt, who has been engaged in this "vicious form of obtaining money by false pretenses," would make interesting reading for regular Masons and perhaps for some of the irregulars.

San Francisco, Feb. 19, 1913.

Mr. N. R. Parvin, Grand Secretary, Cedar

Rapids, Iowa.

Dear Brother Parvin:

For your information I hand you herewith a copy of some proceedings recently had in our police court, and two letters referring to your jurisdiction. You may keep the letters.

Holt, the defendant in the case, has been operating here off and on for four or five years, and we were very glad to catch him and stop his fake Masonry.

Faternally yours,

JOHN WHICHER,

Grand Secretary.

LODGE AND GRAND LODGE REPRESENTATIVES.

(A. G. Pitts)

The Secretary has received from the Lodge La Flandre of Bruges, Belgium, a parchment diploma certifying to his status as "garant d'amitie" of that lodge near this lodge.

This corresponds to the "representatives" exchanged by grand lodges. This exchange of representatives is common in Europe between individual lodges. The exchange was made between this lodge and the Lodge La Flandre some time ago. Ordinarily our representative to them would be one of their own members, but we were able to take advantage of the fact that one of our own members lives in Bruges and is a frequent visitor at the Lodge La Flandre, and therefore, of course, we named him.

Some Grand Lodges have abolished the custom of representatives on the ground that it is unnecessary and useless, and in other Grand Lodges the custom is constantly being attacked upon the same ground. That illustrates how the world is governed by words. Undoubtedly, the Grand Lodge of Michigan does not need a genuine "representative" near the Grand Orient of Belgium, for example. Therefore, why not abolish the office? But we all do need to know that the Grand Lodge of Michigan "recognizes" the Grand Orient of Belgium. Such re-

cognition could not be assumed for the American Grand Lodges do not expressly recognize the Grand Orient of Belgium, and some have expressly refused to do so, considering that the Grand Orient of Belgium is "suspect" to religion. Now how are we to know that there is recognition between the Grand Orient of Belgium and the Grand Lodge of Michigan? There is only the way provided and that is by means of the list of grand representatives published by the Grand Lodge of Michigan. So long as they carry in this list the names of representatives to and from the Grand Orient of Belgium, so long we know that the two grand bodies recognize one another.

So that the system of grand representatives is neither useless nor unnecessary and all that is necessary to show the actual use of the system is to give the "representatives" a title expressive of their real functions. For example, the title used by the Lodge La Flandre is "representative," but "guarantor of friendship" or, we might almost say, "sign of friendship." That is what grand representatives in fact are, and this is the way generally in use in Europe.

Of course, this is not saying that there could not be devised some other method at least equally good by which our Grand Lodge could indicate which grand lodges it recognized and by which it is recognized. Nor is it saying that we are in accord with the doctrine that individual Grand Lodges and Masons must not recognize one another until their grand lodges have exchanged representatives. So long as that doctrine prevails and no other method of recognition is provided, lists of grand representatives are of the greatest consequence instead of being wholly useless and unnecessary.

Usually when the abolition of the office of grand representatives is effected, nothing takes its place, nor do we know anything has been proposed in its place. But we should be prepossessed against anything that might be proposed as a substitute. We are not in favor of

or new customs in Masonry. And in that respect we are diametrically opposite to all the American grand lodges, which love innovations. To be sure, this is prevented from trying experiments which it wishes to try on the ground that they are innovations. To be sure, this lodge has the reputation in lodge circles of being the worst of innovators. To be sure, every grand lodge not only poses as opposed to innovations, but insists that it is the veto of the grand lodges alone which prevents entire deformation of Masonry by innovations.

For one of these claims is well founded. This lodge is really reactionary, going back for its principles to a period so far in Masonry that these principles have been in America forgotten and buried under a deep stratum of innovations. They are so old that they appear as new and Masonry has been so revolutionized that the genuine principles of old Freemasonry seem nowadays to be revolutionary innovations.

Of course, this does not refer to the custom of exchanging representatives, which is neither very old nor today obsolete. But it is on account of our extreme conservatism that we shall be slow to accept any substitute for the custom of exchanging representatives. It is not very old, but it is quite old enough to be firmly and almost universally established. To change another plan would require a very long time, at least, if it could be done at all. During that century we would have accomplished whatever. This is one of those cases where it is more important to have a rule than what that rule is. It is agreed that in legislation old laws have a presumption in their favor, new things a presumption against them. That when it is proposed to substitute a new system for an old one, a strong case ought to be required to make for the new one, and that it requires a great many of the seeming advantages of the new system to outweigh the advantages that the old system has. It has become well settled, that

everyone understands it and knows how to work it, and that it interlaces with other systems also old and well established.

On the same principle of conservatism we have never proposed the introduction here of a custom which would here be new, that of *garants d'amitie* between lodges, although we can see how it would be useful, especially, but not altogether as an exchange of courtesies and of assurances of mutual esteem and approbation between lodges and on account of the kindly feeling to which the ceremony gives rise at the time and which does not quickly die out. It might well be in some cases of practical use in more concrete fashion. For example, the appointment which we gave to our Bro. Paulus gives him a standing with the Lodge La Flandre and makes him at home there. For another example, any kind of affiliation would be useful between the (let us say) forty largest lodges in the United States provided they could be made to realize that they have certain interests in common and that they can be useful to one another.

But as we say, we have never introduced the custom into this country. But we were quite prepared to assent when it was proposed to us by Lodge La Flandre, because we understood that it was one of their customs, because we felt attached to them for the sake of our Bro. Paulus, and because we take pride in the international affiliations of this lodge, isolated as it is among 10,000 lodges who so far as we can judge think any and all Masonry not worth considering outside of Anglo-Saxon Masonry.

CAGLIOSTRO.

Of the many Masonic imposters who have flourished at various times, the chief undoubtedly is Joseph Balsamo, known as the Count of Cagliostro. In 1903 Henry Ridgely Evans published a monograph on this interesting character, from which we extract the following:

Joseph Balsamo, the son of Peter Bal-

samo and Felicia Braconieri, both of humble extraction, was born at Palermo, on the eighth day of June, 1743. He received the rudiments of an education at the Seminary of St. Roche, Palermo. At the age of thirteen, according to the Inquisition biographer, he was intrusted to the care of the father-general of the Benfratelli, who carried him to the convent of that order at Cartagirone. There he put on the habit of a novice and, being placed under the tuition of the apothecary, he learned from him the first principles of chemistry and medicine. He proved incorrigible and was expelled from the monastery in disgrace. Then began a life of dissipation in the city of Palermo. He was accused of forging theatre tickets, duped a goldsmith named Marano of sixty pieces of gold, by promising to assist him in unearthing a buried treasure by magical means. The superstitious Marano entered a cavern situated in the environs of Palermo, according to instructions given to him by the enchanter, and discovered, not a chest full of gold, but a crowd of Balsamo's confederates, who, disguised as infernal spirits, administered to him a terrible castigation. Furious at the deception, the goldsmith vowed to assassinate the pretended sorcerer. Balsamo, however, took wing to Messina, where he fell in with a strolling mountebank and alchemist named Althotas, or Aliotas, who spoke a variety of languages. They traveled to Alexandria in Egypt, and finally brought up at the Island of Malta. Pinto, the grand master of the Knights of Malta, was a searcher after the philosopher's stone, an enthusiastic alchemist. He extended a warm welcome to the two adventurers and took them under his patronage. They remained for some time at Malta, working in the laboratory of the deluded Pinto. Eventually Althotas died, and Balsamo went to Naples, afterwards to Rome, where he married a beautiful girdle maker, named Lorenzo Feliciani. Together with a swindler calling himself the Marchese d'Agliata, he had a series of disreputable adventures in Italy, Spain and Portugal.

Unmasked at one place, he fled in haste to another. Behold him on his heels with coach and four, flunkies, outriders, in gorgeous liveries, vehicles filled with baggage and paraphernalia, all alchemists, magicians and magicians must have paraphernalia — retorts, retorts, alembics, baquets, distilleries, mirrors, draperies, candelabra, swords, etc., etc. Best of all he came with him an iron coffer, which contained the silver, gold and jewels reaped by princely dupes. Behold the archmage of Egyptian Masonry, the hero of Pyramids, the Rosicrucian reputed able to make himself invisible, flee from the police in fashion prosaic.

In 1776 he arrived in London. He assumed various aliases during the course of his life, but now he called himself "Conte di Cagliostro," borrowed from his aunt, who bore the name without title. His beautiful wife called by the "Countess Serafina Feliciani." In London he picked up, at a second-hand book stall, the mystic writings of a obscure spirit, one George Crofton, a London, "which suggested to him the idea of an Egyptian ritual;" and he got himself initiated into a Masonic Lodge, and the pamphleteers. It is asserted that he received the degrees of the blue lodge the month of April, 1776, in the Esperance Lodge, No. 369, held at the King's Tavern; but there is no documentary evidence in support of this statement. It is difficult to say where Cagliostro initiated into the degrees of Freemasonry. Cagliostro is regarded as the greatest Masonic impostor of the world. His pretensions were bitterly repudiated by English members of the fraternity, many of the Continental lodges. The fact remains that he made thousands of dupes. As grand master of the Egyptian Rite he leaped at once into fame, his swindling operations were now conducted on a gigantic scale. He had the right to enter into the best society. According to the legend, Freemasonry was founded by Enoch Elias. It was open to both sexes in its present form, especially with regard

exclusion of women, is a corruption. True form was preserved only by the old Koptian, or high priest of the Egyptians. By him it was revealed to Cagliostro. The votaries of any religion were admissible on these conditions, (1) they believe in the existence of a God; (2) that they believe in the immortality of the soul; and (3) that they have initiated into common Masonry. The candidate must swear an oath of secrecy and reverence of the Secret Superiors. It passed into the usual three grades of Apprentice, Fellowcraft and Master Ma-

son. In this system he promised his followers to conduct them to perfection, by means of a physical and moral regeneration to enable them by the former (or called to find the prime matter, or philosopher's stone, and the acacia, to consolidate in man the forces of the most vigorous youth and renders immortal; and by the latter (or called to procure them a Pentagon, to should restore man to his primitive state of innocence, lost by original

sin. The meetings of the Egyptian lodges were nothing more than spiritualistic seances, during which communications were held with the denizens of the celestial spheres, and many mysteries unfolded of time and eternity. The medium was a young lad or girl, who is in the state of innocence, called the Pupil of Solomon. Cagliostro declared Moses, and Christ to be the Secret Superiors of the order. "They have attained perfection in Masonry that, exalted to higher spheres, they are able to visit fresh worlds for the glory of the Father. Each is still the head of a secret society."

At Wola, the Egyptian Rite became popular among lovers of the marvelous, and promised its votaries, who should attain to perfection, or leadership, the power of transmuting baser metals into gold, or prolonging life indefinitely by means of an elixir; communion with the spirits of the dead, telepathy, etc.

Cagliostro often boasted of his great age. He claimed to have been one of the guests at the marriage feast at Cana and to have witnessed the crucifixion. From England he went to the Hague, where he inaugurated a lodge of female Masons, over which his wife presided as "grand mistress." Throughout Holland he was received by the lodges with Masonic honors—beneath "arches of steel." He discoursed volubly upon magic and Masonry to enraptured thousands. In March, 1779, he made his appearance at Mitau, in the Baltic provinces, which he regarded as the stepping stone to St. Petersburg. He placed great hope in Catherine II. of Russia—"the avowed champion of advanced thought." He hoped to promulgate widely his new and mysterious religious cult in the land of the Czars, with all the pomp and glamour of the East. The nobility of Kurland received him with open arms. Some of them offered to place him on the ducal throne, so he claimed. He wisely refused the offer. Cagliostro eventually made a fiasco at Mitau and left in hot haste. In St. Petersburg his stay was short. Catherine II. was too clever a woman to be his dupe. She ordered the charlatan to leave Russia, which he forthwith did. Prospects of Siberia doubtless hastened his departure. In May, 1780, he turned up at Warsaw. A leading prince lodged him in his palace. Here Cagliostro "paraded himself in the white shoes and red heels of a noble." His spirit seances were not a success.

At Wola, in a private laboratory, he pretended to transmute mercury into silver. The scene must have been an impressive one. Girt with a Freemason's apron, and standing on a black floor marked with cabalistic symbols in chalk, Cagliostro worked at the furnace. In the gloom of twilight the proceedings were held. By a clever substitution of crucibles, Cagliostro apparently accomplished the feat of transmutation, but the fraud was detected the next morning when one of the servants of the house discovered

the original crucible containing the mercury, which had been cast upon a pile of rubbish by the pretended alchemist or one of his confederates.

In September, 1780, Cagliostro arrived at Strasburg, where he was received with unbounded enthusiasm. He lavished money right and left, cured the poor without pay, treated the great with haughtiness. Just outside of the city he erected a country villa in Chinese architecture, wherein to hold his Egyptian lodges. This place was long pointed out as the Cagliostroaeum. The peasants are said to have passed it with uncovered heads, such were their admiration and awe of the great wonder worker. At Strasburg resided at that time the Cardinal Louis de Rohan, who was anxious to meet the magician. His imagination was fired by the stories told of the enchanter. The upshot of it was that Cagliostro and the Cardinal became bosom friends. The prelate invited the juggler and his wife to live at his episcopal palace.

Finally Cagliostro bade adieu to Strasburg, and set out for Lyon in great pomp, with lackeys, grooms, guards armed with battle axes, and heralds garbed in cloth of gold, blowing trumpets. In the year 1785 he founded at Lyons the Lodge of Triumphant Wisdom and made many converts to his mystic doctrines. The fame of his Egyptian Masonry reached Paris and created quite a stir among the lodges. The chiefs of a Masonic convocation assembled in Paris wrote to him for information concerning his new rite. He scornfully refused to have anything to do with them, unless they burned all their Masonic books and implements as useless trash and acknowledged their futility, claiming that his Egyptian Rite was the only true Freemasonry and worthy of cultivation among men of learning. His next move was to the French capital.

Cagliostro's greatest triumph was achieved at Paris. A gay and frivolous aristocracy, mad after new sensations, welcomed the magician with open arms. The way had been paved for him by St.

Germain and Mesmer. He made his appearance in the French capital, Jan. 30, 1785.

Says Funck-Brentano in "The Diaz Neckless": "At Paris Cagliostro showed himself to be what he had been at Strasburg, dignified and reserved. He received with haughtiness the invitations tendered sent to him by the Count of Artois, brother of the King, and the Duke of Chartres, prince of the blood. He claimed himself chief of the Egyptians, who regarded themselves as celestial beings placed above the rest of mankind and he gave to his adepts the name of pleasure. . . . To all who pressed him with questions as to who he was, he replied in a grave voice, knitting his brows and pointing his forefinger toward the sky, 'I am he who is'; and as it was difficult to make out that he was 'he who is not,' the only thing was to bow with air of profound deference.

"He possessed the science of the ancient priests of Egypt. His conversation turned generally on three points: Universal medicine, of which the secrets were known to him; (2) Egyptian Masonry, which he wished to restore; of which he had just established a lodge at Lyons, for Scotch Masonry, predominant in France, was in his eyes only an inferior, degenerate form; the Philosopher's Stone, which was to ensure the transmutation of all the perfect metals into fine gold.

"He thus gave to humanity, by his Universal medicine, bodily health; by Egyptian Masonry, spiritual health; and the philosopher's stone, infinite wealth. These were his principal secrets, but he had a host of others, that of predicting the winning numbers in lotteries; prophesying as to the future; softening wax and restoring it to its pristine hardness of giving to cotton the lustre and softness of silk, which has been reinvented our day by a chemical process.

Cagliostro's Egyptian Rite of Masonry was well received in Paris, especially a lodge for ladies, which was presided over by the beautiful Lorenzo, his wife.

appropriately called Isis. Among the members of this female lodge were the Comtesse de Brienne, Dessalles, de Poitiers, de Brissac, de Choiseul, d'Espinois, the Marchioness d'Avrincourt, and the Comtesse de Laurende, de Genlis, de Bercy, Previeres, etc.

Cagliostro lived like a lord, thanks to the revenues obtained from the initiates of his Masonic Rite, and the money which he unquestionably received from the Cardinal de Rohan, who was his master.

An interesting pen portrait of Cagliostro is contained in Beugnot's memoirs. He could not but be the enchantment for the time at the house of Madame de la Fayette.

Cagliostro was of medium height, rather stout, with an olive complexion, a very thick neck, round face, two large eyes level with the cheeks, and a broad, hooked nose. His hair was dressed in a new way to France, being divided into several small tresses that united at the head, and were twisted up into what was then called a club.

He wore on that day an iron gray coat of French make, with gold lace, a velvet waistcoat trimmed with broad gold lace, red breeches, his sword stuck to the skirt of his coat, and a velvet hat with a white feather, the latter decoration still required of mountaineers, foot-drillers and other medical officers, who proclaim and retail their drugs in the open air. Cagliostro added to this costume by lace ruffles, several valuable rings, and shoe buckles which were, it is true, of antique design, bright enough to be taken for real jewels. The face, attire and manner of the man made an impression on me which I could not prevent. I listened to him with some sort of medley, half French and half Italian, and made quotations which might be Arabic, which he did not trouble himself to state. I could not remember any part of (his conversation) than that the Grand Secret, of the stars, of the Great Secret, of Memphis, of the priest, of transcendental chemistry,

of giants and monstrous beasts, of a city ten times as large as Paris, in the middle of Africa, where he had correspondents."

Cagliostro was at the height of his fame, when suddenly he was arrested and thrown into the Bastille. He was charged with complicity in the affair of the Diamond Necklace.

He was detained without hearing from the 22nd of August, 1785, until the 30th of January, 1786, when he was first examined by the judges, and he was not set at liberty till the 1st of June, 1786. The trial was the most famous in the annals of the Parliament. Cagliostro and the cardinal were acquitted with honor. But immediately upon his release he was banished from France and took refuge in England.

In London, Cagliostro became the bosom friend of the eccentric Lord George Gordon. Eventually he became deeply involved in debt and was obliged to pawn his effects. He was unable to impress the common-sense, practical English with his pretensions to animal magnetism, transcendental medicine and occultism. The Freemasons repudiated him with scorn and would have nothing to do with his Egyptian Rite.

To escape the harpies of the law, who threatened him with a debtor's prison, Cagliostro fled to his old hunting ground, the Continent, leaving la petite Comtesse to follow him as best she could. But the game was played out. The police had by this time become fully cognizant of his impostures. He was forbidden to practice his peculiar system of medicine and Masonry in Austria, Germany, Russia and Spain. Drawn like a needle to the lodestone rock, he went to Rome. Foolish Grand Kophtha! Freemasonry was a capital offense in the dominions of the Pope. One lodge, however, existed. Says Greven: "There is reason to suppose that it was tolerated only because it enabled the Holy Church to spy out the movements of Freemasons in general." Cagliostro attempted to found one of his Egyptian lodges, but met with no success. His exchequer became depleted. He appealed to the national assembly of France to

revoke the order of banishment, on the ground of "his services to the liberty of France." Suddenly on the evening of December 27, 1789, he and his wife were arrested and incarcerated in the fortress of San Angelo. His highly prized manuscript of Egyptian Masonry was seized, together with all his papers and correspondence. He was tried by the Holy Inquisition. Finally he was condemned to death as a heretic, sorcerer and Freemason, but Pope Pius VI., on the 21st of March, 1791, commuted the sentence to life imprisonment. His manuscript was declared to be "superstitious, blasphemous, wicked and heretical," and was ordered to be burnt by the common hangman, together with his Masonic implements. From San Angelo, Cagliostro was conducted to the castle of San Leon, Urbino. Here, in a subterranean dungeon, he fretted away his life in silence and darkness until 1795, when he died. A French inspector of Italian prisons, who visited the fortress of San Leon, March 6, 1795, reported that he saw a sentence and autograph scribbled upon the dungeon wall by Cagliostro. No one knows where the arch-enchanter is buried. His wife ended her days in a convent.

LEXICON.

Baptism, Masonic.—As applied to the act of lustration, was a part of all the ancient mysteries and is practiced in several of the higher degrees of the different Rites. In another form it is used as part of the ceremony of adopting the child of a Mason in the lodge.

Barefoot.—To approach or enter any place barefooted has in all ages been an acknowledgment of the sacred nature of the place so approached. In Exodus iii, 5, Moses was commanded to put off his shoes at the Burning Bush, and in Joshua v, 15, and Eccles. v, 1, it is also alluded to. The Jews, Mohammendans and other Oriental peoples and religions have always observed this rite. Masonically the rite is referred to in several of the

degrees.

Barruel, Augustin.—A French Anti-Masonic writer, who tried to connect Freemasonry with all the outrages and excesses of the French Revolution, writing several books on the subject, which are now forgotten.

Baton.—The jewel of the Marshal's Lodge. It is also his badge of authority and is a staff or truncheon about two feet long, generally gilt and ornamented.

Battery.—(Also called Acclamation of Fire, and will be treated under the title.)

Bavaria.—Masonry was introduced into Bavaria in 1737, and for half a century led a precarious existence, being often suspended and renewed. At present the Grand Lodge "Zur Sonne" at Bamberg, the head of Bavarian Masonry, is credited with 37 lodges and 3500 members in Bavaria, and a Provincial Grand Lodge in Norway, having two lodges and 212 members.

B. D. S. P. H. G. F.—The initials of the French words *Beaute, Divinite, Sagesse, Puissance, Honneur, Gloire, Force*. Used in the French rituals of the Knights of the East and West. The English equivalents are *B. D. W. P. H. G. S.*

Beadle.—The Deacon in a Convent; the Knights of the Holy Sepulchre.

Beaton, Mrs.—Said to have hidden behind the wainscot of a room in which the lodge was meeting and afterwards acted as a lay member.

Beaucenifer.—The title of the officer who bore the grand standard of the Knights Templar. The office is still retained in the Encampments under the Grand Mother Encampment of Scotland.

Beauseant.—The great banner of the Templars. It was composed of a black and white horizontal stripe, the black above, the white below, emblematic signifying that the Knights were fair to their Christian friends and compatriots, but dark and terrible to their enemies. It had on it as a motto the words: "Non nobis, Domine, nec tibi, sed nomine tuo da gloriam."

The Universal Free Mason

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NUMBER 12

OFFICIAL.

The installations of new officers in the state will take place this month. Therefore the attention of the Deputies of the Grand Master is called to the fact that they must see that the officers entitled thereto be installed degree prior to installation and that the proper forms are filled up and sent with the fees to the Grand Secretary General.

The services rendered to the Craft the past year by Brethren have been awarded the honorary grade of Excellent Master: A. Grant, Glenlivet Lodge, Vallejo, Cal.; William T. Lloyd and James W. McMillan, of Kilwinning Lodge, Seattle; W. H. Oliver, of Trinity Lodge; G. S. Hamlin, of Robert Burns Lodge, both of Seattle; John Neuru and O. R. Nestos, of the Lodge, Spokane; J. J. Kashevnik, of George Washington Lodge, Cle Elum; A. J. Forgues, of Bon Accord Lodge, Centralia; J. Rammelsberg and H. Heide, of Caledonia Lodge, Tacoma. J. McIntyre, of Kilwinning Lodge, Portland, Oregon.

Bres J. J. Jones and Carl Dies, 33d, of the Pacific Council, Seattle, have been advanced to the 90th, 95th of the Rites of Mizraim and Memphis.

Bres J. Rammelsberg, 32d, of Tacoma Lodge, has been advanced to the 86th,

90th of Mizraim and Memphis.

Frater W. W. Ladd, 33d, Provincial Grand Commander for the state of Washington, has been decorated with the Lybic Chain.

Through an oversight the fact that Frater Thomas Perrot, 33d, D. G. O., had been decorated with the Lybic Chain in January last failed to be gazetted.

The Illustrious Frater Alvin Heinrich, Provincial Grand Master for the State of Washington, was on the 12th day of May last throned and crowned a Sovereign Grand Inspector General of the E. G. National Scottish Rite, Ancient and Accepted, the 33rd and last grade.

SCOTCH MASONRY. (Continued).

The Order of The Sat Bhai is objective, but is not local. The Sat Bhai fly and settle in Sevens, owning no allegiance save to Sikha.

The Assemblies are: 1—Arch Ghonsla, Ashayana, or Darbar:—Is the Annual Assembly of the Seven Censors, held under Sponsorial Sanction. 2—Segmental Ghonsla, or Ashayana:—Is the Provincial Assembly held by a Censor Chartered as Maha-Natha. 3—Segmental Madressa, or College:—Within the last as a scientific body, for the three lower degrees. 4—Private Ghonsla, Ashayana, or Divan:—Meetings of Seven for study.

The Code of the Sat Bhai.

This Oriental Order represents the Perfect Terrestrial Zone of 360 degrees, and the Mystic Zone, inclusive of all others, and embraces the highest point of the Masonic fabric; therefore, while under its benign influence, equal justice

is done to all, innovations inconsistent with the grand principles of harmony, and a just equality, regulated to the varied circumstances of the social scale, are righteously condemned, in this it acts with the various Grand Lodges, and never in opposition. 2. The Order is divided into—namely, that of Sikha, the Supreme and Ultimate Mundane, and of the Sat Bhai of Pryaya. 3. It is a fundamental principle, that there has been a regular succession from the East of the whole Order; and without this succession, the chief title of the Order to universal respect could not exist. This being so, the Dual Sponsors, by whom the Order is propagated and governed, cannot be removed. 4. Inasmuch as worldly considerations, in their narrow sense, are alien to the spiritual instructions of the Sponsors, they have been permitted to delegate their administrative and executive powers, in large measure, to the Seven Arch Censors, who are accordingly charged with such duties, while the legislative function, and the veto, personal as well as dual, remains with the former, as an inalienable inheritance, within the Perfect Circle. 5. This Code shall be irrevocable and incapable of abrogation, without the consent of the Dual Sponsors; and Arch Censors are charged with its application to the organization of the Mystic subjects of the Lord of the Perfect Terrestrial Zone. 6. Within the Perfect Circle, the Mystic numbers Nine and Seven are pre-eminent, and while the Lord of the Perfect Circle, and the Dual Sponsors of Sikha, complete the higher number, the Sat Bhai is subdivided into seven classes namely: (1). Arch Censors. (2). Arch Couriers. (3). Arch Ministers. (4). Arch Herald. (5). Arch Scribes. (6). Arch Auditors. (7). Arch Mutes. 7. The Arch Censors, being of the highest dignity in the Sat Bhai, rule the six subordinate classes, and each, in his own jurisdiction, is paramount. In this grade all are equal, and there is no priority. 8. Each Member of each Censorial Section of the six subordinate classes, shall be known personally only to his own Censor,

and to the Dual Sponsors; and a chain of secrecy as well as of responsibility (necessary for the exclusion of uninitiated), every second link is downwards by symbols, signs, and tersigns—hence, the Arch Censor is only to his own Arch Couriers, and the latter to his own Arch Ministers and so on. 9. No one shall be admitted to office in the four higher classes of seven Sat Bhai grades who has not previously initiated in the mystic Freemasonry; and these classes are against all but Master Masons, and of higher degree. But the three lower classes are open to both sexes, at the discretion of each Arch Censor, within his own jurisdiction. 10. In order to preserve the due relation between various grades, a system of numbers pervades the whole, by which each individual may be clearly distinguished. (These numbers are necessarily left here). 11. Each member of each grade is empowered to nominate seven assistants or officers. Even the lowest grade of seven Probationers; but these receive only the simple number of their superiors, a red line, drawn horizontally across the forehead, which indicates a probationer. Assistants qualify to become Arch Ministers but are not considered as within the Perfect Circle, nor are they admitted to its mysteries; they, however, are understood that the mystery came from Probationers and are employed to advance the work of universal harmony, and their authority is a brief prescript, signed by the immediate superior, by which their subordination, on the pledged word is seen. "The Sponsors of the R. O. Order of the Sat Bhai have authorized me to appoint a Probationer without the Perfect Circle." 12. The obligation, on the simple word of honor of the candidate, in every class, is accepted as sufficient. None but men of reputed honor, true to their word, are admitted, and to such men, experience shows, that the pledged word is as valuable as the solemn oath, the latter being profane, being excluded from the presence of the Lord of the Perfect Circle.

Every member of the Order is bound in possession of a Charter or commission signed in cipher by the Dual Sponsors, and endorsed in like manner, by their respective Arch Censors, according to the system of locked links. Under Mandate he assembles his seven followers, for business, or for the study of the Occult Sciences, in private Divans. The Arch Censors are not necessarily known by their personal names to each other, but they may hold Congress or Conventions, under the sanction of the Sponsors, for the discussion of important matters connected with their jurisdiction; but one dissentient voice, whether the whole seven be present or not, invalidate any regulation framed at such Congress, and the veto of the Arch Censors, individual as well as dual, will have the same effect, the object being to prevent the farther seeing minority, a principle taught by the history of mankind. The regulation prevails as to Provincial Conventions or Ashayanas, and private Divans under them, in their various forms, when the superior officer of any lodge may assemble his seven followers under his Mandate. No one shall be admitted into any Darbar, Ashayana, or Lodge, without a Mandate signed by the Sponsors or their Arch Secretary and Registrar. 15. The Dual Sponsors shall be furnished with quarterly reports commencing on the first day of the year, by each Censor, who in like manner will be furnished with the necessary reports by his subordinates, and the amount of moneys paid, shall be contained in these reports, in addition to administrative details. 16. These reports shall be framed according to the nature and duties of each class; thus, the Arch Censors have the oversight of the lodge world in the higher grades of the Order, and each descending class of the Order. Sat Bhair takes the next step of Masonic ladder of seven sections, or degrees, into which all the grades of Masonry are divided. The Scribes, Arch Auditors and Arch Secretaries are further charged with the col-

lection of important information from all sources, public and private, and the consideration of scientific subjects, and may meet in Madressa or College, within the Segmental Ashayana. 17. In each case when a superior is addressed, he must be protected by his inferior, against the expense of a correspondence which must necessarily be of vast extent, and would be oppressive on the superior. 18. The offices of Arch Emissary, Arch Registrar, Arch Secretary, Arch Treasurer, Arch Auditor, Arch Lecturer and Arch Arbitrator are tentative with the Censors. Of their patronage, the three first are in the gift of the Sponsors, the remaining four of the Arch Censors. 19. Amongst the archives of the Order are many valuable fragments of Oriental antiquity. These may be printed at any time by the Sponsors. The Order stands with linked hands between the Masonry of the West and the East, and its grand object is to promote in the several circles of seven the study of the great esoteric truths contained in early Sanskrit literature. 20. After a lapse of 360 days any member of any grade who has admitted not less than four of his officers, and is considered otherwise competent for promotion shall be entitled to receive from the Sponsors the Sadanham and Sherkan of Perfection, which shall confer entrance to the higher mysteries of Sikhism. 21. No member of the Order can be superseded or expelled, nor shall he have the right to resign his office (but never his membership) without the final sanction of the Dual Sponsors.

We have taken pains to present the Code of the Sat Bhair to our readers that they may have some insight to the aims and objects of the Order. Of course, this is more for the eye and ear of the Masonic student, as he will the more readily understand that this Order is devoted to Masonic knowledge of a high and advanced Order. Its aim and object is the acquisition of scientific knowledge and Oriental wisdom from sources that are not open to the world, and are a closed book to mankind in general. This order

is very different from the Oriental Order, "Knights of the Mystic Shrine," and has nothing in common with it.

We take up this as a part of our subject, in discoursing upon the numerous Rites and Orders that are reposing within the bosom of the Confederated Supreme Councils. The Sat Bhai was brought from India by some Scottish Brethren and conferred upon the Grand Council of Rtes of Scotland, and by that Council confided to the bosom of the Confederated Supreme Councils of the A. M. E. for the United States of America and its dependencies.

We will now take up in order the Scottish Rite of

Adoptive Masonry.

By the immutable laws of our constitution, no woman can be made a Freemason. It follows, therefore, as a matter of course, that lodges which admit females to membership can never legally exist in the order. For the origin of such lodges we are indebted to our French brethren. In the beginning of the eighteenth century several secret associations sprang up in France, which in their external characters and mysterious rites attempted an imitation of Freemasonry, and, with a view to popularizing such institutions, females were admitted to membership. The ladies very naturally extolled the gallantry of their mushroom institutions and inveighed with increased hostility against the exclusiveness of Masonry. The Royal Art was becoming unpopular and the fraternity believed themselves compelled to use strategy and to wield in their own defense the weapons of their opponents, and the Grand Orient sanctioned the adoption of a new rite in 1774, called "The Rite of Adoption," consisting of four degrees: 1, Apprentice; 2, Companion; 3, Mistress; 4, Perfect Mistress.

These lodges were under the supervision of regular lodges, whose master or deputy was the presiding officer. (Old Lexicon.)

A more modern writer, who has at length discussed the merits and demerits

of Adoptive Masonry, goes still further in his history of the order, and we freely from his effusion:

"Although the laws of Freemasonry, several attempts have been made to give women a status of some relation to Masonry. The results of the procedure have not hitherto been of much notice in a truly broad sense. In France, where androgynous Masonry first introduced, it was made either an excuse for sensuality and good living, or employed as an astute means of political control. In England the advocates of female Freemasonry may be counted the fingers of the hand. And in America, where, in the lone backwoods, and in a sparse population, the number of actual Masons' wives, daughters and widows is but few. It might be thought that the means of recognition between men and unprotected women would be fitting; but very little favor have such combinations received. Perhaps the female mind requires greater intellectual demonstration than that of the social male; nor has the necessity in which Freemasonry is embedded made the ladies apt pupils, or ready recipients, of the diluted teachings vouchsafed to them. For this reason societies of this kind have ever been only a brilliant and evanescent existence, and however distinguished the present female initiates, the organization has lasted but for a brief time. Such lodges as were established in France at the latter end of the last and the beginning of the present century (1877), have all cases, collapsed; and the condition of the Order of the Eastern Star, specially created for the admission of women, whatever its peculiar merits, is not encouraging on this point. To a certain extent, the Freemasons of the eighteenth century formed lodges to which women might be admitted, in self-defense against various androgynous institutions which had been set on foot without the sanction of Masonry. The Grand Orient of France established, therefore, a new rite in

the "Rite of Adoption," under its control. Regular Freemasons alone, men, were admitted; and each was warranted by some regularly constituted Masonic lodge, whose Master or representative should direct the proceedings in all cases, assisted by a President or Mistress. The first of Adoptive Lodges was that of St. Anthony, in 1775, in which the Duchess of Bourbon presided; she was also installed as Grand Mistress of the Adoptive Rite. This Rite consisted of four degrees: 1, Apprentice; 2, Companion; 3, Master; 4, Perfect Mistress. The first was purely symbolical and introductory, intended rather to impress the candidate than to convey any very definite meaning of the institution. The second depicted the scene of temptation in Eden, and the unfortunate companion reminded in the lecture of the penitence incurred by the Fall. The third sarcastically alluded to the Tower of Babel and the Confusion of Tongues, symbol of a badly regulated lodge. Jacob's Ladder was introduced as a moral lesson of order and harmony. The fourth degree, that of Perfect Mistress, represented Moses, Aaron, their sons, and the sons of Aaron. The ceremonies referred to the passage of the Israelites; and thus symbolized the passage of man from the state of change and discord to a happier state of rest and peace. The officers consisted of a Grand Master and Grand Mistress, a Master and Orator, an Inspector and Initiator (Senior Warden), a Depositor and Depositrice (Junior Warden), a Senior and Conductress (Deacons), a sash and collar were blue, with a trowel suspended therefrom. The Master and other officers were dressed with gavel and each member clothed with a plain white apron and gloves. The brethren, in addition to their proper insignia, wore swords and a ladder of five rounds, the Jewel of the Masonry. The business of the Rite was conducted by the Sisterhood, the brethren being regarded as adjoints

or assistants. The various degrees demanded different decorative hangings. In the first, four curtains divided the room into four sections, representing Europe (W.), Asia (E.), Africa (S.) and America (N.). Two thrones were erected in the East for the Grand Master and Grand Mistress, before whom was placed an altar, and to the right and left were eight statues, representing Wisdom, Prudence, Strength, Temperance, Honor, Charity, Justice and Truth. The members sat in two rows to the right and left—the brethren behind, and the sisters in front—the brethren being armed with swords. A banquet and ball usually terminated the meetings of these androgynous lodges.

Adoptive Masonry was seized by the comprehensive mind of the first Napoleon as a means of consolidating his power, and in 1805 the unfortunate Empress Josephine was installed Grand Mistress of the "Loge Imperiale d'Adoption des Francs Chevaliers." The Antient and Primitive Rite possesses power to confer these degrees, but has never encouraged them."

The foregoing is from the pen of Kenneth R. H. McKenzie and was written about 1877. Many changes in the minds of men and Masons have taken place since that time, which the sequel to this article will show. However, it is to France that we are indebted for the Adoptive Rite, which was introduced into Scotland from that country and gradually espoused, but has never grown to high favor.

The "Scottish Rite of Adoption" contains eight degrees. The official degrees being Lady of Penevolence, Lady of the Dove, and Princess of the Crown. It was introduced into France in 1770, and it gained a wide recognition in nearly all Continental Europe. It was not favored for many years in the English speaking countries, although it was favorably considered in America before its final establishment there. In America it bore fruit and was known by many and varied names or orders. The first was the "Ma-

son's Daughter," and the legend connected Mary, the sister of Lazarus, with the triumphal entry of Jesus into Jerusalem. Then followed "The Kindred Degree." This was based upon the history of Boaz and Ruth. Next came "The Heroine of Jericho," founded on the faithfulness of Rahab to Joshua and its reward. Then came "The Good Samaritan," teaching Charity by the example of the Scriptural Good Samaritan. These orders were, however, short lived, and it was not until 1850 when Brother Robert Morris, L.L.D., Grand Master of Kentucky, organized the Order of the Eastern Star that this system of Masonry got a fair hold upon the public mind in America. It is today a flourishing institution in this country and wherever Masonry exists, "The Eastern Star" is a welcome adjunct.

Dr Robert Morris, the author of the degree, gave the Eastern Star to Coila Council, Ayr, while en route to the Holy Land in 1860, and the first Chapter in Scotland was named "Victoria Chapter."

The "Eastern Star" as practiced in America was introduced into Scotland from the United States about 1874, as the following will show:

"At a regular meeting of St. Mungo's Lodge, No. 27, held in St. Mark's Hall, Buchanan Street, Glasgow, on July 16th, 1874, the lodge having been closed, the "Order of the Eastern Star" was conferred by Bro. H. J. Shields on Bros. G. W. Wheeler, James O. Park and fourteen others. It was then agreed to meet next day at the same place, when eleven brethren and six sisters were introduced and covenanted. The following day, July 18th, Bro. Shields left on the S. S. Bolivia for New York to obtain the necessary authority to constitute and open a Chapter, and returned on the 26th of August with full power to act as Deputy from the Supreme Chapter of the Order. Later Bro. Shields constituted a Chapter in Holytown, named the "Lily of the Valley" Chapter, and one in Motherwell, named the "Star of Bethlehem." These three Chapters were regularly constituted under charters from the Supreme Grand

Chapter."

The Order of the Eastern Star has a series of very interesting and beautiful rituals, and under certain conditions might be made instrumental in fulfilling the highest aspirations of its grateful founder.

The "Eastern Star" is a society for the female relations of Masons, the principal object of which is to bring the ladies more in sympathy with Masonic work. The ceremony is composed of five degrees, each degree having its own signs and passwords, and is worked by the sisters, with the exception of the Grand Patron and Sentinel, who must be Freemasons. No gentlemen are allowed to join unless Master Masons, and before being admitted must be balloted for, so that old and sundry cannot become members.

Each candidate for initiation must be eighteen years of age and recommended by two members of the Chapter, who can vouch for his or her moral character, and other members present must express themselves satisfied by ballot in open Chapter, of the eligibility of the person applying for admission, before the candidate is admitted.

The usual contributions by members constituting full membership goes to form a benevolent fund, and is at the disposal of the committee for the benefit of indigent members or their children. The Worthy Matron and Worthy Patron each wear sashes of five colors (blue, white, yellow, green and crimson), representing the degrees. Each of the five sisters having one, the color of her degree. The Secretary, Treasurer and Conductress having crimson. Brooches are also worn in the form of a five-pointed star, with different colors and emblems thereon.

The Visiting Committee consists of five sisters, who visit all the sick members.

There is another important branch of "Adoptive Masonry" that is not as well understood, and we will quote from the eminent writer upon this subject:

"In some countries, and especially in France, a Rite of Adoption has been in use many years in use, whereby the son of

Master Mason is formally admitted within the pale of Masonic influence; and the children of his father's lodge, in testimony of their fraternal regard, undertake certain responsibilities connected with the child's well-being. This Rite is beautiful for its simplicity. A name is formally given to the Infant, and it is regarded as the adopted child of the lodge. The technical term for a Mason's son is, in England and America, Lewis or Lufton (French, *louveteau*). The peculiar strictness exercised in the admission of candidates, which it would be wise to imitate, renders these responsibilities of a very binding nature; by them a certain surveillance is maintained over the conduct, and moral and social fitness, of the adopted Lewis; and his subsequent Masonic career is materially strengthened by the counsel afforded him by his seniors." For a further consideration of "Adoptive Masonry" we refer our readers to an article on page 77 of Volume 1 of this magazine.

ROBERT S. SPENCE.

(To be continued.)

THE THREE RUFFIANS.

In the legends of Masonry the greatest martyr of Truth (Hiram) was killed by three ruffians called Akirop. This trio got by.

In the mythology of the Persians, Ahri-man is the evil principle in the System of Zoroaster, and as such is opposed to Ormuzd, the principle of good. Ahri-man was created, pure, from the primitive light, and was the second born, Ormuzd, being the first; but Ahri-man yielding to pride, ambition, and hatred for the first born, the principle of good, was condemned by the Eternal to dwell for 12,000 years in that part of space where no ray of light reaches, at the end of which time the contest between Light and Darkness, or Good and Evil, will terminate.

In the Egyptian mythology, Typhon is the brother and slayer of Osiris. He was assisted by Serapis and Amenithi. As Osiris was a type of symbol of the sun,

Typhon was the symbol of winter, when the vigour, heat, and, as it were, life of the sun are destroyed, and of darkness as opposed to light.

In the philosophic degrees the myth is interpreted as signifying the war of Falsehood, Ignorance and Superstition against Truth. Of the supposed names of the three assassins there is hardly any end of variations, for they materially differ in all the principal rites. In the Adonhiramite system, we have Romvel, Gravelot and Abiram; in the old rituals of the Scottish rite there is variation again; but in all these names there is manifest corruption. The disciples of the rite of Strict Observance, who trace Masonry to a templar origin explain the legend as referring to the conspiracy of the three renegade knights who falsely accused the order, and thus aided King Philip and Pope Clement to abolish templarism, and to slay its grand master. Those who give a Christian interpretation to all the symbols of Masonry, refer the legend to the crucifixion of the Messiah the type of which is, of course, the slaying of Abel by his brother Cain. Others, of whom the Chevalier Ramsay was the leader, sought to give it a political significance; and making Charles the First the type of the Builder, symbolised Cromwell and his adherents as the conspirators. Material philosophers have always endeavoured to explain all ancient mysteries in such a manner as to show that they had no religious sense.—Exchange.

OFFICIAL

The Charter of St. Andrews Lodge No. 40, Seattle, has been withdrawn for insubordination.

H. E. G. Jones and Ronald Strath of that Lodge have been suspended.

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EDITORIAL.

The present number of the Universal
Freemason completes the fifth volume,
and it is for the Brethren to say how the
editors have performed the task entrusted
to them. That they have done their best
we hope the Brethren will allow, and
that their best could be improved on they
are willing to acknowledge, and thank
their BB. who have held up their hands
and supported them with advice and as-
sistance. During these five years much
has been accomplished for universal Ma-
sonry and for the American Masonic Fed-
eration. Five years ago the American
Masonic Federation was practically un-
known, and where known was branded
clandestine and bogus. Now there are
not few, if any, of the nations of the
earth who have not at least heard of the
American Masonic Federation and know
something of what it stands for, and to
the Universal Freemason must the suc-
cess be attributed, and it has not been
done without much labor on the part of
the editors, who have during these years
labored for love, without hope of fee or
reward other than the commendation of
their BB. and the satisfaction of knowing
that they had done their best for the

advancement of the cause they loved.

During these years several Masonic
magazines have been born, lived not
short time, and died; some of these were
opposed to us, and tried to do us harm
they are dead, and still we live.

Brethren, do you support your mag-
azine as you should? Do you subscribe
for it as you should? While the editor
willingly give their time and labor, the
printer has to have money to pay his
bills, and unless you subscribe we can-
not have the money to pay him. X
sed.

By the time that the present issue
in the hands of the BB. the lodge
have held their nomination meeting, and
will on the first meeting in the present
month elect officers for the coming year.
In the selection of the officers of the
lodge too much care cannot be exercised.
As the Book puts it, "When the head
sick, the whole body is tainted." Careless
and indifferent officers will spoil the
lodge. In choosing officers, while knowl-
edge of the ritual work is a recommenda-
tion, it is not everything, but should be
combined as far as possible with exer-
cise ability. The R. W. M. and Warden
of a lodge should lead, not drive, remem-
bering that they are not the "autocrats."
That the York Rite makes these officers
but simply "first among their equals."
And while it is often wise, and always
seemly, that a Brother should be ad-
vanced from a lesser to a higher office,
it is by no means a rule, and in some
cases would be hurtful to both the
advanced and the lodge as well. The
Brother who has made an excellent Se-
nior Deacon, magnifying that office and
rendering the work impressively as
well, might make a poor Master. Then
why spoil a good Deacon to make a poor
R. W. M.? It might he said, the Brother
is a good worker and deserves the honor
of the chair. The good, hard working
Brother deserves all the honor that can
be given him, but will he be honored by
putting him in a position that he cannot

with credit to himself or usefully for the lodge, when he can do all that in the degree he holds? For such a Brother there is a higher honor than being a Past Master, an honor to which the R. W. M. might never attain, as it can only be given on the unanimous recommendation of his brethren for services rendered, viz.: the honor of the grade of Excellent Master, which includes all the honors of past rank with the added honor of eminent service appreciated by his BB. Bear this in mind; there are higher honors than having held the degree.

During the past month the business of the A. M. F. called us to the state of Oregon and Washington, where we had the pleasure of again meeting with our BB. of the Northwest, instructing and being instructed and strengthened in the faith, feeling how the BB. on the firing line had added enthusiasm from opposition.

In Portland, Ore., we found the BB. full of enthusiasm, adding to their numbers some of the representative men of the city, and talking of forming a new lodge there. We had the pleasure of raising six Apprentices, Passing five Fellows of the Craft, and Raising eight Master Masons. In the Council we gave the degrees to five aspirants, and in the Campment dubbed two Knights Templar.

In Centralia, Wash., we met with the BB. of Ben Accord Lodge, the youngest lodge in the state, but as lively and progressive as any. Caledonia Lodge, Tacoma, was also visited and found in good condition, though owing to the miscarriage of a letter, there was not the attendance that there otherwise would have been. We also met with the Fraternities of Tacoma Council of Kadosh and found preparations being made for the admission of a large class in the near future.

In Seattle, where there are five lodges of the A. M. F., we spent three days visiting the Council and Lodges. We found the Council increasing in membership, ten candidates having reached the six-

teenth degree, and had the pleasure of creating one Frater a Prince of the Royal Secret.

By special call all the lodges in the state of Washington, by their Masters and Wardens, met in Provincial Grand Lodge, when a great amount of business was transacted and instruction given to the BB. on several points on which, from lack of proper teaching, they were ignorant. When the P. G. L. proceeded to the election of officers, R. W. Brother Alvin Heinrich of Kilwinning Lodge, Seattle, being elected Provincial Grand Master, and Bro. Rammelsberg of Caledonian Lodge, Tacoma, Grand Secretary, the full complement of officers were elected and installed, Brother Jones, R. W. M. of St. Andrews Lodge, Seattle, acting as Grand Marshal.

After the meeting of the Provincial Grand Lodge, the representatives of the several Councils of Kadosh in the state met, and a Provincial Grand Council was organized and the full complement of officers elected and installed. Frater W. W. Ladd, 23d, was elected Provincial Grand Commander, with Frater Rammelsberg as Provincial Grand Chancellor.

The newly elected officers of Grand Lodge and Council are able and enthusiastic, well versed in the law and ritual, able and willing to perform the duties of their offices, and we confidently anticipate great good to follow from their election.

The work in the Northwest never looked more promising than it does at present and the majority of the BB. are earnest workers. So much so that in the distribution of honors there were so many deserving that a selection was extremely difficult. The names of those selected will be found officially mentioned.

In the death of Brother John Yarker of Didsbury, Manchester, England, whom the Great Architect of the Universe called from labor in March last, Masonry has lost her greatest living authority on high grades, of all of which Brother Yarker was a Past Master, an ardent devotee, and

a voluminous writer. We had the honor of Brother Yarkers' acquaintance nearly three decades ago, he having been a contributor to the Scottish Freemason when we edited that journal. The following leading events in Brother Yarker's Masonic career we quote from the "Co-Mason" of London, England:

"It was in Manchester that Bro. Yarker entered on his Masonic career and took up those studies which were to make him famous throughout the world in his after life. He was initiated at the age of 21 in the Lodge of Integrity No. 189, Manchester, on the 25th day of October, 1854, and after an interval of three months was duly Passed and Raised. The year after, saw him occupying the Senior Warden's Chair of the Lodge of Fidelity, No. 623, and in 1857 he was elected Master of this Lodge. He still retained his membership of his Mother Lodge and served as Secretary in 1856, other offices were offered, but he resigned in 1862. He entered Mark Masonry at Mottram in 1855, and took also the Ark and Link degrees, and became the first Worshipful Master of the Fidelity Lodge of Mark Masters, No. 31.

In 1856 he was exalted to the degree of a Royal Arch Mason in the Industry Chapter, No. 166, and became P. M. of the Chapter of Fidelity in 1858, and occupied the same office in the Industry Chapter for two years, 1861, 1862.

When he was 23 years of age he was installed a Knight Templar in the Jerusalem Conclave on the 11th of July, 1856.

In 1861 he was elected the Commander of the Love and Friendship Preceptory, Stockport, and in 1863, succeeding Br. William Romaine Callender, M. P., D. L., he became the Commander of the Jerusalem Conclave. Further honours fell to his share, and he was elected Grand Vice-Chancellor of the Province under Br. William Courtenay Cruttenden, P. G. C., and in 1864 was appointed Grand Constable of England. In the same year, he was called abroad on commercial business and travelled extensively in America, in West Indies and Cuba. Before he left

England he revived the old York degree of Heredom-Kadosh, formerly worked under the Duke of Sussex, being helped in this important work by old members who had been admitted in 1823 and 1833. In 1869 he was admitted into L'Ordre du Temple, the continuation of the Knights Templars in Paris. This body claims an uninterrupted succession of Grand Masters from the time of Jacques de Molay, who, it is said, invested as Grand Master Marc Larmenius, in 1307, when the Order was first impugned, before he himself perished at the stake. Later, Admiral Sir Sydney Smith, and several scions of the French Royal Family, were Grand Masters.

It was a time of much activity, Masonic Renaissance, in which the Venerable Illustrious Brother John Yarker played an important role, and many other old Rites were rescued from the oblivion to which they had fallen—such were the Rite of Mizraim, the degree of Ark Masters, the Red Cross of Constantine, Babylon, Palestine, Phillippi, etc., and the most notable of all, the Ancient and Primitive Rite, which was established by him in Manchester, in 1871.

Very properly, therefore, we find that in 1870 the Royal Grand Council of Ancient Rites appointed him Royal Grand Superintendent of Lancashire, of the and other old Orders. For his Masonic scholarship and literary work, he was elected a member of the Masonic Archaeological Institute at its establishment in 1862. The same year he was created Sovereign Prince Rose Croix of the Palestine Chapter of the A. A. O. U. W. Bro. Cruttenden, M. W., but as his claims conflicted with the old Temple grades, he ceased attending. It would be impossible to enumerate all the offices held and all the honours that were bestowed upon him; here, however, is a short list of the more important:

Royal Grand Commander of the Rose Croix and Kadosh, 1868 to 1871.

Scottish Rite of 33deg. (and received certificate dating from 1811). January 27th, 1871.

admitted 33 deg. of Cernea Rite and honorary member in New York, August 1st, 1871.

Installed Grand Master 96 deg. in Ancient and Primitive Rite at Freemasons Hall, London, October 8th, 1872.

Absolute Sovereign Grand Master, Rite Mizraim, 90°, from 1871 down to the present time.

Received over twelve patents of 33 deg. from the Supreme Council in various parts of the world.

Past Senior Grand Warden of Greece patent, July 1st, 1874.

Hon. Member of Lodge 227, Dublin, 22, and of various foreign bodies, 1851-3. Among these he received the "Crown of Merit," admitting to the 5° of the Grand Maistrique Order of Light.

In 1882-3, he acted as General Giuseppe Ribaldi's Grand Chancellor of the Confraternity of Rites, which he arranged throughout the world.

Hon. Grand Master of the Sovereign Council and Council of Iberico, October 5th 1891.

Rite of Swedenborg: In 1876 he was appointed Supreme Grand Master for the United Kingdom under the Charter of G. Harrington, P. G. Master of Craft and Lodge of Canada; Colonel W. Bury Lead Moore, Grand Master of Temples, 33deg.; and Geo. C. Longley, 33°.

Elected Imperial Grand Hierophant, 33 deg., in Ancient and Primitive Rite, November 11th 1902.

Grand Representative of the Grand Lodge of Germany, 1902-6.

Hon. Grand Master of the Grand Lodge (Cuba) (by patent), January 5th, 1907.

Hon. Grand Master ad vitam of the United Sup. Grand Council of Italy; at Firenze, and of the Society Alchemica, &c., &c., 1910-12.

He also was interested in many of the esoteric orders, and held office in several. He was appointed President of the Bhai of Prag, and was co-sponsor from 1871 to 1912.

Head of the Rite of Ishmael in England in succession to Dr. Mackenzie and Major G. Irwin.

Chief of the Red Branch of Eri in succession to Major F. G. Irwin.

High Priest of the 7th degree of Knight Templar Priests, Manchester, revived from 1866 to 1875.

In addition, he received many civil decorations from foreign countries as a testimony of appreciation for his notable work. It would fill pages to give a detailed list, but these are a few* of those best known in this country.

Constantinian Order of St. George, granted 1874 by H. H. Demetrius Rhodocanakis, Hereditary Grand Master and Prince of Rhodes, descendant of the Emperors Constantine and the Paelologi, actual heir of the Byzantine Empire.

Star of Merit of H. H. Sir Sourindro Mohun Tajore, Rajah of Calcutta, granted April 30th, 1886. (The Melusina of Honour, Principedom of Lusignians tendered at the same time).

Honorary Fellow of The Society of Science, Letters, and Arts, 1882. Served 5 years on the Council. Gold medal granted 1887 (Sir Henry Valentine Gould, Baronet, President).

Docteur en Science Hermetiques. Conferred October 10th, 1899, by the Free University of Paris.

Nischal al Iftikhar or Order of Glory. Founded in one Class by Sultan Mahmoud II, in 1831. Granted by Sultan Abdul Hamid, June 13th, 1905.

Honorary Fellow of the Theosophical Society 1879—presented with a complimentary Jewel of the Society.

Early in his career V. L. L. Illustrated. Brother John Yarker turned his attention to literature. He was a prolific writer on many subjects other than Masonic. In 1869 he compiled "Notes on the Temple and Hospital, and the Jerusalem Encampment Manchester,"—the Provincial Grand Conclave appreciated this work and complimented the author. Two years later saw an interesting work from his pen, "Notes on the Scientific and Religious Mysteries of Antiquity; the Gnosis and Secret Schools of the Middle Ages, Modern Rosicrucianism; and the various Rites and Degrees of Free and Accepted

Masonry," a book which has been exceedingly well reviewed. A little later, but about the same date, "the Egyptian Ritual of the Book of Dead," another paper on the Old Rosicrucian Doctrines and one on Astrology made their appearance. All this time articles were being written for the Masonic periodicals, and from 1855 up to the present time* the best journals considered it an honor to publish his writings. These therefore can be found in the Free Mason's Magazine, Freemason, Free Mason's Chronicle, Kneph (which he edited from 1855), the Transactions of Quatuor Coronati Research Lodge, and latterly, in this magazine. Being much interested in Heraldry and Genealogical studies, he compiled in 1881 a book on the pedigree of the House of Yarker, containing much interesting information in regard to the origin, name, and allied families, in York, Westmoreland, and Lancashire.

In 1909 "Arcane Schools," an epoch-making book, was produced. It is the flower of his devotion to the Craft, and the crown of all his labours, so in accord with his family motto, "the end crowns the work!" The data for this book took years to collect, and the result is monumental, an immense array of facts, systematically arranged, which form a valuable reference book. In it he traces the sources of the teaching of the philosophy and rites of the Craft, right back into the night of time--before the Aryan civilizations. The mystery tradition was the sole survivor in the West, and in the Operative Guilds a genuine Mystery tradition was preserved and handed down to modern times. This splendid book carries conviction in every line, and all brethren who take a serious interest in Masonry should study it."

Progress in the work continues unabated. Brother Lew S. Stapleton has organized Echo Lodge in Chicago and reports good prospects for the lodge in Milwaukee. New charters have been applied for in New York and Jersey City, N. J. Brother Spilmer reports continued

interest in California, and Brother Gaman prophesies great things for the lodge in Vancouver, B. C. And so the good work goes on.

There are worshippers of the Golden Calf as devout today as the ancient Israelites were when Aaron first set the original animal up, and Masonic Grand Lodges are found amongst the worshippers, from the report of the Grand Lodge of Scotland it appears:

"That Grand Lodge considers the time opportune for Grand Committee to revise the question of the minimum fee for initiation and that they, the Grand Committee, be asked to formulate a scheme whereby the minimum may be increased in keeping with the present status of the Grand Lodge of Scotland."

To which an amendment was moved by Brother Joseph Inglis, Provincial Grand Master of Kincardineshire, "That Grand Lodge remits to Grand Committee to take into consideration the advisability of raising the minimum fee for initiation, to make such enquiry as they shall think proper, and to report."

By leave of Grand Lodge the amendment was substituted for the motion, and was unanimously agreed to."

The Calrites there, as in this "land of the free," seek to raise the standard of initiates by making them pay more money to join; and yet we thought that it was "the inward, and not the outward qualifications" of a man that the candidate was judged by.

To those who believe that Masonry is not a local organization for social purposes, but a universal Brotherhood, the following item will be pleasant reading:

"The Symbolic Grand Lodge of Hungary has collected 9,386 crowns, which amount has been divided between the Red Cross Societies of Turkey and Servia."

All honor to our Hungarian brethren, to whom the teachings of our ritual is a living fact, not a platitude to be mouthed during initiation and then forgotten.

How extremes meet has often been commented upon, and of the fact that they do meet we have frequent examples, e. g., what could be more opposite to each other than Freemasonry and the Romish church? The latter is the open and avowed enemy of progress and freedom of any kind; the former, in theory at least, is the avowed champion of all these. Yet see how closely the so-called Masonry of the York Rite approaches Rome.

In the following extract from a sermon preached by a Romish priest and published in "The Western Watchman," a Romish newspaper, if the words "Catholic Church" be substituted for "York Rite" and "so-called Christian churches" for other Masonic bodies in these United States (the American Masonic Federation in particular), and it will pass for the utterance of the average York Rite journal, or the mouthings of the average York Rite bigot, or even within the York Rite ranks as the denunciation of one of the Terneau Supreme Councils by the Charleston Rite Southern Supreme Council:

"Outside the Catholic church the so-called Christian churches are simply pretexts; they have borrowed names, they have usurped titles, they are masquerading in the name of the gospel of Jesus Christ. Outside the Catholic (Roman) church there are hundreds of churches calling themselves Christian, and they conduct a gospel masquerade ball which is a continuous performance."

We observe that some of our York contemporaries are exercised about the revision of the ritual, and each one talks of the "ritual of our Grand Jurisdiction," seeking seemingly to make confusion worse confounded, as though the present situation were not bad enough when the work of each state is so different from the other that members of one can with difficulty (if at all) pass into the lodges of the other. How foolish it all seems to the universal Mason, yet quite in keeping with the localism of a body which denies that Masonry is universal.

DATE OF MEETING OF LODGES.

Michigan—First and third Fridays, at 318 Woodward Ave., Detroit.

Euphrates No. 41—Every Thursday at Euphrates Hall, 318 Woodward Avenue, Detroit.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the N. of P. Building. John Mirable, Right Worsh. Master.

Trinity Lodge No. 44, meets first and third Wednesdays of each month at the Masonic Hall, 1923½ First Ave., Seattle Wash.

Robert Burns Lodge meets on the second and fourth Wednesdays, same place.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Calif.

G. Garibaldi Lodge No. 6 meets every second and fourth Thursdays, 161½ South Main street, Salt Lake City, Utah.

St. Johns Lodge No. 8 meets every Tuesday evening at 8 p. m., 542 South Spring street, Los Angeles.

Rob. Roy Lodge meets every Friday night, 542 South Spring street, Los Angeles.

George Washington Lodge No. 42. Cle Elum, meets every Monday evening in the Moose Hall. John J. Kashenkov, Secretary.

Justice Lodge No. 2 meets on the first and third Saturdays of each month in the I. O. O. F. Hall, Diamondville, Wyo.

Acacia Lodge No. 2, A. A. S. R., of Wyandotte, Mich., every Monday evening at 8 p. m. Regular on or before full moon.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee avenue. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California ave., Secretary. All Masons cordially invited.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie st., Chicago, Ill.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron st., Chicago, Ill.

Golden Star Lodge No. 3 San Francisco, meets every Tuesday night at 8 p. m., at the German House, Turk and Polk streets, Hall No. 7, fourth floor. A. E. Harrison, R. W. M., 1213-a Stott et. H. A. Rayne, Secretary, 657 Hayes st.

Caledonia Lodge No. 29, of Tacoma, Wash., meets every Thursday evening at its lodge room in Masonic Hall, corner of Ninth street and Tacoma avenue, at the hour of 8 o'clock. All Masonic Brethren in good standing are invited to meet with us. J. B. Keener, R. W. M., and J. Rammeisberg, Secretary.

Kilwinning Lodge No. 38 meets every Friday evening at 8 o'clock p. m. in the Auditorium Hall 268½ Third st. R. W. M., H. J. Roberts. Secretary, H. M. Dickerson.

Glenlivet Lodge meets on every Wednesday evening at 8 o'clock p. m., at 222a Georgia st. Vallejo Cal.

SEVEN IN THE BIBLE.

The number seven plays a prominent part in events in the Bible. The creation took six days, and on the seventh there was rest. On the seventh day of the seventh month a holy observance was ordained, and the Israelites feasted seven days and rested seven days. Noah had seven days' warning of the flood, and the seven years of plenty were foretold in Pharaoh's dream by seven fat beasts, as were the seven lean years by the seven lean beasts. We speak of the seven heavens, and the seventh son was supposed too be endowed with preeminent wisdom. In short, there is no other number which enters into the Bible so often as seven. No doubt the wide popularity of the number and the superstitions which are connected with it came from its wide use in the Bible.—Exchange.

HISTORY OF THE "MYSTIC SHRINE"

There is a certain class of Masons to whom mere truth is so bald and uninteresting that they have to draw on

their imagination when giving what they profess to be items of masonic history. A century or so ago when legend stood for history flights of imagination might be excused, now when reliable data is so easily obtainable falsification can find no excuse. In a recent number of the "Universal Freemason" we gave the true origin of the Mystic Shrine, below we give an apochripthal one published in the "New Age" the official organ and exponent of Apochripthal masonry.

"Dr. Walter M. Fleming, thirty-third, and William J. Florence, thirty-second, both of New York, were responsible for the organization of the Order of the Mystic Shrine in this country. The Ancient Arabic Order, Nobles of the Mystic Shrine, was instituted in the year of the Hegira 25, at Mekkah, in Arabia, as an inquisition or vigilance committee, to dispense justice and execute punishment upon criminals who escaped their just deserts through the tardiness of the courts, and also to promote religious toleration among cultured men of all nations. The order was instituted by Mohammedan Kalif Alu, the cousin german and son-in-law of the Prophet Mohammed.

It was the original intention to form a band of men of sterling worth who would, without fear or favor, upon a valid accusation, try, judge, and execute, if need be, any criminal within the laws, having taken precaution as to secrecy and security. The Nobles perfected their organization and did such prompt and efficient work that they excited alarm and even consternation in the hearts of the evil-doers in all countries.

To this day the order is yet one of the most highly favored among the secret societies which abound in Oriental countries, and yet has around its shrine a select few of the best educated and cultured classes. Their ostensible object is to increase the faith and fidelity of all true believers in Allah.

The secret and real purposes can be known only to those who have encircled the Mystic Shrine. The membership of

the order of the Mystic Shrine in all countries includes Christians, Israelites, Moslems and men of high position, and deep learning and of great power. The Nobles of the Mystic Shrine are eminent for their broad, catholic toleration. The Noble who holds to a belief in a Supreme Being or Most High is never questioned as to any definition of that belief.

In the year 1689, the learned Orientalist, Levigi Marracci, who was then just completing his great works, "The Quran in Latin and Arabic", with notes, and the "Bible in Arabic", at Padua, in Italy, was initiated in the Order of the Nobles, and found time to translate the ritual into Italian.

The deep significance of this can be seen when the history of the Italian Society of the "Carbonaria" is recalled. The very existence of the Italian unity and liberty depended largely on the Nobles, who were represented by Count Cavour, Mazzini, Garibaldi and the King, Victor Emmanuel.

Although Marracci was confessor of His Holiness, Pope Innocent XI, for several years, yet he was censured by the College of the Propaganda at Rome for having aided and abetted the work of a secret society, and the book was condemned to be burned. A few copies were saved, and one is still preserved in the library of the synagogue, which stands just inside the ancient Roman gate of the city of Babylon, called by the Arabs "Fostat Postot" in the Middle Ages, and now known as "Old Cairo".—By Fred A. Hines, Past Imperial Potentate."

When will some people learn that it pays better in the long run to tell the truth or if they do not want to give history, why not make a jest of it, as done by the Texan Bro. in the following effusion:

A Texan's Shrine History.

The Mystic Shrine was organized nobody knows when, and has existed in various forms prior to that date as well as subsequent. Its perpetuity has been a marvel to those who never think, and

a phenomenon to others less endowed. The best men of the country have been identified with the various features of the institution, and many have been so branded with the ceremonies that they have not dared tell their wives. The order is now strong and powerful, and is a potent factor in extracting conceit and dignity from men of all calibers. Cerebral fermentations are antagonistic to its particular therapy. This sketch is not intended for those who cannot read, but for those who desire a knowledge of the history, growth, customs and wherefores of our noble order.—By a Noble of Hella Temple, Dallas, Texas.

M. QUAD GETS IT

Brother, did you ever get the "high sign."

It has happened to me three different times in the forty-five years I have been a Master Mason. The last time was only the other day.

I was passing the city hall in Brooklyn, when I took notice of a man seated on the steps. He looked lonely. He looked discouraged. He looked like a man far from home and wondering who would milk the cows if he didn't get there by sundown!

Only a man whose wife has presented him with triplets, and has been closed out on a mortgage the same day, has any moral right to look as down-hearted as this man did.

I stopped to have a better look.

He raised his dejected head and gave me the "high sign."

I answered it.

"Wa'll, by gosh!" he exclaimed as he came down to me, "I had about made up my mind that there wasn't one of our sort in Brooklyn."

"There are heaps of them," I said.

"Then they are an all-fired rusty lot. Say, I'm in affliction."

"Sorry to hear that."

"In affliction up to my knees. I'm P. M. of Borax Lodge No. 43, of Pumpkinville."

"Yes "

"Came to town yesterday to see a com-

mission man."

"I see."

"And after seeing him I started out to see the town."

"Nice town, isn't it?" I asked.

"You bet! Had some beer. Had more beer. Had a few beers to keep the 'skeeters off."

"I see."

"Rode on a trolley car. Had another beer. Feller picked my watch. 'Nother beer!"

"Yes?"

"Got in a jam and a feller got my wallet. Had a dime left and got two beers!"

"You must have been pretty near high, low jack by this time?" I suggested.

"Never was so happy in my life. Went to sleep in a doorway and dreamed I was a cherub. Just found out half an hour ago that I wasn't. Say, the fare to Pompekinville is \$2.48."

"Yes "

"And when I get there—jerusha!"

"Your wife "

"That's it. I'll have to tell her that I was given knockout drops. Then—then she'll give me some more of the same kind! Don't expect to get out of the house for four days. I kinder wish I hadn't done it, but when a feller is called from labor to refreshment, that means beer, don't it "

"Some think it does. Making many Master Masons in your town "

"No, not many. We've been two years getting old Deacon Barney as far as the fellow-craft degree and we calculate it will take him two more before he can make the high sign of affliction. He's lame in both hind legs, you see, and he wants all proceedings to jibe with the family almanac."

"Here's \$3," I said, as I handed it over. "That will allow for your fare, a bite to eat and five glasses of beer."

"Brother, will you shake hands " he asked.

"Surely."

"May I weep as we shake?"

"I wouldn't!"

"But I'll shed a tear or two! It's over

them five glasses of the foamy! I'll need them to brace me up to face the old war man. Lord, but there is no brass plate about you. Solid gold all the way through and meeting you has aroused my ambition to go back home and hustle the feller along or break his neck, and then tackle Elder Dobson and get him started on the road by the time the Panama Canal is opened!" "Palestine Bulletin."

MOTHER KILWINNING.

That building fraternities existed in Europe in the Middle Ages, on which the Church of Rome conferred many substantial favors, and which had the exclusive right of erecting those magnificent churches, monasteries and cathedrals to be found, scattered all over the continent, is a fact too well known to-day to need further verification in this paper.

When one of these noble structures was projected, bands or lodges of operative Masons were formed on the spot, with their masters, apprentices and fellows, having passes, signs, words and marks, serving to identify the particular Lodge the working brother belonged to, his skill and experience in the work, and his wrought work and wages thereon.

Early in the twelfth century several bands of these workmen migrated into Scotland, bringing with them their forms, ceremonies and methods of recognition.

The first great work of these foreign Masons was the building of the Abbey of Kilwinning—forming then and there in that little village of Kilwinning, the first Lodge of Operative Masons in Great Britain and establishing the principles of Freemasonry, which rapidly spread throughout the kingdom—from this Lodge, then, Mother Kilwinning. No one on the roll of the Grand Lodge of Scotland, claims direct descent, and through this channel her right to recognition as the mother Lodge of Freemasonry.

A combination of circumstances, notably the jealousy of the state of the power of the Order and its grand masters—the

opposition of the church to the broad principles of toleration inculcated by the operative brethren—and domestic and foreign wars caused a general decline in the power and influence of Freemasonry during the period from the thirteenth to the seventeenth century.

King Henry VI. decreed that the grand master of the Order was entitled to four pounds Scots for each master Mason and a fee at the initiation of each member.

James H., to put the order on a more secure footing, conferred on William St. Clair, Earl of Orkney and Caithness, Baron of Rosslin, the hereditary grand mastership of Scotland and to his heirs and successors in the Barony of Rosslin forever—in which family it continued until voluntarily resigned by William St. Clair at the formation of the Grand Lodge of Scotland in 1736 when the Grand Lodge of Scotland, out of compliment and respect to this distinguished family, elected unanimously "William St. Clair, of Rossline, Esquire," its first grand master.

The St. Clairs, previous to the Grand Lodge era, held most of the annual meetings at Kilwinning, granting charters for the erection of Lodges when applied for.

The Lodges, holding to the Mother Lodge usually joined in their own name to that of Kilwinning.

After the erection of the Grand Lodge of Scotland, Mother Kilwinning still maintained her right to issue these charters—and other ancient privileges.

In drawing up its first list of Lodges, the Grand Lodges of Scotland placed the Kilwinning Lodge second on the roll, and on complaint being made and exception taken to this action, Grand Lodge replied that while not denying Kilwinning's claims to the senior position, it had no records (these having been lost) to prove the present Lodge Kilwinning was the same ancient Lodge planted there—and as St. Mary's Chapel Lodge had records back to 1598, it had an undoubted right to the premier position. As might be expected, Kilwinning Lodge

was not satisfied, and breaking off relations with the Grand Lodge, continued to act as a Grand Lodge itself down to the year 1806.

In this year a compromise was arrived at between Grand Lodge and Kilwinning, the Grand Lodge of Scotland placing "Mother Kilwinning" at the head of the roll without a number, and nominating the Master of Kilwinning (ipso facto) Provincial Grand Master of the Province of Ayrshire—while Kilwinning Lodge made its obedience to Grand Lodge, relinquished all its ancient privileges, foregoing its rights to grant charters or warrants for the erection of Lodges forever—at the same time "Mother Kilwinning's" daughter Lodges received Grand Lodge recognition, and were entitled to rank on the Grand Lodge roll according to the dates of their original charters.—J. L. Carson.

From The Masonic Chronicle, Chicago, November 9, 1912.

WHAT IS MASONRY?

This is a question often asked, and one that is answered in many ways. We are told that "It is a beautiful system of morality, taught in allegory, and illustrated by signs and symbols." And we are also told a great many other things by other people. Some consider it a rather select social club, where they can find relaxation after the cares of business. Where they will meet men who may aid them in their business relations. Others look upon it only as giving them the privilege of wearing, without fear of prosecution, certain articles of jewelry, while some few—oh, how few—believe it to be the greatest and grandest of all human institutions, which has been handed down to us as a sacred heritage by good, great and earnest men of bygone ages as a means by which we can alleviate some, at least, of the mass of human suffering. That in our associating together, bound by solemn ties, elevated by the sublime teachings of our ritual, we can teach the ignorant, cheer

the sorrowful, uplift the down-trodden, and aid the poverty-stricken. That it is an association of liberal minded men who, withdrawing from all outer influences of sect or politics, with but the one tie binding them, the belief in the All Father, nameless but supreme, and the firm conviction in the Brotherhood of Man, try to leave the world better than they found it.

As an institution it has come down to us through the ages, beginning at a time none can with certainty name. It is ages ago since men have seen it in the oak, who have seen it in the acorn? They have seen it in the stream, who have seen it in the fountain? That it was hoary with age when the oldest of modern institutions were young is evident to all. Yet we can place with something like certainty the time when by the process of evolution it assumed the form in which we now know it.

Three centuries ago, before Masonic history was reduced to an exact science, before the days of Pindel, Lyons, Hughan, Yarker and Gould, the Masonic writer reveled in the realms of fancy and imagination. One writer gravely told that Masonry was part of the instruction given our first parents in paradise; that a lodge was opened there, with the Arch Angels Michael, Uriel and Gabriel acting as Master and Wardens, in which Adam was initiated into our mysteries. Others were more modest and give Enoch, Noah and Abraham as the founders.

Another school claims that the early Egyptians were Freemasons; that Moses received initiation at their hands, and through the Jewish priesthood it came to the great King. That the sect of the Essenes and the early Christians were also Freemasons.

Others profess to find Masonry in the tribal customs of the African negro and the American Indian; in the caste ceremonies and religious societies of the East Indian. Such vagaries are harmless and please a certain class, but all are as "baseless as a poet's dream," absolutely without foundation. It is true that the

Egyptian priest, the Hindu fakir and the others mentioned had, and have, secret societies, by which they preserved to themselves knowledge or power which they did not desire to share with the multitude; that they admitted their neophytes with secret ceremonies, and had secret means of recognizing each other.

In ancient times such associations were made necessary to protect the learned from the suspicious fear, and even superstitious hatred of the vulgar. Talmudists tell us that when Moses descended the mount where he communed with the All Wise, he imparted to Aaron the knowledge he had received, to the Levites a lesser portion, to the Elders of the congregation still less, and to the bulk of the people what he considered good for them. The early Christians protected themselves from persecution by banding themselves together, knowing each other by secret methods and giving instructions by degrees; believing, as Paul puts it, that "strong meat was not for babes, but rather milk." And so far, and so far only, did any of these resemble Freemasonry; and so in a lesser degree do such modern societies as Odd Fellows, Foresters and such like; but neither of these ancient or modern associations can be classed as Freemasonry because, in common with Freemasonry, they had secret assemblies and secret means of recognition, any more than that they had the same number of fingers on their hands or toes on their feet.

The time when legend begins to be replaced by history we discover about the tenth century, a period when in Europe feudalism had stamped out even the semblance of liberty except in the corporate boroughs and cities, where the skilled workmen, uniting themselves in guilds or trade brotherhoods, succeeded in keeping alive the sacred flame for a time. In the wars that devastated the continent of Europe for three centuries the guild system died and only in the island of Great Britain was it preserved, in the greatest purity in Scotland.

Written records are preserved reaching

back into the sixteenth century which show that all the skilled workmen in Scotland were embraced in three groups, the Masons, Square-men and Hammer-men, each having its "mystery play" or initiation ceremony, and secret means of recognition. Of these groups but two now exist, the Masons and Square-men, the latter gradually dying out. The method of government in the guilds differed according to locality and the particular guild. With the Masons in England the rule was that wherever a specified number were met together they could form a lodge and admit others to membership. In Scotland the right to form a lodge was granted by an older lodge called a Mother Lodge. The only lodge known to have exercised this right to any extent was the world-famed Mother Lodge of Kilwinning.

In the year 1717 the Freemasons of London conceived the idea of organizing the Craft on a firmer and more substantial basis, and as they knew of only four lodges existing in England at the time, these were called together and on the feast of St. John, June 24th, 1717, the first Grand Lodge of Freemasons in the modern sense was formed.

Freemasonry in Ireland had been known and practiced for years in that part of the island settled by English and Scottish people, and the Brethren there followed the example set by the English Masons, met and organized a Grand Lodge in 1730, and six years later the Scottish Masons also formed a Grand Lodge. This was not so easily done as in England and Ireland, in neither of which countries had there even been any regular organization, while in Scotland there had been for centuries a hereditary Grand Master. The difficulty was how to overcome by the last holder of the hereditary title surrendering the office to the Craft, allowing the lodges legally to form themselves into a Grand Lodge and elect a Grand Master of their own choosing.

From some one of these three Grand Lodges has come, directly or indirectly,

all the Grand Lodges of the world, some legitimately by charter granted, or relinquishment of authority by the parent body, as on the continent of Europe or in the British colonies, or with the American Masonic Federation; others illegitimately, as with the irregular, clandestine and self-created so-called York Rite Grand Lodges of America. Any one who claims that the Freemasonry we have today is derived from the Egyptian Mysteries, the Essenes, Collegia Fabrorum of the Romans, or caste ceremonies of the Hindus, is either imposed upon himself, or worse, seeks to foist a lie upon the Craft. Masonry is greater, grander and nobler than either or all of them; they were all sectional in their sphere and selfish in their aims; while Masonry is universal, unbounded by geographical limits, by narrow man-made creeds or by racial subdivisions; it, and it only teaches and practices the true universal brotherhood, and though some so-called Masonic bodies have apostasied from the original plan and sought on the one hand to reduce the lodge to the level of the social club, or on the other to commercialize it to the level of a benefit society, there is enough of the true leaven left wherewith to leaven the lump; enough earnest students left who see beyond the letter into the hidden and spiritual meaning of the ritual to restore it to what it should be, and what it was meant to be.

Thus, though Freemasonry does not connect itself with Egypt or with India, and disowns the lying ancestry that has been foisted upon it by either designing enemies or foolish friends, it can truthfully boast an antiquity greater than any existing man made institution; it can claim to be the preserver and protector of freedom, the advocate of liberty of mind and body, and a shedder of light in the dark places of the earth; and its mission will never be completely accomplished until "Man to man, the world o'er, will brothers be for a' that."

MASONIC MAGAZINES.

The "Co-Mason" of London, England, for April is even more than usually interesting. We quote from the editorial an obituary notice of the Masonic career of the late Bro. John Yarker, which is exceptionally full and clear.

A correspondence on "The Origin of Free Masonry" continued from the previous number shows how many different opinions may be held on the same subject, and none of them be nearer right either.

The articles on the symbolism of the first and second degrees exhibits great ingenuity in the writers, and some of their explanations would surely astonish the Brethren who first introduced them into the ritual. There are interesting articles on "The Science of Organization" and "The Permanence of Great Ideas." And under "Notes and Queries" there is as usual quite a fund of information, though a good deal of space is, in our opinion, wasted by the faddists, who try to make believe that the Masonry of to-day does not contain all that was in the Masonry of the pre Grand Lodge period, and is not a continuation of it.

The "Co-Mason," apart from its peculiar idiosyncrasy, is what we deem a typical Masonic journal; clean, well written and well worth perusal.

"The Masonic Journal" of South Africa for March has for a frontispiece a good portrait of Dr. J. T. Desaguliers, one of the founders of the Grand Lodge of England, and contains the usual amount of good things. If our Brethren in South Africa stray from the path it is not for the lack of a good mentor. Besides numerous interesting original articles, there are several extracts from other Masonic magazines. One we note from the "Universal Freemason," though our good Brother does not give us credit for it.

Numbers 2, 3 and 4 of "Universal Co-Masonry" are before us. They all contain items of interest and well repay the

reading. As some of our readers perhaps know, "Universal Co-Masonry" is the organ of "The American Federation of Human Rights," which believes women should be Masons as well as men. That the women themselves do not think so to any appreciable extent is shown by the editorial statement that "In the United States about two-tenths of the members are women."

A translation of Lessings' "Ernst and Falk," translated from the German by the editor, runs through the three numbers, and is very interesting. There are several original articles, all of interest, and a Lexicon is continued.

DUTIES OF THE SUPREME MASTER'S DEPUTIES IN PROVINCIAL AND DAUGHTER LODGES.

It is only the Supreme Lodge Deputy who can install the officers of the Provincial Grand Lodge, and at the institution of a new lodge he shall install the officers thereof, administering the oath of office.

It shall be the duty of the Supreme Lodge Deputy to see that a Lodge Deputy is appointed for each Daughter Lodge, to instruct him in his duties, and see that the same are faithfully performed. Should a Lodge Deputy become remiss in his duties and the lodge made to suffer in consequence, the Supreme Lodge Deputy shall inquire into the matter, and if he deem it necessary, he shall suspend such Lodge Deputy pending an appeal to the Supreme Master.

The Supreme Lodge Deputy shall also hold a lodge of instruction as often as is convenient. At these meetings the lodge is opened and the work done in the installed degree, and only such brethren as have received the same are permitted to attend.

Following are some of the instructions and duties relative to the office of Lodge Deputy of a Daughter Lodge:

When no such officer has already been chosen or appointed, it shall be the duty of such lodge to select a brother who is willing and competent to act in this ca-

capacity. Such brother's name is then to be forwarded in recommendation to the Provincial Grand Master, who, in his official capacity, may accede to the request and forward the commission.

It shall be the duty of the Lodge Deputy to make himself well acquainted with the laws of the A. M. F. and with the ritual of the several degrees of the lodge, and to see that the law is obeyed and the ritual properly exemplified in his lodge.

He only can install the officers of the lodge or give the installed degree to those eligible thereto; before doing which he must be satisfied that all dues payable to the Supreme Lodge have been paid, and must collect the fees for the installed degree and fill out the official returns with names of officers and addresses of the I. W. M., Secretary and Treasurer, forwarding the same with the fees to the Supreme Secretary-General immediately after installation.

He must verify by his signature all orders for supplies or semi-annual returns sent by the Lodge Secretary to the Supreme Secretary General.

He shall, when called upon, decide disputed points of law or ritual, and it is through him only that the lodge shall communicate with the Supreme Master.

He shall perform all his duties in such a manner that while being the law is enforced, he will not encroach on the prerogative of the R. W. M. or lessen the dignity of any other officer of the lodge.

He shall rank as a member of the Provincial Grand Lodge and wear the clothing thereof, with his own distinctive jewel. His last official act is to obligate and install his successor.

Attention is respectfully called to the following sections and points of law contained in your Constitution and By-Laws, to which strict adherence must be given:

- Article XV, Section 1;
- Article XV, Section 3;
- Article XIX, Section 1;
- Article XX, Section 1;
- Article XX, Section 3.

Particularly note that a copy of the Constitution and By-Laws shall be pre-

sented to each E. A. M. after initiation.

Beauty.—One of the three emblematical pillars that support the Masonic lodge, the others being Strength and Wisdom. It is appropriate to the Junior Warden and is represented as being of the Corinthian order, the most beautiful of all the orders of architecture. It is also applied to the third Grand Master, H. A. B., whose work beautified and adorned the ancient Temple.

Bedarride.—The brothers Marc, Joseph and Michel Bedarride were at one time considered to be the inventors of the Rite of Mizraim; but though not the originators of the rite, it was by them introduced into France in 1813. The Bedarrides were Polish Jews, connected with the Italian army, and affiliated with several of the Masonic lodges in that country, and from "Lechangeur," the originator of the Rite of Mizraim, received the degrees and a commission to propagate it subordinate to Lechangeur. The subject will be more fully treated under the head of "Rite of Mizraim."

Beehive.—The emblem of the ancient degree of "Knights of the Blue;" also as an emblem of industry used in the third degree lecture.

Behaviour.—A Mason should always be cautious in his words and actions that he might not inadvertently discover to the most discriminate stranger any of those things that should be known only to the "Sons of Light," and never in any way behave in a manner likely to bring discredit on the noble order of which he is a member.

Bel, Baal, or Bul.—Names of God as worshipped by the Chaldeans, Phoenicians and Assyrians.

Belgium.—Freemasonry was introduced into Belgium in 1721 by the Duke of Montague, Grand Master of the Grand Lodge of England. The lodge thus formed subsequently was erected into an English Grand Lodge for the low countries of Austria, but with other Austrian lodges was closed by edict of the Emperor Jo-

seph I, in 1785, and its subsequent history for many years was a continual saw-saw, flourishing or persecuted as the power of the Romish priesthood or enlightened liberal opinions prevailed. At the present time the Grand Orient of that country has 23 lodges in Belgium proper, and two in the Belgian Congo, with a membership of close on 2000.

Benac.—A corrupted form of a Hebrew word, signifying "the Builder."

Benai.—The Benai were setters, layers or builders at the erection of Solomon's Temple (Fellowcrafts), distributed into lodges, with a Master and Wardens in each.

Denakar.—Used in the French "Elu" degrees.

Bendakar.—Also used in the French "Elu" degrees.

Benedict XIV.—One of the Romish Popes who thought to retard the progress of Freemasonry by cursing it. He issued a Bull against the Craft in 1751.

Benefit Fund.—To be charitable is enjoined on every Mason, and in connection with every lodge there is or should be a benefit or benevolent fund. The method of raising this fund differs in the various rites and jurisdictions. In the Scottish Rite there are two benefit funds in the lodge, one formed by one-half of all the clear revenue of the lodge, which is known as the general benevolent fund, and the other the result of the voluntary donations of the B.B. to the "Box of the Widow," at the close of each lodge meeting. This is known as the casual benevolent fund, and differs from the first in so much as the former can only be used in relieving the wants of members of the lodge in good standing. The latter may be used to relieve any Mason or those who are not Masons at all. The former fund is in the care of the benevolent board of the lodge, composed of the R. W. M. and Wardens of the lodge. The latter is under the care of the Almoner, and its disbursement to a certain extent is at his discretion.

Benevolence, Knights of.—The 49th degree of the Metropolitan Chapter of

France.

Bengal.—Masonry was first introduced into Bengal in 1729, under dispensation from Lord Kingston, Grand Master of England. There are now District Grand Lodges there under the English, Irish and Scottish constitutions, and the Grand numbers in its ranks adherents of all religions and of all the races of Britain's Indian Empire.

Benjamin.—(Son of my age)—Used in the Super-Excellent and Royal Arch degrees.

Benkorim.—Son of the Free Born.

Ben-Jah.—The son of Jah.

Berith.—A covenant.

Bernard, St.—Born in France, 1091; founder of the Order of Cistercian monks and founder of the rule of the Knights Templar.

Beryl.—The first stone in the fourth row of the High Priest's breastplate, of bluish green, belonging to the tribe of Benjamin.

Bezaleel.—Employed with Aholiab in the construction of the Tabernacle mentioned in the Super-Excellent degree.

Bible.—The "Great Light" of Masonry and in Christian or Jewish communities its presence on the altar of the lodge is imperative as the "Ancient Charges" declare no atheist or irreligious person can become a Mason, and as belief in the existence of a Supreme Being cannot exist without a belief in some expression of his revealed will, so is the Holy Bible revered in our lodges as the revealed will of God to man, given us as a guide to our faith and practice. But while every true Mason must abhor an infidel (if indeed such a monstrosity exists), Masonry is truly and thoroughly tolerant. Therefore on the Masonic altar may be laid with equal propriety the Bible of the Christian or Jew, the Koran of the Mohammedan, the Veda of the Hindu, and by each be esteemed to them the revealed will of God, and the Great Light of Masonry.

Bible Bearer.—An officer in every Grand Lodge of the Scottish Rite and optionally in daughter lodges of the Rite.

Bigotry.—Wherever true Masonry is

med, it is found as the avowed harbinger of light and truth, a veritable shedder of light in the dark places," and is in consequence bitterly opposed by the forces of bigotry and intolerance. Against Masonry at large these forces are represented most strongly by the Romish Church, which has ever been the enemy of freedom and enlightenment. Unfortunately, Masonry has also bigots who masquerade in her name, using the livery of God to serve the Devil in. Such is the falsely styled York Rite of America, which, false to every Masonic principle, desecrates the Masonic name by using it.

J. PIERPONT MORGAN'S FAILURE AND A MODEST MASON'S SUCCESSFUL LIFE.

The monarch of finances had palatial mansions which so often spoke words that spelled ruin to other men. The hand that signed the death warrants of scores of suicides is stiff and cold. The cruel and remorseless eyes are glazed.

The monarch of finances has palatial mansions here on earth. But like John D. Rockefeller, in Henry Van Dyke's "The Mansion," his mansion in heaven is likely to be meager and mean; and of all that he did the Keeper of the Gate could also say, "It counts in the world—where you counted it, but it does not belong to you here."

He has left behind a fortune of half a billion dollars; but if called upon to produce the treasure he has laid up in heaven, an appropriate comment would be the words we all remember well, "Then you are poor indeed."

Of the earth, earthly, the determination with which J. Pierpont Morgan fought for life, and his repeated declaration that he would not die, recalls that old poem, "Death the Final Conqueror, or the Baron's Last Banquet," in the school readers of thirty or forty years ago:

"The stern old Baron Rudiger,
Whose frame had ne'er been bent
By wasting pain 'till time and toil

Its iron strength had spent."

What a fearful price Morgan paid for his half billion dollars! His first hundred thousand was acquired at the breaking out of the civil war by defrauding the government, for which he should have been willing to lay down his life. He secured an option upon thousands of discarded and dangerous muskets in a government storehouse, and with the collusion of corrupt officials, sold them back to the government as new rifles at a high price, taking advantage of the nation's desperate need to enrich himself, regardless of the lives of patriot soldiers that might be sacrificed to his greed.

Had his imperial will and his marvelous executive and organizing abilities been devoted to making the world better and God's children happier, what a power for good J. Pierpont Morgan might have been. But, on the contrary, he lived for self alone. He was as greedy as Pizarro, as cruel as Cortez, and as conscienceless as Captain Kidd. Even when he bestowed his bounty he gave to benefit himself. With all his wealth and power he was a pitiable failure. "Nothing in his life became him like the leaving it."

In contrast with poor old Morgan's failure, the writer has in mind a man whose life has been crowned with complete success.

He was the son of a blacksmith. His early life was spent upon the farm. By honest toil he earned the money with which he secured the education which was the basis for his well-stored and cultured mind. When he was still in his teens he went to a great city, and by honesty and industry slowly but steadily worked his way upward. He married a good, sensible woman, who did her part in making the home. He engaged in business; met reverses courageously; was not intoxicated by success. Even when he himself was struggling with debt and discouragement, he and his wife cheerfully went without many of the comforts and luxuries of life in order to help a widowed sister and her children; and

through that early assistance they all now have happy homes and families. His thoughtful care smoothed the pathway for his aged parents down to the river of rest. His children were reared and educated to be good citizens, the cheer of their homes and a help to the world. He always had a ringing laugh and an encouraging word for his friends. Withal he had the courage of his convictions, and did not fear to denounce dishonesty and graft, or to oppose injustice, no matter how strongly entrenched.

No one—not even he himself—knows how much he has done to help others; but whatever he did was done modestly, unobtrusively, and discriminatingly—as a helping hand, and not as charity.

At fifty this man was engaged in various industries in which he could easily have become a millionaire in ten or a dozen years more. But he was content with a competence, and gave over the business to his children, advising and guiding when necessary. He has more wealth than many who maintain large establishments and delight in display; but he lives so modestly that only a very few business associates have any idea of what he is actually worth.

As might naturally be expected of a man of this type, he is a Mason, and for years has taken an active part in the various Masonic bodies, exemplifying in his daily life the teachings of the Craft.

And instead of hoarding his money until his death, this "wise old guy" is fooling the lawyers and trust companies by acting as his own executor, giving out his "legacies" from time to time as love and duty prompt and where his judgment and experience tell him that the most good can be accomplished.

When he dies the newspapers will not be filled with eulogistic stories of his life, as they were of Morgan. But he will have done far more to make the world better and happier than did the great ruler of the financial world. And, viewed by the radiance shed by the Great Light of Ma-

sorry, his is the truly successful life.

"The Grand Lodge of Virginia began its operations October 30th, A. D. 1776, as a self-constituted Grand Lodge. Brother Findel says of them and of that time: 'All the Lodges in Virginia, under different authorities, it seems, worked peaceably for a long time, till they felt the necessity of forming a Grand Lodge. Several Lodges met in the city of, Williamsburg on Tuesday, May 6, 1777, and resolved that a committee be appointed for drawing up reasons why a Grand Master should be chosen and that this convention be adjourned. October 13th, 1778, Bro. John Blair was unanimously chosen Grand Master.'

"The Grand Lodge of North Carolina was first constituted by virtue of a Charter from the Grand Lodge of Scotland, A. D. 1771. It convened occasionally at Newbern and Edenton, at which latter place the records were deposited previous to the Revolutionary war. During the contest the records were destroyed by the British army, and the meetings of the Grand Lodge suspended.

"The members of the Craft convened at Hillsborough in this state, A. D. 1780, and compiled certain regulations for the government of the Grand Lodge, and again set to work. In the same year they appointed a committee to form a Constitution for their future government, which was accordingly done, and in the year following the said constitution was formally adopted and ratified at the city of Raleigh, at which place the Grand Lodge now meets."

We have given the partial history of the organization of some of the Grand Lodges in the original states, that our readers may be enabled to follow us and the history of the Grand Lodges of the newer states, whose history and origin we will take up later, and thus become familiar with their birthright and compare them with the origin and history of the Scotch Masonry maintained by the A. M. F.

The Universal Free Mason

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WHY ARE YOU A SCOTTISH RITE... MASON?

In the April number of the "Universal Freemason" there was an article under the above caption which was so well received that the edition containing it is exhausted, and we have received numberless requests that it be reprinted with a short sketch of the higher degrees the Rite added, with this introduction to reproduce the article with the desired effect, why are you a Scottish Rite Mason. This is a question often asked the young brother and one that he ought to be prepared to answer, to be able, in the words of the great Apostle to the Gentiles, "to give a reason for the faith which is in him." In the following brief article I will endeavor to state why, in the first place, I am a Mason at all; then why I have decided to become a Mason, why I became a Scottish Rite Mason.

Knowing that it is natural for man to seek association with his fellows, and from the earliest times of which we have record men have been banded together in associations for the defense of the weak from the aggression of the strong, and for the dissemination of knowledge or skill in the arts and that true men in all ages have recognized the responsibility to aid, assist and elevate their fellow men so far as in them lies, and who devotes this responsibility is another Cain asking, "Am I my brother's keeper?"

Frakened to the desire for fraternal association, I have and to give fraternal I looked around me, seeking how best

to cultivate it. In my research I discovered that while within the last hundred years many associations had been formed looking to this same end, and all with greater or less success earnestly working for its accomplishment, with one exception all the fraternal organizations were local in their nature, bound within geographical and racial limits, but all doing good, to the extent of their abilities.

One, however, Freemasonry, stands out beyond all others in antiquity, in universality and in fraternalism. In antiquity, because it is so old that we possess no record of the time when it did not exist, yet know that it is the oldest existing man made institution. Universal, because it know no geographical limits, all races of men, the Caucasian, Semitic and negro, the white, red, brown or black man, is embraced in the Masonic fold. The most highly cultivated and the man of ordinary intelligence; nay, even those low in the scale of intelligence, are all alike bound by the "mystic tie." Fraternal, because rank and worldly distinctions are unknown among them, for "the prince must mate the peasant when he treads the chequered floor," and neither race, religion or nationality is allowed to form a bar to brotherhood.

Having satisfied myself that in Freemasonry alone could I find what I sought, viz.: the true universal brotherhood, I inquired how I could become a member of the fraternity. In the course of my inquiries I found that in Freemasonry, as in most things human, there were sects or branches, technically known as "rites," a word derived from the Latin ritus, a

through that early assistance they all now have happy homes and families. His thoughtful care smoothed the pathway for his aged parents down to the river of rest. His children were reared and educated to be good citizens, the cheer of their homes and a help to the world. He always had a ringing laugh and an encouraging word for his friends. Withal he had the courage of his convictions, and did not fear to denounce dishonesty and graft, or to oppose injustice, no matter how strongly entrenched.

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