

The Universal Free Mason

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OFFICIAL

Special to Deputies and Secretaries.

We earnestly desire the organizers and secretaries of Lodges to understand that it is imperative that the laws governing the issuance of supplies from the Grand Secretary's office be strictly complied with. Of late it has been brought to the attention of the Grand Lodge that a number of Secretaries were having blanks, etc., printed for use in their Lodges, and that organizers were using application blanks of their own manufacture. This is positively wrong. The law as it now stands: Article 10, Sec. 2, page 11, reads: "All charters of erection or confirmation are issued by, and remain the property of the Supreme Lodge. All diplomas, OFFICIAL FORMS used by the Lodges, and semi-annual cards SHALL ISSUE ONLY from the Supreme Lodge."

There are several reasons why this law should be rigidly enforced. One is that the official forms shall be censored by the Executive Board, so that their correctness can be vouched for by that Board, and the Supreme Lodge's sanction given to the same, and another is that all official forms, blanks, etc., are kept on hand by the Secretary General and as these supplies cost a great deal of money, it is necessary that they be supplied from that office, thus ensuring a timely dissemination of these supplies. Under the law, as quoted, it is imperative that all official forms be issued by the Secretary-General, thus ensuring their correctness, and the excuse that Lodges can get their forms, etc., printed at home, and save a trifling expense is not tenable, and cannot be sustained.

It has lately come to our knowledge that application blanks used by organizers, were not the official blanks, and were not authorized by the Supreme Lodge, hence, all trouble threatened from their use became the trouble of the organizers and cannot be shared by the Supreme Lodge. This applies to Lodge Books, etc. The Supreme Lodge has had made purposely for the use of daughter Lodges a set of books at a cost of several hundred dollars, and the same remain as dead stock in the office of the Secretary-General, while they should be in the hands of all the Lodges. The excuse they make is that they have cheaper books, bought by them at home. We desire to state that these books, provided by the Lodges from any other source than the Grand Secretary General are NOT OFFICIAL and will not be recognized as such.

We desire to call the attention of the Lodges and BB. that when they send to this office for Rituals, we desire that they order cloth-bound ones, as we are overstocked on that kind and the paper ones are understocked. As we have them printed in Scotland, we like to send a general order for all kinds, at one time. Besides, the cloth-bound ones are much the best.

President Thomson was in Los Angeles on December 16 and it is reported that the Lodges had a most enjoyable time, and that his presence amongst them has stimulated them to greater action. He organized a Ladies' Lodge and set the sisters to work. Brother Wm. B. M. Beverley is appointed Lodge Deputy of St. John's Lodge.

SCOTCH MASONRY

(Continued.)

Matters of late have so shaped themselves that it becomes necessary to digress from our regular line of thought, and take up a subject that seems of particular interest, through events occurring in Oregon, touching the regularity of the American Masonic Federation. It seems that the State of Oregon, in following the crude and illogical course pursued by New York, Massachusetts and other states, many years ago, has had placed upon its statute books an enactment that seemingly would prevent any other body of Masons from doing business within the state.

It would seem entirely unnecessary to refer to it here, as the whole matter has been thrashed out many times in the courts, to the chagrin and discomfiture of the authors, but, in the light of other events we deem it pertinent to deal with the subject at this time and in this place.

The American Masonic Federation is a corporation, organized under and by virtue of the laws of Idaho. It was incorporated September 21, 1907, and its existence has never been questioned until the statutes of Oregon were invoked, and the constitutionality of the aforementioned enactment tested, as far as a nisi prius court could test it. The result of that test was given to our readers in the last issue of this magazine. We have before us a copy of that bill, but as it is too lengthy to insert here, we will just refer to it by its title, so that our readers can easily find it in the Oregon Statutes. It is entitled:

"An Act to amend Sec. 2202 of Lord's Oregon Laws, the same being Section 2090 of Bellinger and Cotton's Annotated Codes and Statutes of Oregon, as amended in Chapter 176 of the Laws of 1907."

We have only to do with Sec. 3 of said Act, and will, therefore, quote that section in full:

Section 3. The word, "person," hereinafter used in this Act shall include every

man, woman and child, and every association, voluntary or incorporated, and every corporation whatsoever in this state or coming into this state. The words, 'order, society or organization' hereinafter used in this Act shall include every labor organization or association or fraternal council or brotherhood, or order of men or women, as well as all secret societies and fraternities of every name and nature now authorized, CHARTERED and recognized by a parent order, society, or organization holding THE ORIGINAL CHARTER thereof in the United States of America. The words, 'parent order, society, or organization' shall be construed to mean and include THE HIGHEST BODY in any such order, society or organization exercising administrative jurisdiction over all subordinate bodies of the same order, society or organization elsewhere situated in the United States."

We further quote, Sec. 5:

"Section 5. Any person representing or claiming to represent any order, society or organization defined in this Act when not entitled or authorized so to do, and soliciting, inducing or persuading persons to become members of a like order, society or organization defined in this Act and alleged to be of like authority, object and purpose but of superior right, and claim to the order, society or organization recognized in this state or by the parent thereof in these United States when, in truth and in fact, any such order, society and organization IS NOT AUTHORIZED, CHARTERED OR RECOGNIZED BY A PARENT ORGANIZATION WITHIN THESE UNITED STATES, but by the representations, inducements and persuasions aforesaid seeks to make it appear or deem alleged that the only true right held or possessed is in the persons so representing, inducing or persuading or in the order, or society alleged to be represented by him not then authorized, chartered or recognized in the United States shall be deemed

ed to have violated the provisions of this Act and be guilty of a misdemeanor."

There is much more of this Act that might be quoted, but the foregoing is sufficient to illustrate this article. We are given to understand that at the trial of the B.D. (see the editorial columns of our last issue) that the Grand Secretary of the Grand Lodge of Oregon, testified that the Grand Lodge of Oregon had no Charter, and never had one, authorizing it to transact Masonic business in the State of Oregon or giving it any standing as a Masonic body.

In support of this statement and in confirmation of the same, we state from their own history that the first Masonic business transacted in the State, then Territory of Oregon, was the organization of Multnomah Lodge No. 84, at Oregon City, Oregon Territory, under a charter obtained from the Grand Lodge of Missouri, delivered to them on the 11th of September, 1848. The next Lodge organized was Willamette Lodge No. 2, at Portland, under a dispensation issued by the Grand Lodge of California, on the 5th day of July, 1850. This Lodge was chartered by the Grand Lodge of California, January 4, 1851. It will be well here to quote accurately the exact language of their history, as it does not satisfactorily appear whether or not they actually received a charter.

"As the records show that a meeting was held January 4, 1851, at which time Brother May presented the new charter, and that one petitioner, Noah Newton, was initiated, and upon the following evening a new set of officers were elected and installed. No mention is made of any ceremony of Constitution, or of a proxy from the Grand Master for that class of work, but it is presumed that these powers were conferred upon Brother J. P. Long, and that he conducted the ceremonies in due form, as he is mentioned as acting Grand Master in the installation of officers."

The third Lodge organized was Lafayette Lodge No. 3, which received a dis-

pensation from the Grand Lodge of California in May, 1851. The record shows, also, that on the 9th day of May, 1851, a charter was issued by the Grand Lodge of California. We will now come to the real issue, viz: the formation of the Grand Lodge of Oregon. The following is taken from their historical records.

"The initiatory steps looking to the organization of the Grand Lodge was taken by a convention of Masons held in the hall of Multnomah Lodge No. 84, at Oregon City, August 16, 1851, of which Brother Berryman Jennings was president, and Brother Benjamin Stark was secretary. After mature consideration of the purposes of the assembly, it was resolved to invite the Lodges to send regularly accredited representatives to a subsequent meeting, to be held in the same place upon the 13th of September following. Circulars containing a report of action and conclusions of the convention were sent to each of the three Lodges, and upon the day appointed the following Brethren appeared: Brothers John C. Ainsworth, R. R. Thompson and Forbes Barclay, representing Multnomah Lodge No. 84; Bros. John Elliot, Lewis May and Benj. Stark, representing Willamette Lodge No. 11; and Brothers William J. Berry, H. D. Garrett and G. B. Goudy, representing Lafayette Lodge No. 15.

Temporary organization was effected by choosing Brother John Elliot chairman, and Brother William S. Caldwell, secretary. A committee on credentials and order of business was appointed, consisting of Brothers John C. Ainsworth, John Elliot and W. J. Berry, W. M.'s of their respective Lodges, who, after examining the charters and records of the Lodges, and considering the questions referred to them, the principal one of which was the constitutional authority of the officers and representatives present to organize a Grand Lodge, unanimously reported substantially as follows: That they found full official representation from each of the three Lodges, to-wit: Multnomah No. 84, of the Grand Jurisdic-

tion of Missouri; Willamette No. 11, of the Grand Jurisdiction of California; and Lafayette No. 15, of the Grand Jurisdiction of California; that each was a regular Lodge, working under a legal charter, and that there being present a constitutional number of Lodges, they had the right, under ancient usages, to form for themselves a Grand Lodge, which findings were unanimously approved. A committee of five was appointed to prepare a Constitution for the Grand Lodge for the Territory of Oregon, after which the convention adjourned to meet at 7:30 a. m., September 15, 1851."

Thus was the Grand Lodge of Oregon formed, a self-constituted body, without a vestige of authority, except "ANCIENT USAGES." Three subordinate powers organizing a Grand Body, and conferring upon it Grand Powers, without the authority of a superior power, co-equal and co-efficient with its Grand Organization.

Immediately after the formation of the Grand Lodge of Oregon, the chartering of subordinate Lodges commenced. The first to be chartered was Salem Lodge No. 4; this was followed by Olympia Lodge No. 5, Hillsboro No. 6, Temple No. 7 of Astoria; Steilacoom No. 8 of Washington, Jennings No. 9 of Dallas, Ore., and so on ad libitum.

The foregoing is taken verbatim from the historical records of this said Grand Lodge, and we leave the matter with the daughter Lodges of its creation to take notice, and compare their authority with that of the daughter Lodges in Oregon, chartered by the American Masonic Federation. From the viewpoint of the Civil Law, the American Masonic Federation, as a corporation, was licensed, to do business in that state under the laws of Oregon long before the passage of that law, and its application to that Body cannot be sustained for Constitutional reasons. The Constitutional provisions of the United States declares against any retroactive laws by the State Legislatures, and more strongly against ex-post facto laws, and the prosecution of members of the

A. M. F. under this law is not only objectionable, but a constitutional outrage.

We are creditably informed that the said law was drafted at the instance of the Grand Lodge of Oregon, by its officers and presented to the Legislature, and readily passed, and the action of the said legislature, well lauded by the W. Grand Master of that Lodge in his annual addresses delivered before that body in 1911, shortly after its passage. All this, we understand, was brought out at the trial and the jury made well acquainted with all the facts and their verdict shows that they well understood them.

Now, as to authority to organize Masonic Bodies, it is self-evident that the creature cannot exceed the creator. In the state of Oregon, three Lodges, one constituted by the Grand Lodge of Missouri and two by the Grand Lodge of California, met and created a Grand Body, with no authority, except the bare fact that they were Masons, working in a subordinate sphere, with authority from a Grand Body, which body was not even consulted in the premises. They stated they organized under a claim of right, according to "Ancient usages." It may be well to consider this question of "ancient usages." The Grand Lodge of Missouri, was a self-constituted body, created by three subordinate Lodges, viz: Missouri Lodge, No. 1, chartered by the Grand Lodge of Tennessee; St. Charles Lodge No. 2, also chartered by the Grand Lodge of Tennessee; and Joachim Lodge No. 2. The latter Lodge has no history, and nothing is known of its origin. History tells us these three Lodges held a convention on April 21, 1821, and formed the Grand Lodge of Missouri. Its parent, the Grand Lodge of Tennessee was formed in the same way on December 27, 1813. This convention was formed of representatives from Lodges chartered by Kentucky and North Carolina. Kentucky was created in the same way on the 13th day of October, 1800. North Carolina was first formed by a charter issued from the Grand Lodge

of Scotland, 1771, but in 1787, they surrendered this Charter and held a convention at Hillsboro, that state, and constituted themselves a Grand Lodge. This is an epitome of the antecedents of the Grand Lodge of Oregon, so far as the first Lodge was chartered from Missouri. The other two being chartered by California, demands a brief reference to the authority of that state. The Grand Lodge of California was created on April 19 1850, by representatives from three Lodges, viz: California Lodge No. 13, Connecticut No. 75, and Western Star No. 98. California Lodge was chartered by the District of Columbia Nov. 9, 1848; Connecticut Lodge, by the Grand Lodge of Connecticut, January 30, 1849, and Western Star Lodge No. 98 by the State of Missouri May 10, 1848.

Enough has been said to show that every Grand Lodge of the several states of the United States, known as the York or American Rite are or were self-constituted. The most of the original 13 states held Charters from England, Ireland or Scotland, but after the war of the Revolution they surrendered them to the original donors and created for themselves Grand Lodges to their own liking, and it is from these that nearly all the Western states derived their right called "Ancient usages."

This obnoxious enactment on the Statute books of the state of Oregon, was passed for the purpose of interfering with the operations of the American Masonic Federation in that State. It was conceived in sin and brought forth in iniquity. Its production is a monstrosity, and does little credit to its author. Its purpose is easily manifest, but its production is an abortion.

The American Masonic Federation (Symbolist) is well worthy of its ancestry. In 1743, the Earl of Kilmarnock, who was then Grand Master of the Grand Lodge of Scotland, and also Grand Master of Mother Kilwinning, gave a charter to what is known as the "Mother Lodge of Marseilles" in France, and this Lodge

in turn, in 1794, granted a Charter to a number of BB. in New Orleans, which was then French territory, to organize a Lodge, which was done, and this Lodge was named, "Polar Star," this Lodge practiced Scotch Masonry, it could practice none other.

During the Grand Mastership of the Earl of Kilmarnock he established many Lodges in France, besides the "Mother Lodge of Marseilles." About this time, and before the "Louisiana purchase," in 1803, a number of other Lodges were chartered from France, viz: La Parfaite Union; La Charite Lodge; La Concorde Lodge and La Perseverance. Add to this the fact that a number of other Lodges were chartered from South Carolina, Pennsylvania and other states which were practicing the York Rite (Ancient). The Lodge Polar Star, or as it was named in French, "L'Etoile Polaire," continued its existence, uninterruptedly, as did the others named, in the city of New Orleans, and all was peace and happiness and Masonic harmony prevailed.

But this harmony was doomed to a disturbance. The past history of the York or American Rite, is replete with Masonic disturbances.

These French Lodges, united with the Grand Scottish Consistory which later became the Supreme Council of the Scottish Rite, practicing the Symbolic degrees. This Supreme Council was recognized by the Grand East of France with which it held a correspondence for more than ten years, and was, in 1853, declared "regular beyond all question." These Lodges were for a time under the jurisdiction of the Grand Lodge of Pennsylvania, which Grand Body had been chartered by the Grand Lodge of England, on the 20th day of June, 1764. After the war of the Revolution, when England lost her American Colonies, the Grand Lodge of Pennsylvania surrendered its charter to England, and formed itself into an independent Grand Body, and adopted the "American Rite."

We are reminded of the time when Methodism was growing so fast in England, that John Wesley was anxious to extend its borders and he created Coke a Bishop and sent him to Virginia. During the time of this consecration, Charles Wesley, John's brother, was acting as scribe, and in his minutes appears the following effusion:

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

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

And yet the authority of Coke has never been doubted in the United States or his man-made appointment questioned.

The names of these French Lodges are as follows: La Parfaite Union, La Charite Lodge, La Concorde Lodge, La Perseverance, La Etoile Polaire. These and other Lodges had an existence characterized by harmony and good will until Pennsylvania, South Carolina and Mississippi encroached upon their peace. The Ancient York Rite was practiced and still everything was peace and good will. But it seemed the time had arrived for another self-constituted body to announce its right to existence. We quote from the proceedings of the Grand Lodge of Louisiana (1912): "At a Grand Convention of Ancient York Masons, held on the 20th of June, 1812, and of Masonry, 5812, at the Lodge room of the Worshipful Lodge La Parfaite Union No. 29, situated as above, being the day appointed for the election of a Grand Master and other Grand Officers to form a Grand Lodge for the state of Louisiana, free and independent from all other Masonic Jurisdiction, under the title and denomination of Grand Lodge of Louisiana, Ancient York Masons."

The result of this convention was the establishment of the said Grand Lodge of Louisiana.

Still, harmony and good will prevailed, and the sun of Peace was shining bright. In 1850, trouble arose between those working the Scottish Rite and those

working the York Rite, culminating in the Grand Orient of France, sending Brother Macconay, its Grand Orient, to investigate.

We will quote briefly from his report:

"The matter being officially brought to the notice of the Grand Orient, it was properly referred to the Orator of the Chamber of Council and of Appeals of that Grand East, Bro. Marconay, for investigation, and the said report was the result of his labors and enquiries. The report is published in full, in De Poiger's Masonic History, Ancient and Accepted Rite, "Document number 3."

The report commences, "Serious difficulties have arisen between two Masonic bodies established in Louisiana, and corresponding with the Grand East of France. The documents concerning said difficulties have been deposited at the Grand East since September last by Bro. Jobert, a representative of the Supreme Council, sitting in New Orleans, and were to be submitted to the appreciation of the Chamber of Council and of Appeals, in compliance with article 72 of the Constitution, which reads: "The Chamber gives its opinion in all cases concerning the relations of the Grand East with Foreign Masonic Powers. The article 540 of the General Statutes, now in force, contains the following dispositions: "The Special Speaker of the Chamber of Council and of Appeals shall send his report to be annexed to the document."

Following these instructions, the matters quoted in our last issue as forming a part of that report, and showing what led up to the difficulties, have been presented to our readers. We will, here, however, add that the Principal officers of the Grand Lodge in Louisiana belonged both to the Grand Chapter of Royal Arch Masons, and to the Scottish Consistory, and many Lodges worked together under the York, Scottish and Modern Constitutions, without interrupting the general harmony.

"An Act of Incorporation was granted by the Legislature of Louisiana to the

Grand Lodge, and said Act contained no proviso whereby, to enjoy its privileges and benefits, it should be necessary to belong exclusively to the York Rite. On the contrary, it is therein stipulated that all regular Lodges constituted, or to be hereafter constituted, under the authority of said Grand Lodge are hereby declared to be as many Corporations, *DE FACTO ET JURE*, under whatever name or title they might be known or called in their Constitutions, with powers equal to those granted by the Grand Lodge.

However, BB. Soulie, Bubourg, Moreau deMeth, Lefebvre, Lemonier, Guibert, and Pata, mentioned as petitioners in the preamble of said Act, belonged to the several Rites then in practice, and among said Rites was the "Scottish Rite," Ancient and Accepted."

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

In 1819 the Supreme Council of the Scottish Rite, succeeded the Grand Scottish Consistory. This Supreme Council, so reports Brother Marconnay, "has been recognized by the Grand East of France, with which it has held a correspondence for more than 10 years, and its regularity is at this day, (1853), beyond all question."

The report continues: "The Grand Lodge is also in correspondence with the Grand Master, and from that period each of these authorities in Louisiana has been separately represented by distinct Sponsors in the bosom of the French Masonic Senate."

In 1819 the Grand Lodge of the State of Mississippi, contrary to all rules established between the Grand Lodges of the American Union, constituted several Symbolic Lodges after the York Rite, in and for the territory of the Grand Lodge

of the State of Louisiana. The latter justly complained of such unfair conduct and denounced her to all the Grand Lodges, the majority of which blamed energetically such an illegal step. The Grand Lodge of Mississippi rested her right upon a pretended violation of the rules established for the practice of the York Rite, which violation resided, according to her opinion, in the cumulation of rites adopted by the Grand Lodge of Louisiana."

Thus was the quarrel inaugurated which resulted in the calling of the Convention of 1850, of which mention has been already made.

Bro. Marconnay concludes his report, as follows:

"It was in consequence of the acts of the aforesaid Convention, that the Supreme Council, by a decision dated September 20th, 1850, resumed its authority over all the degrees of the Ancient Accepted Scottish Rite."

The various changes which I have related, would have been but of a common nature had not the Grand Lodge of Louisiana, by an incomprehensible intolerance, ordered that all the Lodges under its jurisdiction must shut out the Scottish Masons. The Grand Lodge of Louisiana sought to justify this strange ostracism by the authority of two Scottish Masonic Powers, which entertain in America, a long standing partiality to the practice of the Ancient and Accepted Scottish Rite. (The Southern and Northern Jurisdictions.)"

As an appendage to the above report, and by way of recapitulation, the same author continues:

"As for the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the thirty-

third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgement of the Grand Orient of France in 1842.

Dated July 12th, 1853.

Signed.

LaBLANC De MARCONNAY.

(We will continue this subject in our next.—ROBERT S. SPENCE, 33-90-96.)

GERMAN MASONRY.

(From The Palestine Bulletin.)

The following paragraphs relative to German Masonic customs, are extracted, as being of particular interest to us, from an article credited to Bro. Emil Frenkel, the Brother who has for many years reviewed the proceedings of the grand lodges of continental Europe for the Correspondence Reports of the Grand Lodge of New York:

AS TO BLACK BALLS

The proposition having come before the Lodge, the ballot is spread in the usual way, and if only one black ball is found, the candidate is declared elected. If two black balls should have been cast, the W. Master will ask the two brethren who have so voted, to call on him privately during the next few days and give an explanation of their action. If the Master finds that the reasons advanced are good and sufficient, he will, at the next meeting of the Lodge, declare the candidate rejected; if, on the other hand, he thinks that the grounds upon which the black ballots were cast were frivolous and not justified from a Masonic standpoint, he will state at the following Communication that the candidate is elected. Three black balls reject.

It has been decided not much if any fewer than a thousand times by infallible American Grand Lodges that the secret unanimous ballot is a "Landmark of Masonry." Of course, it follows that the Germans are not Masons at all. But what an admirable regulation theirs is! It is the best of which we have seen any account, although any regulation is better

than the American innovation of a compulsory unanimous ballot. Our own provision of a Committee on New Members to whom our members could carry the information relative to candidates would be the best substitute possible under our laws for the admirable German custom. It would be if it were universally used. Unfortunately, we are still cursed, and probably always will be, with the members who regard the opportunity of blackballing candidates as a personal privilege and who use it to gratify their own feelings, not to protect the lodge.

LODGES AS CLUBS

Clubdom not being quite as general in the Old Fatherland as in England and the United States, the Lodges on the other side take to a great extent the place of social organizations, and as a matter of fact, in small German towns, the Masonic lodge represents indeed a social club of the strictest exclusiveness. Most lodges own their buildings, usually beautifully situated and surrounded by large gardens, and while a part of the rooms salons is set aside for the lodge work proper, another portion is entirely given up to the social intercourse and pleasure of the members and their families. At least twice a year (on the St. John's festivals) large banquets are given, where the wives and daughters of the brethren participate, and after they have left the festive board the young folks claim the rest of the evening for dancing.

Palestine Lodge has good authority, after all, for its latest innovation. It is evident that the German custom described is precisely similar to the Lodge House which Palestine is now establishing. Bro. Frenkel evidently thinks that clubdom is too strong a competitor in the United States. But Palestine Lodge has always thought that she ought to come first in the thoughts of every member and she does not intend any longer to allow her members to be drawn away from her by clubs so that each member holds some club or other first in his thoughts and Palestine Lodge secondary. It is our be-

Heif that she has started something which will spread until it transforms the face of American Masonry.

P. V. MEMBERSHIP

Visitors often become what they call "permanently visiting brethren," a status of affiliation entirely unknown to us. For instance, a brother belongs originally to a Frankfort lodge, but is compelled by business reasons to change his residence to Berlin, where he begins to visit a lodge, under a different jurisdiction. In course of time, if his presence is agreeable, he will be asked to become a "permanently visiting brother," in which capacity he is not only entitled to be heard on any question, but also has the right to vote on ordinary matters and at elections. He cannot, however, ballot on candidates. He can hold some of the minor offices—those of Master, Deputy Master and Warden always excepted. The permanently visiting brother, on the other hand, never ceases to be a member of his mother lodge, but is required to pay annual dues in both—the lodge he balls from and the one he visits.

This calls for no comment except this: It is remarkable how Palestine Lodge has always combined the best ideas and the best features of all the Masonry of every part of the world. There has evidently been some intelligence and some knowledge at her disposal.

Oldest Freemason in the World.

Brother James R. B. Christie, of 12 St. James Terrace, Hillhead, Glasgow, is the oldest Freemason under the Scottish constitution, and, so far as is known, the oldest member of the craft in the world. He is in his 96th year, and for 75 of those has been enrolled a member of the Order in the books of Dumbarton (Kilwinning) Lodge No. 18. The other day the Dumbarton Masons had the honour of Brother Christie's presence in their Lodge room, when they presented him with an illuminated address, as a memento of his unique position in the Masonic Order.

"THE MERRY MASONS."

Forfar and Kincardine Lodge Has Masonic Charter Returned.

The following items we publish at the request of a Brother in Los Angeles, believing they will interest some of our Scotch BB. They are taken from the "Forfar Review" (Scotland), under date of November 7, 1913:

Forfar and Kincardine (No. 225) Masonic Lodge, Dundee, has been reinstated. During the past year and a half the Lodge has been "under suspension," following upon the initiation by the Lodge of Jack Johnson, the famous pugilist, into the craft. The circumstances connected with the suspension are well known, and at the time created a sensation in Masonic circles. Johnson's initiation was followed by the appointment on 21st December, 1911 of a Sub-Committee of Grand Committee to inquire into the actings of Lodge Forfar and Kincardine in connection with the pugilist's initiation, and at a meeting on 4th April, 1912, Grand Committee decided:

"That the meeting of Lodge Forfar and Kincardine of 13th October, 1911, held at 10 o'clock a. m., was illegal; that all acts done at that meeting should be declared null and void including the pretended initiation of Mr. J. A. Johnson; and that the Lodge be directed to return his fees."

It was further directed that the charter of the Lodge be handed over to the Provincial Grand Master of Forfarshire for return to Grand Lodge for safe custody during the period of suspension.

Since then Lodge Forfar and Kincardine has been what might be described as "non est" so far as Freemasonry is concerned, but their period of suspension having now expired the Lodge has had its charter returned and all its former rights and privileges restored.

The formal reopening of the Lodge took place in the Lodge Rooms on Wednesday night. The meeting at which the ceremony took place was called by Bro. ex-

Provost Stewart, Monifieth, Provincial Grand Master of Forfarshire, and was attended by a large number of members of the Lodge in addition to several office-bearers of Grand Lodge and Provincial Grand Lodge.

The Provincial Grand Master constituted the Lodge, and after addressing to the brethren a few encouraging remarks formally handed over the charter and books of the Lodge, and placed Brother Smith, Immediate Past Master, into the chair, Bro. Stewart expressing at the same time the satisfaction it was to have one of Bro. Smith's well-proved Masonic qualifications, to occupy the position.

APPRECIATION.

We give space to the following for the purpose of showing that the seeds sown by the "Universal Freemason" are bearing fruit in far-off lands, as well as at home. The writer of the enquiries is unknown to anyone connected with the magazine, thus proving that the enquiries are made upon the fact that the magazine is read and appreciated in far-off London.

"Heygate St., Walworth S. E., London,
Dec. 10, 1874-1913.

To the Publishers of "The Universal Freemason."

Gentlemen: I shall be obliged if you will kindly let me know the terms of subscription to "The Universal Freemason." I understand that you are printing with every issue portions of a Masonic Encyclopædia. I have not yet seen a copy of the Universal Freemason nor of the sheets of the Encyclopædia and shall esteem it a favor if you will be good enough to send me specimens of both.

Yours very truly,

REV. ———.

P. M.—Master's Lodge.

Past Provincial Chaplain, also P. J. W. Lodge "Temperance."

We omit the name of this Bro. and the Lodges for obvious reasons.

SQUARE AND COMPASSES.

Brotherhood.

Behind the region of the starry spheres
Rules the Great Architect of all the years.
That light and essence of a mighty plan.
The soul and substance of a perfect man.

No faltering, no fear, the hand betrayed
That planned the universe and all things;
made,

The sun, the stars, the planets firmly
stood,

Immovable, immense, one Brotherhood.

Now from the moving mass of smitten
earth

A pure religion rises from the dearth;
Its banner bears emblazoned on each fold
The one word "Forward," writ in living
gold.

Truth, the quintessence of a deathless
fame,

Firmly inv welded with that glorious name.
"The Universal God," He bids you move
Along the lines of right and peace and
love.

In solid phalanx men have sought today
To fight the evil standing in their way.

Baring the breast to darkness and its
woe—

Reaching for light and its mysterious
glow.

Seeking the pure, the perfect, and the
best

Of all the virtues, mounting to the crest
Of great ambitions, reaching for the light.
When man meets man, his brother clean
and white.

There is the centre of his searching soul.
The Mason's true objective and his goal.
There is heaven's harmony in sweetest
mood,

The aim, the home of mankind's Brother-
hood.

—A. J. Freeland, LL.D., Kipworth,
Leicester.

THE UNIVERSAL FREE MASON.

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EDITORIAL.

Again we are brought to the realiza-
tion of the fact that we are nearing the
close of another year, and the dawn of
1914 is beginning to shed its rays over
our world. Custom as well as duty re-
quires that we take a retrospective view
of our affairs and by comparison learn
how much, if any, advancement has been
made in our life's work. We are all
workers and it matters not what line of
occupation we follow, so long as its
achievement is characterized by honesty
of purpose and human welfare. Among
the blessings handed down through the
ages is the custom to count the new
year's dawn a fitting time to sit up and
take notice of our worldly condition, and
compare notes and examine the debit and
credit sides of our book of life. It is a
good thing to do this, so that we may
profit by the experience not only of our-
selves but of our fellows, and determine
to so correct our chart for the further
voyage, that we may avoid the many
shoals and quicksands that the past year
has disclosed as danger marks in our
progress.

The age of the "Universal Freemason"
is marked by one more year of useful-

ness, and we are still alive and in good
health and hope, and we leave it to our
readers to say if we have kept the faith.
The object of our mission is to establish
Universal Masonry, and find for every
Mason in every land and clime a home
and a friend. The latch-string on the
door of Masonry should always hang on
the outside, so that every worthy appli-
cant can know of its use as a welcome.
If Masonry is not Universal it is limited
in its powers for good, and falls far short
of its object and being. Our ears are
daily assailed by the cry of bigots and
blusterers who, in the name of Masonry,
are decrying their Brethren for their
methods of worship. One says, I am of
Paul, another, I am of Cephas, one clam-
ors for the beauties of this Rite and an-
other of that Rite, losing sight of the
truth and the fact that it is God that
gives the increase. The Scottish Bard
was ever thoughtful of the necessities of
his fellows, and made it manifest in the
immortal lines:

"When man to man the world o'er
"Should brithers be an a'that."

The American Masonic Federation, of
which this magazine is the organ, has
much to be thankful for, as is shown by
its rapid progress and development, for
while it is but a little over six years old,
it is accepted, and its tenets approved by
over eight millions of concerted Freema-
sons in the world. It is in amity with,
and recognized by, Grand Lodges and
Councils in Scotland, England, Ireland,
France, Spain, Portugal, Italy, Germany,
Turkey, Roumania, Egypt, Haiti, Cuba,
Mexico, San Salvador, Argentina, Nica-
ragua, and other countries. The Ancient
and Accepted Scottish Rite, the oldest
recognized Rite, which it practices, is not
one of many rites, but is the vade mecum
of all Masonry. It has no divisions, and
no schisms. It is founded upon the eter-
nal principle of "Peace on earth and good
will to men." It is from time immemorial
and its destiny eternal. It does not be-
long to any land or clime or clique. It is
Universal, not only in its practices and

precepts, but in its very being. Its sole aim is the betterment of mankind. It has no personal objects. It has no limited aims or objects. No man can claim its authorship or its authority. Its authorship dates as far back as human love and adoration is traced. Its authority is as steadfast as the angels. Its beacon light of truth now shines in every land under the sun. It is not confined to this land or that nor is it known by any name that would indicate its limited power or progress. It is Universal. It is, and perhaps for some time to come, will be assailed by the puny arms and voices of limited Masonic monarchies, by Rites, so-called and misnamed, that claim division limits, and provisional boundaries. The recognized Savior of the World taught a universality of life, but His doctrine was eschewed and his objects misunderstood.

Universal Masonry, like truth, must and will prevail, and will endure to the end, notwithstanding its enemies, within its fold, are more bitter and uncompromising than its natural enemies on the outside, it will continue to shine unto the perfect day.

May the year 1914, now being ushered in, prove more profitable and more progressive than the year just closed, and may the light of truth shed its refulgent rays in the hearts of all our BB., that they may be able to the better resist the assaults of the enemies of Universal Masonry, and give a reason for the hope that is in them. We wish a merry and happy new year to all men, and especially to the "Household of Faith," The American Masonic Federation. R. S. S.

§

At this writing, our M. W. President is busy in California looking after the welfare of the A. M. F. in chartering new Lodges, and attending the meeting of the Provincial Grand Lodge, and visiting the numerous Lodges and Councils in that state. California is surely a progressive state Masonically. Its numbers are increasing daily and great good is

being accomplished by the BB. in the advancement of Universal Masonry.

§

Our table is strewn with the obnoxious of the puny editors of some of the newspapers of the Northwest, and our attention is being called to this and that article by our zealous BB., and desires are manifest that we answer them. We have not the time to devote to this matter, but our columns are open to any worthy replies our BB. may wish to make.

The "York," or "American Rite" of Freemasonry, has a very limited geographical existence. It is confined to the boundaries of the United States, and with it we have nothing in common. Our mission is to preach Universal Masonry to the whole world, and not to the limited confines of one country or to one people, race or creed. We expect opposition. No great reform was ever inaugurated that did not gain its most persistent enemies from its own people and those it was more anxious to serve. If we were to devote our time and space to notice every, or even a large portion of the malign efforts of our enemies, we would be taking away from our usefulness the labor that our friends merit and expect. The heathen will rage and the wicked imagine vain things as long as the world lives, and until the arch enemy is bound and retired to the place prepared for him. Our course is onward and upward, and as long as our Masonic life lasts, it is our duty to follow that straight and narrow path that has been marked out by the philosophers of ages.

CORRESPONDENCE.

No. 1659 Waller Street
San Francisco, Cal., Nov. 21, 1913
M. Ill. and V. D. Bro. M. McB. Thomson.
33, M. W. Supreme Master of the
A. M. F.

Dear Bro. Thomson: Why was the American Masonic Federation founded in the United States of America? has frequently been asked by the members of

the so-called York Rite State Masons of the United States, and the answer was:

Reasons why the A. M. F. was founded can be cited galore, the main ones are: Because the so-called York Rite, which has been in Masonic control of the U. S. since shortly after the attainment of her independence, has refused Masonic Recognition to regular Masons, belonging to some of the oldest lodges in the world, refusing Masonic burial to such Masons dying in a strange country amongst strangers, etc. * * *

It has caused some hard thinking among the reading and reasoning portion of the so-called York Rite, this is mainly evident with the younger set, although the ones who are still in authority follow the selfish intolerant spirit, and on every occasion prove that they have little use for any foreign Mason at all.

Such an attitude towards foreigners is always expected of the Masons, but it is reprehensible in Masonry for two reasons: Because, Masons are expected to be of more than average breadth and culture; 2nd, because, Masonry was founded expressly to combat that race prejudice which keeps people separate and makes them hold each other at arms' length.

That the State Masons are only local and not universal, was proven again last night at the meeting of my Lodge, St. Johannes Lodge No. 7, when we had a visit of another foreign Brother from Germany. He related to us the full incidents of his Masonic experience in the United States. I am a Mason in good standing under the Grand Lodge of "Die drei Weltkugeln" (the Three Globes) in Germany since 1896. For several years I have held a position of trust in Mexico, but on account of the present conditions there, I had to flee the country, arriving in San Francisco, near penniless, nearly losing my life in my attempt to reach the border of the United States.

I went to some American York Rite Lodge and told them the predicament I was forced into. I was told that they could not assist me, but referred me to

the relief board. Here I was informed, after stating my case, that the Grand Lodge of California, F. & A. M. York Rite, does not affiliate with the Masons in Germany, and therefore could not help me. I did not know at that time that there were several UNIVERSAL MASONIC Lodges in San Francisco, until I noticed the meeting notice of "St. Johannes Lodge No. 7, 'All Universal Masons Welcome,'" and feel that this time I am amongst TRUE BROTHER MASON.

This was related to the committee, appointed by the R. W. Master, of which I was one, who examined him and the diploma and credentials he carried. After finding him correct as stated, he was given a most hearty welcome, and you can rest assured he was cared for Masonically.

AUG. SPILMER, Past Master.

The late mail brought the following to our table: it is from a Brother of Cosmos Lodge, San Francisco, who is now in Sydney. We are also glad to note that we have several BB. sojourning in that far-off land, and all report being well received except by the "York Rite" Masons:

"Palo Alto," Kensington Rd., Kensington, Sydney, New South Wales, Nov. 13th. M. McB. Thomson, Esq.

III. Sir and Dear Bro.: No doubt you will be surprised to hear from me after all this time, but I have been waiting to hear from my Lodge "Cosmos," S. F., to know how things are going on with them there. However, I have not been settled down here till lately and I have not had much spare time. But now I am getting round a bit and have visited some of the Lodges and been to several installations. I may say, Dear Bro., that I was very cordially received everywhere I have been. Of course, I was duly examined and made good, which speaks well for our Lodges in San Francisco. I have written to Bro. Deline, of Cosmos and told him how I was received and he will be able to tell the BB. that we have the goods and can

work our way in any Lodge of Universal Masons (I don't know about the York Rite).

We have English, Scotch and Irish Lodges here and all work in harmony as far as I can hear, a shade different to our York BB. in America. I received a card from "Cosmos," and I am delighted to hear that everything is going well in S. F., and I see that the Lodges have a new home which is a testimonial that you have got good material for the building up of the Masonic Order and my sincere wish is to see them thrive and grow, as we had lean times at the start. Well, Dear Bro., I believe that there are two Lodges here, one in Queensland that is not regular and a French Lodge in New South Wales. The BB. are forbidden to visit them. A Brother told me that the French Lodge work without the Bible. We are having a good turning over here by the Catholics, at present I am sending some papers so they may interest you to read what they think about us. By the way, Dear Bro., I have not received my diploma (Inst. Deg.), yet I don't know if you have any idea what became of it. I was wondering if it went astray. I hope you will forgive me bothering you, as I know you're a very busy man. Well, Dear Bro., I noticed a little difference in the work here. Also, the way the BB. enter the Lodge, but I attended two initiations, first and second degree, and their Ritual and work are almost identical with ours. They also wear a different apron for every degree. The Lodges here are pretty large and seem to be financially strong, going by the banquets and presentations that are given.

Well, Dear Bro., I will draw to a close and I hope, if I can be of any assistance to our order on that side, if you will instruct me, I will only be too happy to do all in my power in the interests of the A. M. F. in Sydney. So don't be frightened to ask me to do anything that I could handle that would help out the A. M. F. on this side.

With sincere wishes and fraternal

greetings, wishing you a merry Xmas and happy and prosperous New Year.

Yours fraternally,

ALBERT E. SPENCER,

Late "Cosmos" No. 5, S. F., Calif.

* * * * *

The following from the Grand Lodge of Nicaragua may be of interest to our Spanish BB.

Or. Managua, 1st de Setiembre de 1912
E. V.

A la muy Resp. American Masonic Federation.

Or. de Evanston, Wyo. (U. E. A.)
S. F. U.

Muy Pod. HH.: El Gobierno de los Estados Unidos pisoteando el más sagrado derecho de un pueblo, trata de destruir la Soberanía Nacional de esta República, que a pesar de sus luchas intestinas, ha conservado íntegra hasta ahora su libertad, conquistada desde hace más de un siglo, y sostenida con grandes sacrificios y no poca efusión de sangre.

No hay en la historia de los pueblos una violación más ignominiosa de los derechos de libertad, perpetrada por una nación grande y fuerte contra otra pequeña y débil, y la Mas., que siempre ha sido valiente defensora de la libertad atropellada por todo abuso de la fuerza brutal, no puede menos que reprobarla enérgicamente.

Es por lo dicho que los Mas. de este Or. elevan a vuestro conocimiento el valor y trascendencia de su más alta protesta contra tal violación, que de consumarse, no sólo anularía la independencia y soberanía de este país, tan dolorosamente puesto a prueba ya por sus acontecimientos políticos de varios años, sino que también causa de su completa ruina moral. El grito desesperado de nuestra angustia y de nuestra indignación os llega con nuestra protesta, y en fuerza de los vínculos fr., que ligan a todos los Mas. de la Tierra, invocamos vuestro valioso auxilio en este momento fatal en que el sol de nuestra libertad está para obscurecerse.

Por las actuales condiciones de nuestro país, que nos obligan dirigirnos á vosotros por medios indirectos, y para el mayor alcance de vuestra cooperación, os rogamos que todo trabajo que emprendáis lleve la forma de iniciativa propia y eso para evitar que nuestros Temp. sean cerrados.

Con nuestro tr. y fr. abrazo, quedamos vuestros AAd. HH.

El Fr. y GG. SS.

R. AF. FOMACA, G.

Sr. XVIII.

El Ven.

J. CARLOS CARRERON
Jr. XVIII.

The following are the names of the newly-elected officers of Kern Lodge No. 55, who were installed in their several stations by the M. W. Grand Master, M. McB. Thomson, on the evening of December 17th, of the current year:

R. W. Master—Fred Gunther.

W. S. Warden—Henry Edward Mattson.

W. J. Warden—J. J. Goodwin.

W. M. Deputy—Herman Rademacher.

Subst. Master—Chas. E. Neumeister.

Lodge Deputy—Henry Eichenauer.

Secretary—Walter Parent.

Treasurer—M. A. Lindberg.

Chaplain—Max Gundlach.

Senior D.—Joseph Meiers.

Junior D.—George Gundlach.

Almoner—Paul Fechtner.

Marshal—I. Ikenberg.

Senior S'td.—Ernest Valker.

Junior S'td.—Max Seigert.

Inner Guard—Charles M. Diehl.

Tyler—George F. Teilhet.

Kern Lodge No. 55 meets every Monday night at 8 o'clock in Druids Hall, East Bakersfield, Cal. All regular Masons of whatever Rite are cordially invited to visit the brethren of this lodge.

Wishing you a merry Christmas and a happy New Year, I remain, most fraternally,

WALTER PARENT.

(Seal) Secretary Kern Lodge No. 55.
H. EICHENAUER, Lodge Deputy.

LIST OF LODGES.

Illinois.

Viking Lodge No. 75, A. A. S. R., meets every Friday evening at 1225 Milwaukee Ave., Chicago. A. Busch, R. W. M.; Arthur P. O. Skaaden, 1321 N. California Ave., Secretary. All Masons cordially invited.

Lodge St. Clair No. 33, meets first and third Mondays of the month at 180 Washington street, Chicago, fourth floor of the K. of P. Building. John Mirable, Right Worsh. Master.

Savoy, Chicago, Ill.—Meets at 124 West Randolph St., first and third Fridays at 7:30 p. m.

Columbus, Willisville, Ill.—Meets at "Miner's Hall" every third Monday of each month.

Echo Lodge No. 48, Chicago. Meets every Tuesday evening at their Hall, 1555 W. Division St., S. Odalski, R. W. M.; J. Gasiorowski, Sec. All Masons welcome.

The American Masonic Federation's Offices are located in the Monadnock Block, 52 Jackson Blvd., No. 539. Telephone Harrison 2639. Lew F. Stapleton, D. D. G. O., Chicago, Ill.

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.

California.

Golden Thistle, San Francisco, Cal.—Meets at "German House," Turk street, first and third Wednesday in each month.

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 st. H. A. Rayne, Secy., 657 Hayes st.

Cosmos, San Francisco, Cal.—Meets at 402 German House Hall, Turk street, second and fourth Fridays in each month at 8:15 p. m.

St. Johannis, San Francisco, Cal.—Meets at "German House," Polk street, first and third Thursday of each month.

Palestine, San Francisco, Cal.—Meets at 301 Leland Ave. every Monday at 8:15 p. m.

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.

Walhalla, Los Angeles, Cal.—Meets at 244 South Spring street every Wednesday at 8 p. m.

Glenlivet Lodge meets on every Wednesday evening, at 8 o'clock, at 222 a Georgia street, Vallejo, Cal.

Harmony Lodge No. 15 meets first and third Wednesdays in K. of P. Hall, 67 South Second St., San Jose, Cal.

Michigan.

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

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

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

Utah.

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

Providence, Helper Utah—Meets in "Flain Hall" every Saturday at 8 p. m.

Washington.

Bon Accord, Centralia, Wash.—Meets at 109 West Main street every Thursday at 8 p. m.

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

St. Andrew, Seattle Wash.—Meets at 1923½ First Ave. every Thursday at 8 p. m.

G. Garibaldi, Seattle, Wash.—Meets at 1923½ First avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle, Wash.—Meets at 1923½ First Ave. every Sunday at 10 a. m.

Robert Burns Lodge meets second and fourth Wednesdays at 1923½ First Ave., Seattle, Wash.

Geo. Washington, Ole Elum, Wash.—Meets at "Forester's Hall," Ole Elum, first and third Monday at 8 p. m.

Thistle, Spokane, Wash.—Meets in "Unique Hall," 612½ Main Ave., every Tuesday at 8 p. m.

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. Ram melsberg, Secretary.

Oregon.

Kilwinning Lodge No. 38, Portland, Ore., meets every Friday evening at 8 o'clock p. m., in the Auditorium Hall, 208½ Third st. R. W. M., H. J. Roberts, Secretary, H. M. Dickerson.

Panama.

Eureka, Panama—Meets first and third Tuesdays at 7:30 p. m.

Wyoming.

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

OFFICIAL.

(Continued from page 145)

CONJURING WITH WORDS.

Special Notice to All Thirty-Thirds:
The official report of the proceedings of the Confederated Supreme Councils will be issued by the first of February. In this will be a list of all Sovereign Grand Inspectors in good standing, with portraits and short sketch of their Masonic career, several of the Ill. BB. have not yet sent in the necessary data for these sketches and some few have not sent in their portraits, and some few are in arrears. Those who are not clear, so as to be published in the proceedings as such will be considered as having dimitted, and will not be entitled to the privileges of this exalted grade.

* * * *

The Ill. Frates W. C. Cavitt, 33.90.95, has been awarded the honorary grade of Knight Commander of the Council. J. J. Enos, J. C. Gray, J. H. Kasling and A. Goldberg have been awarded the grade of Companion of the Council.

* * * *

Brothers C. R. Little of Golden Star Lodge and R. Lopes, of Cosmos Lodge, both of San Francisco, and Brother John Reichman, of Wagner Lodge, Chicago, have been awarded the Honorary Grade of Excellent Master.

* * * *

The Council of Kadosh in California have been erected into a Provincial Grand Council with the Ill. Frates W. C. Cavitt, of Golden Gate Council, San Francisco, as Provincial Grand Commander, C. S. Perry of Vallejo as Provincial Grand Marshal, Franz Joseph Blast, of Angel City Council, Los Angeles as Provincial Grand Captain General, and C. L. Little, of Golden Gate Council, San Francisco, as Provincial Grand Chancellor.

The editor of the "Astorian," a paper published in Astoria, Ore., an American Rite Mason, who has been trying to learn his Masonic lesson and apparently has failed, has taken up the valuable space in his valuable paper, known as the editorial leader, to berate what he terms "Masonic Fakirs." There is no effort on his part to convey to his readers any information either as news or comment, but it is an endeavor to "conjure with words."

We may or may not have any friends amongst the readers of his papers, but nevertheless we print the effusion for the reason that to an intelligent reader, it is simply buncombe. The following is the statement:

"Fakirs and Victims"

The Masonic fraternity of Oregon is about to witness the trial of certain issues in Court which must result logically, in the elimination of a fake-system of masonry lately attempted upon the people of the State; not only in its own high interests as an age-old craft and the greatest of all recognized fraternal organisms in the known world, but for the incidental protection of those to whom the alleged "privileges and honors" are offered from an imposition liable to adversely affect their whole lives and measureably mitigate their social status for all time to come, do the cases at bar invite the sanction and deepest concern of every true Mason lodge in the land.

For thousands of years the Masonic craft has existed for the good of man and the exaltation of Christianity; in every country under the sun its members, masters and brethren, have toiled and joyed and wrought for the uplift of humanity; the history of the craft is of the history of mankind; it fairly divides the responsibility of civilization with the church and its myriad constitencies, but unlike the church, it has

but one constituency and knows no variations from its vital organic foundation law and custom. It has never sought its votaries nor won them by adventitious lure because it is expressly forbidden so to do; it has accepted, guarded, guided, governed and cherished its multi-millions of affiliates upon one and the same simple base of fitness and right prescribed in the dawn of time; it has adhered with complete and unvarying faith and practice, to the beautiful standard of its existence, to its ultra-noble objects. Only the real Mason knows these things. The world beyond the regularly constituted lodges of Free Masonry realizes them, and realizing, reveres the source; and with this reverence inspiring it, it seeks adoption and the right to work in Masonry.

Standing impeccable and with the austere sanction of the ages Masonry disdains every encroachment upon its faith and dignity. They have been many. The fakir has existed time out of mind; he has been adroit, plausible, insistent, but never successful in his onslaughts upon the mysteries and beauties of the craft; he will never succeed for the simple reason that he is wrong and Masonry, in its every claim, phase and degree, is right, and the right lives on forever, imperishable, undisturbed, triumphant. So it is in the cases at bar here and in Multnomah county. The pretender in these instances must produce the accepted standard of authority for his claim and his right to operate; this he cannot do, for the utter license of Masonic law yields no man authority to work as these fakirs are working, and upon this untenable plea alone his cause falls and his pretense is made manifestly false to all men.

Ancient Free and Accepted Masonry invites no one to its fold; warns no one from the lure of the bastard-fraternities aping it; it goes its own way, silently, honorably, dignifiedly, panoplied in righteous power and the amplitude of its

fixed relation to God and Men, balking not ever to shake off, rebuke or punish the misguided men, who for commerce and dishonest profit, seek to invade the realm it has occupied since ever men banded together for the sake of human society and its salvation from wrong. Good men have fallen for the current; fake here alluded to, and if these lines shall but prevent a single other concession to this arrant fraud they will not have been written in vain.

This learned editor starts out calling us fakirs. We understand the meaning of the word "fakir" to be confined to a Mohammedan mendicant, or priest-beggar. He probably means "faker." However, be that as it may, it has no application to the American Masonic Federation. The American Masonic Federation is a Masonic organization, incorporated and licensed to do business in the state of Oregon. This should be sufficient to answer the gentleman, for the laws of Oregon do not permit "fakers" to do business within its borders. Its police power can readily be invoked when "fakers" appear in its confines. But the first thing to do is to produce the evidence. We court, not only enquiry, but investigation.

If the York Rite, so-called, but really mis-called, desires this evidence we kindly offer to admit them, that is the more intelligent part of them that have learned their lessons (not this editor) to visit "Kilmarnock Lodge" C. D. in the town of Astoria, and witness the doings of that Lodge, and learn the lessons there taught. That Lodge will do the work of the Craft degrees, and then if they can go away and endorse the remarks of this learned editor, we will be willing to reserve our opinion of the inquisition. Our origin, historically, is briefly written in another part of the magazine, so we do not refer to that here.

Now, as to the substance of this article. He says many things that we heartily endorse; in fact, all the good things he says about Masonry and its mission among the children of men, we say amen to. But as to the other matter injected into his effusion, in the nature of a diatribe, we condemn as frivolous and sham; and to make it worse, and more condemnatory, we believe he knows better. If he followed his teachers in his imitation, he certainly is a dull scholar if he did not profit by his teachings. If he did learn the lessons there taught, he certainly must agree with the poet, Burns:

"Then let us pray that come it may,

"As come it will for a' that;

"When man to man the world o'er

"Will brithers be and a' that."

We have learned our lessons and we hope we have learned them well, and we did not lose a word of the Chaplain's invocation:

"Behold, how good and how 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, even 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 life forever more."

It is true, "The Jews had no dealing with the Samaritans," but this was but the spirit of Judah, which the Savior dispelled when at the well. Our object and aim in the mission field is to teach and preach "Universal" Masonry. We have no other desire. We are not only Masons, but we are Masonic students. We, of necessity, have to be, or we cannot preach and practice our profession. We are not "fakirs," for we ask no alms. We are not "fakers," for we confer blessings and violate no law of God or man. Our origin is unquestioned. We have an unbroken line of succession from the Earl of Kilmarnock, Grand

Master of the Grand Lodge of Scotland, and Kilwinning, in 1743. Can the American Rite Masons show such a record? When, at the close of the Revolutionary War, every Grand Masonic body in the United States surrendered its charter to the Body that granted it, there was not an authorized Masonic Grand Body in the United States. But to mend the matter they arrogated to themselves an authority, which can nowhere be pointed out as a precedent in all Masonic history, and constituted themselves Grand Bodies, and to say the least, they have not unbroken authority, or succession, if any at all. But it does seem that some men are "ever learning, but never coming to a knowledge of the truth."

We would advise this editor to learn in a good school, and from teachers who do not "have itching ears, who turn away their ears from the truth and are turned unto fables."

We have Lodges in nearly every state of the Union, quite a number in Oregon, and we are recognized by bodies all over the world in whose obedience there are over eight million members, so it ill becomes this editor to besmirch our good name without first investigating our virtues and merits. As Masonic reformers we are not teaching false doctrine, we are not advocating any principle antagonistic to the landmarks of Masonry, we are but bringing to every Mason all over the world the blessing of Universal Masonry, we are not making innovations in the doctrine, we advocate nothing that every York Rite Mason cannot endorse and does not know for good. We are simply the means to an end. We desire to make Masonry Universal and give to it a broader significance and find for every Mason in every clime a home and a friend. So mote it be. Where are we wrong, Mr. Editor, and wherein are we "fakers"?

R. S. SPENCE,

Grand Secretary General American Masonic Federation.

THE PROVINCIAL GRAND LODGE OF CALIFORNIA.

The year-end communication of the Prov. Gr. Lodge of Calif. was held December 21, 1913, in our San Francisco Temple.

The M. W. Prov. Gr. Master of Cal., Ill. Bro. W. C. Cavitt, occupied the chair in the East.

The minutes of the previous communication were read and approved, and a committee on credentials appointed to inspect and approve the credentials of the delegates.

Bro. C. S. Perry, of Glenlivet Lodge, Valleys, then made a motion which was seconded by Bro. T. W. McPherson, of Golden Star Lodge, S. F., that each chartered lodge be represented by two elective delegates in addition to the three votes of the R. W. Master and Wardens, the qualification for such being that they must hold the installed degree.

A similar motion was then made, to have this apply to future communications. The M. W. Prov. Gr. Master then asked for the privilege of a few words, saying that he was glad these motions were made and carried, thereby giving to the Prov. G. Lodge of Cal. a more democratic government and at the same time, the knowledge and experience of some of the older members of the lodges.

The chair then introduced the M. W. Supreme Gr. Master of the A. M. F., our Ill. Bro. M. McB. Thomson.

After the hearty applause, which he received, had subsided, Bro. Thomson gave the delegates to the Prov. Gr. Lodge and visiting brethren a lengthy account of the doings in the A. M. F., among other interesting things, stating that this had been a lucky year for the Federation, as many new connections with foreign Bodies had been established, and this year had given birth to many new lodges all over the United States, also several new Prov. Gr. Lodges had been formed. Among others, a Prov. Gr. Lodge was formed in Oregon, where

the Brethren had been much harassed by our York or Am. Rite Brethren. Four of our members there were arrested on a trumped-up charge of obtaining money under false pretenses, which, however, was easily disproved. This affair, intended for the purpose of discouraging our Brethren, seemed to act as a boomerang, however, and was a big boon to the Oregon lodges. The court proceedings showed, also, that our lineage was perfect in every respect, which was more than could be said from the other side. In fact, they had to admit in open court, that their Gr. Lodge had no charter from any body and was self-constituted, which is against all landmarks of Masonry. The result was that when the case was started we had one small lodge in Portland, whereas now we have one Prov. Gr. Lodge in the state of Oregon, with three chartered lodges and two under dispensation.

Bro. Thomson then gave a synopsis of the work done at the last session of the Supreme Lodge in Salt Lake City, and thanked the Cal. brethren for the most cordial reception accorded him.

The M. W. Prov. Gr. Master then spoke at length upon the work done in the Prov. Gr. Lodge, the status of same and the work before us. During the course of this speech he related an incident, where it was his extreme pleasure to be able to help the widow of a deceased Brother, whom the creditors had relieved of everything wherewith to make her living. He put her in possession again of all that was taken, and in a short time she was able to satisfy all the claims of her creditors or rather her deceased husband's, and needless to say, this was done without cost to the widow.

Brethren, I had better not dwell any more upon the able and forceful address of our Most Worshipful, because the more I try to say, the larger blunder I would make of it, as I have not the ability to do justice to the words spoken and I hope it is not expected of me. Suffice

it to say, there was no end of applause when the oration was finished, and I am only sorry that we could not preserve a shorthand copy of same, in order to give the absent Brethren the benefit of those words.

In conclusion he recommended that a committee on by-laws be appointed and a board of relief established.

During this session a motion prevailed that a committee be appointed for the reception of the delegates to the World Congress, to be held in San Francisco, Cal., in 1915, consisting of one member from each chartered Lodge in the Province and those that may be chartered before 1915; those to act in conjunction with the Supreme Lodge committee, consisting of Bros. C. S. Perry, Aug. Spilmer, A. P. Rayne and G. C. Sparre.

The election of officers then took place, the result of which was as follows:

Prov. Grand Master—Bro. W. C. Cavitt, S. F.

Prov. Gr. Master Dep.—Bro. C. S. Perry, Vallejo.

Subst. Prov. Gr. Master—Bro. Fr. Jos. Blust, Los Angeles.

Prov. Gr. Sen. Warden—Bro. G. H. McCallum, S. F.

Prov. Gr. Jun. Warden—Bro. Fred Gunther, Bakersfield.

Prov. Gr. Secretary—Bro. H. Methmann, S. F.

Prov. Gr. Treasurer—Bro. H. Muller, S. F.

Prov. Gr. Chaplain—Bro. Dr. W. E. Poole, S. F.

Prov. Gr. Sen. Deacon—Bro. T. W. McPherson, S. F.

Prov. Gr. Jun. Deacon—Bro. L. A. Kottinger, San Jose.

Prov. Gr. Sen. Steward—Bro. L. Natenstedt, S. F.

Prov. Gr. Jun. Steward—Bro. M. F. Wynkoop, Vallejo.

Prov. Gr. Almoner—Bro. P. Christensen, S. F.

Prov. Gr. Marshal—Bro. F. P. Toone, Los Angeles.

Prov. Gr. Orator—Bro. W. M. Bevely, Los Angeles.

Prov. Gr. Master of Cer.—Bro. C. R. Little, S. F.

Prov. Gr. Inner Guard—Bro. V. Kippen, S. F.

Prov. Gr. Tyler—Bro. G. C. Sparre, S. F.

The M. W. Prov. Gr. Master then presented to Bro. G. A. Cook, of Glenlivet Lodge of Vallejo the diploma of the honorary grade of Excellent Master in token of valuable services rendered. The M. W. Supreme Master then explained the privileges and honors it gives to the holder of the honorary grade of Excellent Master and also stated at this time, that after the first of the year Bro. C. R. Little, of Golden Star Lodge, S. F., is to receive the same grade for the same reasons mentioned above.

The M. W. Supreme Master then installed the officers, after which the Prov. Gr. Lodge was closed in due form, harmony prevailing.

A. METHMANN.

Prov. Gr. Secretary.

FREEMASONRY IN ITALY.

The first Lodge in Italy was opened by Scottish gentlemen (Jacobites) at Rome, August 16th, 1735. It is told that a Lodge was erected at Florence in 1733, and at Rome in 1724, but it is dubious. In 1738 Freemasonry was excommunicated by the Vatican church, and the Scottish Roman Lodge was closed. Nevertheless, Lodges under the jurisdiction of the London Grand Lodge worked in 1739, in Savoy, and Piedmont, with a Provincial Grand Master (the Marquis Des Marches), and the Craft was known at this time, at Livorno, Milan, Venice, Padova, Vicenza and Napoli. In 1763, 1765 and 1771 four English Lodges were erected at Livorno. The persecutions of the Roman Church and those of Charles IV., King of Naples and Sicily, did not impede the progress of the Order. A Daughter Lodge of the "Mother Lodge

of St. John in Marseilles" was opened at Naples in 1754; circa 1762. Bro. Manuzzi, Prov. G. M. of London Grand Lodge, in 1764, opened an auto-constituted "Grand Loggia Nazionale della Zelo," at Naples, with eight Lodges. In 1770 Bro. Dua della Rocca was Prov. G. M. for Naples and Sicily under the English Constitution.

Bro. Weiler in 1777 instituted a Sub-Prioratus of the "Strict Observance" system in Naples; the Prior or Commander was Bro. Diego Nazel, G. P. G. M. of the G. L. N. dello Zelo." Of the same Rite Lodges and Chapters were constituted at Venice and Verona (1772), Turin (1775), and Genoa (1782). After 1762 the Strict Observance, a Franco-Scottish system was very much extended in Italy; the "Grand Lodge La Misterieuse" in Turin was transformed into a "Grand Chapter for Lombardia," under the VIII Province of the Order, and with the Count Berens as Commander; LL Chapters and Commanderies were worked at Modena, Tortona, Cherasco, Aosta, Voghera, Alagno, Savona, Trino, Mortara, Alba, Mesola, Bondeno, Treviso, Milano, Torino, Naples, Messina and Rome. The Chapter of Padua and the subordinate Lodges at Venice, Verona and Treviso were dissolved by the Venitian Inquisition of State in 1785. The Scottish Prov. G. L. of Lombardia and the Lombard Directory of the "Rite Ecossais Rectifie" died before 1790. The Roman Lodge, "Amica Sinceri," under the G. O. of France, died 1789. At the approach of the French Revolution all Lodges and systems in Italy suspended or closed forever their workings.

The so-called A. A. S. R. penetrated into the old Ansonia with the Napoleonic Armee. Some Lodges under the French Constitution were created by the partisans of new ideas in 1801 to 1804. The S. G. C. Grasse-Tilley of the so-called A. A. S. R. Supreme Council 33° in Paris, chartered S. C. 33° at Milan in 1805, Prince Eugene Beauharnais as G. M. and S. G. C. This S. C. and G. O.

was joined with the G. O. of the military division of the Kingdom of Italy constituted at Naples in 1804, but a new G. O. sprang up in this last city June 24, 1809, Grand Master the Prince Joachim Murat; in 1813 this G. O. governed 97 Lodges. With the Freemasonry of the French Armee, imported into Italy, the Carboneria also, the Mizraim Rite was created at Naples and Milan in 1805, 1807. At the fall of the first Napoleonic Empire numerous Freemasons were initiated to the Carboneria fraternities and worked for the National Independence. We have notices of a "G. O. dillidue Sicilie" 1820-1821 of Ld. in Palermo and Tuscany in 1848 (Loggia Rigenaia tori, probably of the Memphis Rite). A Lodge, "Trionfo Ligure," at Genoa 1856, and the Lodge "Amici Veri dei Virtuosi" at Livorno, 1860, were constituted by G. O. of France. An independent Lodge, "Ansonia" Turin, 1859, the LL of Genoa, Milan, Florence, Pisa, Livorno, Bologna, Carliani, Aocali, Torino, and those in Southern Italy convened in Florence in 1861, and constituted the actual "Grande Oriente of Italia," but at this meeting the two G. O. A. A. S. R. of Naples and Palermo did not participate.

The new body worked the first three degrees of a pseudo symbolic Rite (really the three first degrees of the Modern or French Rite), and in 1863 it was in control of 68 LL in Italy and 7 Lodges in foreign countries. In 1864 five Grand bodies existed in Italy; G. O. in Turin; S. C. in Naples; S. C. in Palermo; S. C. in Turin and Livorno. A Confederation was made by these Supreme Powers and M. III. Bro. Giuseppe Garibaldi G. M. and Bro. De Luca President of Grand Council of the High Grades. The "Rito Simbolico Italiano," of three degrees (E. A.; F. C., and M. M.) was created in 1864 (July 1-5), in Milan, and its East was in Turin and the "Grand Consiglio del Rito Simbolico" controlled all Lodges at that time. In 1868 the Symbolic Grand Council and the Grand Orient of Italy confederated. In 1870 the

Grand Orient was transferred to Rome, the capital of the Kingdom. The S. C., A. A. S. R., resident in Palermo amalgamated with the G. O. of Rome.

This last Grand Body claimed to have been constituted in 1803 at Milan, and re-constituted at Turin, but it has no Charter or other serious document. On June 26th, 1900, a confederation was concluded by the S. C., A. A. S. R., in Naples, the S. C. C. G. of the Memphis Rite in Palermo, the "Grande Oriente Italiano" in Milan (a secessional body) and the "Italian Masonic Federation." Their work was without consequence. The "Grande Oriente Italiano," founded in 1904, with the "G. O. d'Italia" S. G. C. G. of Memphis, died, and the S. C. at Naples founded with the S. C. of Italy, Charleston A. A. S. R., Bro. Fera S. G. C.

All the actual Masonic Grand Bodies in Italy (except the S. C. U. of the "Rito Filosofico Italiano") have no origin and are self-constituted. The official Masonry is numerous, but it works with the constant pre-occupation of the social and political business. For this reason the esoteric Masonic knowledge is ignored by them. The cause is the social and political situation of the State. Before 1870 the Freemasonry in Italy was considered as a center and a bond for the National deliverance from the foreign domination and our Order after the Carbonarian and "Giovine Italia" period (1815-1861) as a convenience, purposing this object only, but not an occult bond of all philosophic and political schools and worshipers. Consequently, the study of the Masonic and esoteric doctrines was considered by our official Brethren as time illly spent, and this opinion is repeated today by the Brothers in a high position in the official Craft and in the so-called Scottish High Degrees. Concluding, the work of "Official Masonry" in Italy is unilateral and inconclusive; the "democratic" politics is a constant preoccupation.

The "S. C. U. del Rito Filosofico Italiano" was constituted in 1911, and works 7 degrees. A Charter was issued to them in 1887 by the "Imp. S. S. and S. C. of the Memphis and Mizraim Rite 97°" in Naples to the Spanish Brethren to constitute a S. G. C. G. 33-96 in Ibrica Peninsula (Madrid). This body reduced the degrees to 7 in 1894, and a "Rite Nacional Espanol" was created. The "S. G. C. G. Iberica" conferred the regular degrees of A. A. S. Memphis and Mizraim 33-96 R. A. Rites. In 1909 orthodox Masonry did not exist in Italy because the Ancient regular Rites died or went to sleep forever; (the A. & P. Rite in Palermo for example).

Bro. Edward Frosini was commissioned by the Spanish BB in 1909 to propagate the Ancient Rites in Italy. A "Loggia Centrale Ansonia" was opened in Florence, Bro. Frosini, President, with a charter of the Sov. Symbolic G. L. of the Memphis and Mizraim Rite in Madrid (Bro. Isidro Villarino del Villar 33° 90°-96° S. M. G.) Some Lodges under this obedience worked in Italy in 1909-1911 and the "L. C. Ansonia" was transformed in 1912 into the "Gran Madre Loggia Centrale Ansonia" for the symbolic degrees, and for the Italian jurisdiction. The above mentioned S. C. of Spain chartered S. C. of Italy, M. and M. A. A. S., National Espanol Rites, 1911, and the "Rito Filosofico Italiano" in 7 degrees subsequently created with a "Supremo Consiglio Universale" by Bro. Frosini, G. M. G. The R. F. T. is represented today in Europe, America, Switzerland, Russia, Egypt, Central America. Its doctrines are those of Universal Freemasonry and the Bros. in the Chapters and Colleges of the Rite are indoctrined also on the Ancient Pythagorean Philosophy.

Pericle Maruzzi, 330, 900, 950, Vio.

LEXICON.

Caduceus.—The magic wand of the God Hermes, represented in the lodge by the wands of the Deacons and Stewards.

Cagliostro-Count.—Few men connected with Masonry of the early eighteenth century has been more written about than Alexander Count Cagliostro. That he was a clever and able man is certain. That he was an unscrupulous one, seems as certain. His life and Masonic labors is such a mass of fact and fiction mixed that it is practically impossible to unravel. This much seems certain, that he was the first, or at least the first prominent fabricator of Masonic Rites which grew like mushrooms during the latter part of the 18th and beginning of the 19th centuries. The line of Masonic imposters may be said in fact to have started with Cagliostro and ended with Albert Pike. The first pretended to continue the dead Egyptian mysteries; the latter the dead Charleston Council. Cagliostro professed to have a higher system of Masonry which he claimed to have received from the Egyptian Priests. It was an androgonous system. The first of that kind he presided over the male portion with the title of Grand Copt. His wife presided over the female branch as Grand Copheta. The whole system was of a porfessed magical nature and filled the purpose of its creation, namely the extraction of coin from its Neophites. Some have tried to prove that the modern Masonic Rites of Memphis and Misraim are identical with Cagliostros system. No one acquainted with both systems would say so, and we will show that such is not the case when we treat of "Egyptian Masonry."

Cahier.—The French name for the ritual or any portion thereof.

Cain.—The first-born of the human race, elder brother of Abel, whom he slew, mentioned in the old Scottish degree of the "Funeral Master."

Calcot, Wellins.—An English Masonic writer of the latter part of the 18th Century.

Calendar, Masonic.—The method employed in dating Masonic documents differs from that in common use, and the several Masonic rites differ from each other in this regard: Some dating from the creation of the world, B. C. 4000 years, technically called "Anno Lucis," in the year of Light. With the Scottish Rite the date is according to the Hebrew Cronology, "Anno Hebraico," or "Anno Mundi" in the Hebrew Year, or the year of the World. In this the year starts in the month of September, the present year is 5674. The Hebrew month is also given in writing the date. In the Rite of Misraim the cronology of Arch-Bishop Usher is adopted which adds 4000 years to the Christian era. The Rite of Memphis adds 000-000 to the common or vulgar era. The Arabic Orders use the Mohammedan Cronology and date from the "Hegira," found by taking 662 years from the common era. In Royal Arch Masonry the date differs according to whether the Arch or Enoch, or of Zerrubabell is meant. The latter dates from the building of the second Temple, B. C. 530. The former to the completion of the first Temple, B. C. 1000. In both dates the style is "Anno Inventionis" in the year of the discovery, and relates to the re-discovery of the "lost word." The date 1000 B. C. is also used in the "Cryptic degrees." Knights Templar date from the organization of the Order in A. D. 1118. The style is "Anno Ordinis," in the year of the Order.

California.—The first Masonic Lodge in the State of California was chartered May 10th, 1848, by the Grand Lodge of Missouri, to work in Benton City as Western Star No. 98, and a Grand Lodge was organized April 19th, 1850, after the usual York-American Rite fashion without any further authority than the will of the organizers. There is also a Provincial Grand Lodge of Universal Masonry working in the A. A. S. R. Symbolic, in the American Masonic Federation, with 21 Daguhter Lodges, and a Provincial Grand Council of Kadosh.

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OFFICIAL

Again we call the attention of the Lodges to the matter of obtaining the proper Lodge account books. We are carrying several hundred dollars' worth of these books, and they should be in the possession of the Lodges, that their usefulness may be demonstrated and appreciated.

Our "defense fund" is nearly exhausted, and it may be well for those Lodges that have not yet paid their quota to know that we have had a hard fight in Oregon, and now have to meet the enemy of all souls in British Columbia. President Thomson has been at headquarters very little for the past three months, owing to these troubles, and the expenses attached to these court proceedings, such as hiring lawyers and traveling backward and forward in attending to these matters, is very great. We hope the Lodges which have not contributed will do so at the earliest day possible.

We would like reports to be sent in of the Lodges under dispensation, so that our directory may be complete. We would like to know the time and place of meeting of their Lodges, and the names and addresses of the officers.

We would like complete reports from all the Provincial Grand Lodges, not only that our records may be full, but that we may publish them for the information and welfare of the BB. in the several Provinces. We have a few, and would like them all.

VICTORY, VICTORY, VICTORY.

The American Masonic Federation Upheld in Its Right to Work in the State of Oregon, and the Yorks Completely Defeated.

Victory has again perched upon the banners of the A. M. F. and right and justice have triumphed over bigotry and persecution.

Our readers will remember that in our last issue we chronicled the defeat of the Yorkists in the State of Oregon in their attempt to persecute four of our BB. whom they had arrested in the city of Portland. At the trial two of our BB. were found "not guilty," and the jury disagreed on the other two. At the time we expected that the Yorks had been so much exposed in the trial, their crookedness made so plain, that they would be only too glad to retire from the contest. In this we were mistaken, as the case was set for retrial of the two BB. about whom the jury had disagreed. The trial was set for the 6th of last month and lasted for six days, ending in a complete victory for the A. M. F.

The case was peculiar from the fact that it was the first tried under any of the laws that the Yorks have succeeded in getting passed everywhere where they could influence the State Legislatures. They knew well that they could not meet us in the open, that they had no ground to stand upon and that public discussion would only show up their weakness—hence these laws. In none of the other State where similar laws had been passed have the Yorks had the hardihood to test them in the courts, and it was left for those of the State of

Oregon to take the unenviable initiative and a sorrier set of men there is not in these United States today than they are, that they allowed themselves to be made the catspaw for their BB. in other States. The Oregon law professed to have been passed in the interests of all fraternal organizations, for the purpose of protecting them against imposters, and read that no person or persons could organize, or attempt to organize, a lodge or other society in the State of Oregon where there had existed one with the same or a similar name, objects and purposes to one already existing in the State. This seeming anxiety to protect fraternal orders was easily shown to be a fraud, as only the York Rite Masons were interested, and they openly boasted that they were the fathers of the bill and that one of their Grand Lodge officers was the framers of it, and from the further fact that in the State there were five different bodies of Foresters, three of Odd Fellows, and two of Woodmen.

On the witness stand Mr. Robinson, Yorkist Grand Secretary, made some startling statements and showed even more ignorance of the common rudiments of Masonry than even the ordinary Yorkist. He acknowledged that the Grand Lodge A. F. A. M. of the State of Oregon had no Charter from a superior Masonic body, that it was self-constituted and devoid of any authority other than what was self-assumed. He expressed himself unable to read or understand the letters T. T. G. O. T. G. A. O. T. U., though he asserted that he had received Masonic documents issued from every country in the world. He said that of the twenty-one Masonic emblems displayed on the Diploma of the A. M. F. he only understood nine; that the others might be Masonic, but if so that he did not know them. He asserted that he was well versed in all things Masonic, yet said positively that there was no such thing as 90 or 95 degrees and when shown a Canadian Diploma for the 95th, said he had never seen such a thing before.

Mr. Robinson having shown that he

knew nothing of the A. M. F., or indeed of anything else Masonic, was succeeded as witness for the Yorks by a Mr. Macolm, who said that he was a member of the Supreme Council of the Southern Jurisdiction of the so-called Scottish Rite who testified that there was a consistency of his body working in Oregon and that the A. M. F. Lodges in Portland did not belong to them. He was not aware that there were other six bodies calling themselves Supreme Councils of the A. A. S. R. in the U. S. A. which did not recognize his Council, but called it a fraud. When asked what was the test of legitimacy in the A. A. S. R. he said recognition by his Council, though when pressed to it he acknowledged that his Council was self-created and had no Charter. He acknowledged that his Council did not work the symbolic degrees, but that all candidates got these degrees in York Rite Lodges. These were the only Masonic witnesses that the Yorkists put on the stand, and if they succeeded in doing nothing else, they showed their own members how little their leaders knew about Masonry—what an example it was of the blind leading the blind!

The attorneys for the defence were both BB. of Robert Bruce Lodge in the A. M. F.—one of them R. W. M. of the Lodge. They conducted the case in an able and masterful style bringing out every point in prosecution and defense, showing the weakness of the one and the strength of the other. The legality of the A. M. F. was clearly shown and its descent traced back to the ancient Mother Lodge of Kilwinning. Its legal status was shown by its articles of incorporation, which were contrasted with those of the Grand Lodge of Oregon, A. F. A. M., the latter only giving power to acquire real property, to hold or dispose of the same, but not one word about the right to do Masonic work, while ours on the contrary, besides giving us the same power, also conferred the right to establish Lodges and Grand Lodges of Masons and to work the degrees of the symbolic Lodge. It was clearly shown that there was no similarity in the names of the A. M. F. work-

ing in the A. A. S. R. Symbolic and the A. F. & A. M., and that there was even less similarity in our aims and purposes, than ours was to universalize Masonry in the U. S. A. by establishing one central authority for the whole country; to bring Masonry in America to the condition it held in the world at large, by making it as it should be, one grand world-wide Brotherhood, bound by no geographical limits, knowing neither race, creed, language or nationality; where all good men would meet on a common level, their common aim the uplifting of humanity, their common creed belief in the Fatherhood of God and the brotherhood of man. Whereas the A. F. & A. M. of Oregon was civilly a real estate concern and Masonically was without authority; self-centered, purely a local organization, its activities confined to the State of Oregon and recognizing or being recognized by less than one-tenth of the countries of the world.

That the jury was impressed fully by the evidence produced by the A. M. F. and the lack of it by their opponents was shown by the fact that only the one ballot was taken when they returned a verdict of not guilty, and by that verdict declaring that the American Masonic Federation was, as it has always claimed to be, a separate and distinct organization, in no sense similar in name, objects or purposes to the so-called York Rite of America. The Yorkists had the whole machinery of the State of Oregon to fight for them. The tax payers of the State paid the bill, the District Attorney and his special assistant (hired for the occasion) were Yorkists, the Legislature was induced to pass laws to down us, the judiciary of the State and the tax payers' money was used in the effort to down us, persecution was disguised as prosecution in the same mad effort, and in spite of all truth prevailed, and the people of Oregon have learned what Universal Masonry of the Scottish Rite stands for and the time is brought measurably nearer when all Masons, of all ages and all men, will be Brothers. So mote it be.

THE AFTERMATH.

Bro. E. E. Morrison of R. W. M. of Springfield Lodge, Springfield, Oregon, sends us a clipping from the Sunday Oregonian in which under the caption of "Charge of 'Fake' Made," one Fred W. Detleff, professing to belong to "Clyde" Lodge of Glasgow, Scotland, rushes to the assistance of the discomfited and discredited A. M. F. of Oregon. Whether this Detleff is or is not a member of Clyde Lodge we do not know, neither do we care; it is possible that he is, as no more in Scotland than elsewhere can the Lodge be tied so closely that unworthy members do not sometimes gain admission. The letter itself is not worth the time spent in replying, were it not that it is "sanctioned" by James F. Robinson, Grand Secretary, Ancient Free and Accepted Masons of Oregon, and Phil S. Malcolm, 33rd degree, Sovereign Grand Inspector General in Oregon, giving it a semblance of official sanction by the State Grand Lodge and the bogus Charleton Council, and further as showing the desperate straits to which these bodies are put after their defeat in the courts.

Detleff shows by his letter that he is either an ignoramus or a liar; we will charitably give him the benefit of the doubt and consider him the former. His letter shorn of unmeaning verbiage consists of the statements that M. McB. Thomson, founder of the American Masonic Federation, claimed to have authority and a Charter from the Grand Lodge of Scotland, and that he had a letter from David Reid, Secretary of the Grand Lodge of Scotland denying that the said M. McB. Thomson had any such authority or Charter. We are inclined on further thought to withdraw our former estimate of Detleff's character and believe that he is more a liar than even a fool, as he was present in the court when it was testified that the A. M. F. claimed no authority from the Grand Lodge of Scotland. It has for long been the policy of the Yorkists to get some ignorant Scottish Mason to write to Reid

asking if the A. M. F. had a Charter from the Grand Lodge of Scotland. This of course Reid denies, and his letter is shown around as a proof that the A. M. F. is wrong; this is of a piece with the letter recently written by one of Detleff's sponsors, Robinson, who wrote to the Grand Lodge of Sweden asking if the A. M. F. had authority from that Grand Lodge and this for the purpose of discrediting the A. M. F. with its members of Swedish nationality; with equal truth and effect he might write to China and Japan.

Detleff seems to consider that he scores a point in favor of the Oregonian Yorkists when he says that he has visited Lodges in several foreign countries, amongst others Cuba, Peru, Chilli, Germany, Netherlands, Sweden and Italy. He may have done so, as these Grand Lodges all work in the Scottish Rite and are Universal Masons, but he does not say (perhaps he does not know) that no Brother from either of these countries could enter a lodge under the State York Grand Lodge of Oregon, and he lies when he says that M. McB. Thomson could not visit the lodges in these countries, as he is the actual Grand representative of two of them (Germany and Italy) and an honorary member of several of the others.

It is surely a bad cause that needs lies to bolster it up, but as the Book says, there are some who love a lie rather than the truth, the reason being "that their deeds are evil."

SCOTCH MASONRY.

(Continued.)

Continuing our narrative, we will further quote from the report of the Grand Lodge of Louisiana (1912). We are anxious to have this matter well understood, so that we need not make so frequent reference to it. We stated in our last, that the Grand Lodge of Pennsylvania was chartered in 1764, by the Grand Lodge of England, and the York Rite Lodges were working under the Grand Lodge of Pennsylvania, until the close of

the war of the Revolution, when Pennsylvania surrendered its Charter back to England, and established a Grand Lodge of its own without any authority from any source whatever, thus becoming a self-constituted body. Louisiana followed in its wake, and the report of the Grand Lodge for 1912 is the author of the following:

"The various subordinate Lodges of the York Rite, by their representatives, June 11, 1912, organized a Grand Lodge for the State of Louisiana." This is the beginning of the State Grand Lodge system in that state. To continue from this report:

"June 19, 1813, a Consistory, Thirty-second degree, A. & A. S. Rite and working the symbolic and ineffable degrees, was instituted at New Orleans, deriving charter from the Supreme Council, having its Grand East at New York, N. Y., and the previously organized Scottish Rite Lodges came under its jurisdiction.

January 10, 1833, the Grand Lodge of Louisiana proposed to the Grand Consistory that the Grand Lodge would constitute within its bosom a special chamber for the symbolic degrees of the A. & A. S. Rite, on condition that the Consistory would divest itself of the right to confer symbolic degrees, which proposition on the 28th day of January the Grand Consistory accepted, and a special chamber for the Scottish Rite was created in the bosom of the Grand Lodge, and the Consistory ceased working in the symbolic degrees, and commencing at the 4th degree, and the Scottish chamber thereafter chartered all the symbolic Lodges for which petitions were presented, and the previously existing subordinate Scottish Rite Lodges surrendered their Charters to the Grand Consistory, and received new Charters from the Scottish Symbolic Chamber of the Grand Lodge.

October 27, 1839, a Supreme Council of the A. & A. S. Rite was established at New Orleans, by the Marquis de Sanmichel, which Council was recognized by the Grand Orient of France, as was also the Grand Lodge of Louisiana, and the

Grand Orient held Masonic Correspondence with both.

In 1850, a convention of the Symbolic Lodges of Louisiana was held and a Constitution was adopted providing that the Grand Lodge of Louisiana could thereafter establish no other Lodges than those of Free and Accepted Masons, professing exclusively the York Rite, and by a communication of March 5, 1850, so informed the Supreme Council of Louisiana.

The A. & A. S. Rite Lodges then returned their charters to the Grand Lodge, and the Supreme Council, by a decree of September 20, 1850, resumed authority over the symbolic degrees of the A. & A. S. Rite, and issued new Charters to the bodies left without a government by the action of the Grand Lodge, and for a time the two organizations continued independently of each other to exercise jurisdiction over and charter subordinate Lodges to confer the symbolic degrees.

Thus was created the disturbance mentioned above, by the York Rite mischief-makers, and it was this unpleasant condition that caused the Grand Orient of France to send out its Grand Orator, LeBlanc de Marconnay, to investigate, as both powers were daughters of that Grand Jurisdiction. In his report he said, among other things, "that Polar Star Lodge had accumulated the Rites previous to the formation of the Grand Lodge, and that the practice had been continued uninterruptedly from that time to the date of his report" (August 18, 1852).

Polar Star Lodge has the following brief history: In the year 1794 several BB. of the French or Modern Rite held a meeting and resolved to form themselves into a Lodge under the title of 'Etoile Star' (Polar Star), and applied to the Grand Orient of France for a Charter. This application could not be granted owing to the Grand Orient having suspended its labors in consequence of the political troubles that at that time agitated France. On ascertaining this, they addressed a similar communication to the Provincial Lodge 'La Parfaite Sincerite,' at Marseilles, which granted them a provisional Charter in 1796."

I take the foregoing from the Louisiana report of 1912, and as the early records of Polar Star Lodge are not in existence, having been lost or destroyed, its true history is now largely a matter of opinion of the writers of its history. However, this we know of a truth, that when the Grand Orient of France resumed its labors in 1803, after the close of the French Revolution, that body granted a Charter to Polar Star Lodge No. 4263, and deputed A. Pinard and A. Marmillion specially to reconstitute it and install its officers, which was done on the 11th of November, 1804.

"Polar Star No. 4263 then applied to the Grand Orient of France for a Charter to open and hold a Chapter of Rose Croix; a Charter was granted and the Chapter regularly constituted and its officers installed May 24, 1807, under the name of "La Vertu Recompense No. 5001."

This was the first regularly constituted body of this grade in Louisiana, and was attached to Polar Star Lodge; it being the custom in those days, and long afterwards, for bodies of the higher degrees of the York, French and Scotch Rites to be attached to a symbolic Lodge.

The original Polar Star Lodge accumulated all the Rites, the first in Louisiana, because it obtained them from the Grand Orient of France, both French and Scotch Rites. To insure accuracy in tracing this history we warn the student that a mistake can easily be made by following the history of several other Polar Star Lodges, such as Polar Star No. 129, Polar Star No. 1, Polar Star No. 59, all of Louisiana, chartered as York Rite Lodges by the Grand Lodge of Pennsylvania.

The Grand Lodge of Louisiana takes great pains to state in its report that: "In the spring of 1811, several members of the Lodge, Polar Star No. 4263, applied to the Grand Lodge of Pennsylvania for a York Rite Charter, which was granted June 3, 1811, with the name Polar Star Lodge No. 129."

Whether this is true or not we are unable to determine, but we will say that it bears the earmarks of truth, as the follow-

ing from the records of Polar Star Lodge No. 4263ff which are extant, show:

"At an 'extraordinary meeting,' held October 13, 1811, after the Lodge was opened, the W. Master, Jean Pinard, stated that the meeting had been called for the purpose of postponing the work of the Lodge for an indefinite period; that this was owing to the differences that had always existed and continued to exist between the Masons of the Modern or French Rite and those of the York Rite in the City of New Orleans, which had produced an interruption of fraternal intercourse between the members of Polar Star Lodge No. 4263 and the Lodges of the York Rite, and had finally resulted in the non-recognition of the former by the latter; that, with the exception of Polar Star Lodge No. 4263 all the Lodges in the city had their Charters from Grand Lodges of the York Rite; that owing to the long continuance of the war between France and England, they had been unable to communicate with the Grand Orient of France; therefore in consequence of these difficulties, and in order to prevent their occurrence in the future, the Master Masons composing the Lodge had applied to, and obtained from the Grand Lodge of Pennsylvania a Charter for the York Rite."

The records of Polar Star Lodge No. 4263 also show: "The Polar Star Lodge accumulated the Rites, because it depended at the same time on the Grand East of France for the French and Scotch Rites and on the Grand Lodge of Pennsylvania for the York Rite."

The report of the Grand Lodge of Louisiana states in this connection: "The records of Polar Star show that it worked the French or Modern Rite exclusively until it was compelled to apply for a York Rite Charter. It worked the York Rite until 1820, when it revived the French Rite, and receiving a Charter from the Grand Orient of France for the Scotch Rite cumulated the different Rites."

The reader will now see that in the will, Polar Star Lodge No. 4263 worked desire for harmony, and to follow out

the Masonic principle of peace and good is the connecting link between the old and the York Rite for a period from 1811 to 1820, when it went back to its first love, and resumed the Scotch Rite, and has continued to work that Rite, with no other interruption than this, up to the present time.

In forging this chain of title to Scotch Masonry, we have paid especial attention to the history of Polar Star Lodge, as in new world. Lord Kilmarnock, Grand Master of Scotland, and Grand Master of Mother Kilwinning, while in France, chartered the mother Lodge of Marseilles; this Lodge in turn characterized the Lodge Polar Star, which afterwards was confirmed by the Grand Orient of France. With its trials and troubles in Louisiana with the York Rite, we have nothing to do, nor does it much matter. It has never lost its identity, and exists today. Its succession is unbroken. It practices the Scottish Rite Symbolic.

From the first introduction of Free Masonry into Louisiana in 1794, until 1850, many and varied troubles sprang into being. The Yorks from Pennsylvania, Mississippi and South Carolina, and several immigrations of Masons from France and the West Indies introduced discussions as to authority and prior claims to recognition, and a hundred and one reasons were given why a union should be established of all the bodies and Rites, and the result was that on May 4, 1850, articles of union were adopted and ratified, and a Constitution drafted, which was almost unanimously adopted at Baton Rouge in June, 1850. Peace and harmony prevailed for a while, but the smouldering fires of discontent were not extinguished, and in 1856, the York Lodges broke their faith and violated the "concordant" entered into, and the Scottish Rite Lodges surrendered their Charters to the Grand Lodge, and resumed their authority over the Symbolic Lodges of the Scottish Rite, under a Supreme Council. This state of affairs soon settled down to an agreement to disagree on the part of the York Grand Lodge and the Scottish Rite Council, and has existed up to the present time.

This Grand Council has the following history. Briefly told:

As by the Supreme Council of Louisiana, thus it is: It was established by the Supreme Council of New York in 1813, first as a Grand Consistory of Princes of the Royal Secret. This Consistory was confirmed in 1833 by the United Supreme Council of the Western Hemisphere (the same Supreme Council that created it) and in 1839 it took the name and title of Supreme Grand Council of the Thirty-third, and founded a power for Louisiana, which was admitted to the correspondence and acknowledgement of the Grand Orient of France in 1842.

We will now trace the history of this body, from 1839 to the organization of the Grand Lodge Inter-Montana, by its authority, in 1907.

The founder and first Sovereign Grand Commander was the Illustrious Brother Onazio de Santangelo, from October 27, 1839, succeeded by Jean Jacques Conté, January 29, 1842; J. F. Canonge, September 20, 1845; James Foulhouze, January 21, 1848; Chas. Chiborne, January 7, 1854; J. J. Masciot, October 7, 1856; James Foulhouze (second term), April 22, 1857; Eug. Chas. Saignac, January 7, 1867; Eduard Marc, January 3, 1872; Armand Bertel, February 23, 1875; J. Gentil, June 20, 1876; Armand Bertel (second term), February 27, 1877; M. J. Peron, September 17, 1887; A. J. Guisanovich, September 17, 1889; Jos. N. Cheri, September 4, 1891; R. A. Chiappella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894. Ill. Bro. Cheri was still S. G. Commander of the S. C. in 1906, when authority was granted Matthew McB. Thomson under the Grand Seal to the S. C. to establish Lodges of the Scottish Rite Symbolic in the State of Idaho; the consequence was the organization of the Grand Lodge Inter-Montana on the 9th day of January, 1907, and it in turn was the founder of the A. M. F.

This is, in brief, the abstract of or descent from the ancient Masoury of Scotland, dating back long before the days of Modern Grand Lodge system.

In conclusion we will briefly state what led up to the establishment of the American Masonic Federation, by the Grand Lodge of Inter-Montana, by incorporating a proclamation issued just prior to its final act of organization, by becoming a civic power, as well as a Masonic power.

Proclamation.

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 very 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 sufferance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European and South American Masonic powers, who practice the Scottish Rite, they are classed as irregular and their members generally denied admittance to the Lodges, while in some instances they are admitted in one State and denied in others. In every "York Rite"

Lodge a race test is applied and in some States a religious one.

Confronted by these conditions, and in view of the fact that a careful estimate places non-affiliated Masons in the United States at 300,000, a very great many of whom stand well in the countries where they were made, and in view of the fact that these BB. had to either forego entirely all the fraternal associations so hardly gained and so highly prized, or seek authority from other sources, we sprang into being. The Grand Lodges of Hamburg and Roumania, and the Grand Orients of France and Spain, at different times, granted Charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine and irregular, and refused to recognize their members as Masons, and BB. working under separate Constitutions, though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, they deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort, they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry" The American Masonic Federation, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

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

Trusting that due and careful consideration will be given us in this regard, and

our desires granted, we salute you B. T. N. K. T. T. E. O. and extend to you the fraternal embrace, in behalf of the American Masonic Federation.

(Seal) M. McB. THOMSON, 33,
President General.

Montpelier, Idaho.
(Seal) ROBERT S. SPENCE, 33,
Grand Secretary-General.
Evanston, Wyoming.

* * *

Following the issuance of the foregoing, the American Masonic Federation was made a civil organization, by the laws of the State of Idaho, as the following will testify:

Articles of Incorporation.

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

PREAMBLE.

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

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

ARTICLE I.

The name of this corporation is the American Masonic Federation.

ARTICLE II.

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

ARTICLE III.

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

ARTICLE IV.

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

ARTICLE V.

The number of its Directors or Trustees shall be seven, and the manner and method of their election shall be by ballot, and the term of office shall be three years from the date of their election and qualification, and the following shall be elected at the first meeting of the Di-

rectors or Trustees, viz.: A President, four Vice-Presidents, a Secretary and a Treasurer, who shall hold their respective offices until their successors are duly elected and qualified.

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

(Seal)

C. P. CHRISTIANSEN,

(Seal)

M. McB. THOMSON,

(Seal)

J. W. Langford.

State of Idaho,

County of Oneida—ss.

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

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

My Commission expires July, 1911.

(Seal)

D. C. McDOUGALL,

Notary Public.

State of Idaho,

County of Bear Lake—ss.

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

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

My Commission expires October 30, 1909.

(Seal)

GEORGE E. MARKS,

Notary Public.

ENDORSED.

State of Idaho,

County of Bear Lake—ss.

I, W. R. Holmes, Clerk of the District Court of the Fifth Judicial District of Idaho, in and for Bear Lake County, do hereby certify that the within and foregoing is a full, true and correct copy of the Original Articles of Incorporation of

the American Masonic Federation filed in my office this 9th day of September, 1907.

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

(Seal)

W. R. HOLMES, Clerk.

By _____, Deputy.

Certified copy of articles of incorporation,

American Masonic Federation.
Department of State,
Secretary's Office.

Filed this 21st day of September, 1907, at 10 o'clock a. m. and recorded in Book "W" of Dom. Corp'n's. at page 2969, Records of the State of Idaho.

ROBERT LANSDON,

Secretary of State.

The foregoing completes our history and ancestry, and establishes our right and authority to practice the Ancient and Accepted Scottish Rite (Symbolic), of Freemasonry.

We believe we have connected every link into a chain of authority and Masonic recognition from the Grand Lodge of Scotland, by its Grand Master, Lord Kilmarnock, in 1742, to the present time. With the Grand Lodge of Scotland we have nothing to do nor have we anything in common with that body, for the reason that it is in close amity with the State Grand Lodge system of the United States, and is thus compelled to indorse the doctrine of exclusive jurisdiction, which we repudiate, and adopt as our "slogan UNIVERSAL MASONRY."

The foregoing, as far as the organization of the American Masonic Federation is concerned, is not incorporated here as "matter new," for it has been published in this magazine before, and is probably well known to our readers, but as we are growing, and new members are being added, and new Lodges created, it will do no harm to again lay the matter before our readers. Also, in view of the fact that we have trouble in maintaining our rights in some parts of the Northwest, especially in the State of Oregon, and in Vancouver, B. C., we deem the subject of our authority is a paramount issue in

that section, and should be understood by all parties concerned, both friends and enemies, that the subject of the discussions may be righteously and intelligently conducted, and a profitable conclusion reached.

R. S. SPENCE, 33, 90, 96.

(To be continued.)

DEATHS.

It is with sadness we record the untimely departure of our esteemed Frater Albert Amy of "Angel City" Chapter. The following from the Los Angeles paper describes the sad accident:

Held Lamp Fixing Auto; Fatally Burned.

Albert Amy, 1553 Rockwood, had some repairs to make on his automobile last night. He took an old lamp for light. An explosion resulted, burning him so badly physicians say he will die. The machine was destroyed and the garage damaged. The loss was \$2000.

Our worthy Brother, Albert Amy, at the time of his death, December 27, 1913, was the R. W. M. of Rob Roy Lodge No. 32 of Los Angeles. He suffered intense pain from the burns for fourteen hours, before death relieved him of his sufferings. He was buried with Masonic honors on December 30, 1913.

Again the grim reaper has been in our midst, and this time he has gathered into his garner our beloved Brother Joseph McLean, of Glenlivet Lodge No. 43, of Vallejo, California. Bro. McLean died in San Francisco, on October 24, 1913, but his death was not chronicled in his Lodge until recently. He was a faithful member in good standing in his Lodge at the time of his death.

Our beloved and faithful Brother, Matthew Thomson, eldest son of our esteemed President General, passed to the Great Beyond, to mingle with his BB who have gone before. He died at Salt Lake City, Utah, January 5, 1914, after only a few days of illness. The immediate

cause was pneumonia. At the time of his death he was Secretary of Garibaldi Lodge No. 6, of Salt Lake City, and also manager of the magazine "Universal Freemason." A more extended notice of his demise will appear in another column.

RESOLUTIONS OF SYMPATHY.

On account of the death of Frater, Matthew Thomson, of the Grand East, Salt Lake City, Utah.

At a meeting of Fraters of "Kadosch," Alpha Council "A," U. D. of Portland, Oregon, the following resolutions were unanimously passed and adopted: That whereas:

T. G. A. O. T. U., in His all-wise providence, has by the "hand of death," removed from our midst our BB., Matthew Thomson, son of our Ill. Brother, President General of the American Masonic Federation, Matthew McB. Thomson,

And whereas, the said deceased Brother, having attained to the degrees of this Council, and having been a true Brother, devoted to the cause, high in moral standing, noble in character, commanding the respect of all who knew him by his generous and unassuming manner and amiability toward his fellow man, also exemplifying those principles which teach "The Fatherhood of God and the Brotherhood of Man";

Be it resolved that we, the members of this Council, greatly deplore the irreparable loss of the said Brother, both in this Council and to the cause, and his many friends, which has so suddenly and unfortunately come upon us, and that we deeply and fully realize the fact that in his death we have lost one of the staunch supporters and tireless workers for the cause of humanity and the principles of justice and right;

And be it further resolved that we tender to our Ill. BB., President General Matthew McB. Thomson, and the family of deceased, our heartfelt sympathy and deepest regret for their great loss and bereavement, yet realizing that He doeth all things for the best, and may his command

be accepted by us, believing that while we have lost a dearly BB., that our loss is His gain; and that a copy of these resolutions be mailed to the wife and family of deceased, and his bereaved parents, and also a copy be placed on file in the records of this Council.

GEORGE S. BREETLINGE C.,
G. H. HAINES,
A. C. LIEBENDORFER,
W. S. DAVIS,

Committee.

Dated this the 6th day of January, A. D. 1914.

OBITUARY.

It is with feelings of deep regret that we record the loss of another worthy brother—one whose very failings leaned to virtue's side.

Brother Matthew Thomson, eldest son of our worthy and esteemed President General, Secretary of Garibaldi Lodge No. 6, passed away on the 5th day of January, 1914. He had been in fairly good health, except for occasional attacks of rheumatism, from which he had suffered for many years, until a few days before his death, when he caught a bad cold, which developed into a case of pronounced pneumonia, which terminated fatally, as above noted. His remains were conveyed to Montpelier, Idaho, accompanied by the members of his family and friends, this being his request just before his death. He has a son buried there, and it was his request that he be buried beside his son. Before leaving Salt Lake, Masonic services were held by the Brothers of Garibaldi Lodge, and very impressive remarks were made by the brethren. There were a number of very choice wreaths especially noticeable was one furnished by his Lodge, designed Masonically.

Bro. Matthew had endeared himself to the Craft by his kindly and obliging disposition, and sincere sorrow is felt in a circle far wider than that of his own Lodge. He leaves behind his widow and two sons, one aged 19 and one aged 10 years, besides his father and two broth-

Continued on Page 185

THE UNIVERSAL FREE MASON.

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EDITORS:

M. McB. Thomson Robert S. Spence

All letters or articles for insertion to be sent to M. McB. Thomson, 411 Vermont Building, Salt Lake City, not later than the 20th of each month.

Entered as second class matter at the Post Office, at Salt Lake City, Utah, June 1st, 1912.

EDITORIAL.

In another part of this issue we publish an invitation to attend a Grand Masonic gathering, to be held in Lisbon, Portugal, presumably in June of this year. While we would like to attend this convention we are afraid press of business will prevent us. However, we are very much interested in the subjects to be discussed there, and hope they will be handled without gloves, as the time has arrived when Masonry, and sophistry, and sycophancy, must be divorced.

There are a great many reasons that might be assigned for this, but the obligations assumed by Masons in general should suffice. The Lodge room is the Mason's home. The BB. assembled there are his friends, for whom he is required to sacrifice every feeling that is not akin to his obligations. But, is this so? Is the lodge room a "city of refuge"; is the altar, with its decorations, a positive safeguard to him who kneels thereat? Ahe the Brothers there assembled brothers indeed, or are they only bearing that relationship during the ritualistic observances?

The first thesis to be treated is: "Should the instructions of the Mason be to obey scientific or philosophic doctrine?" This is a question of great moment. Either or both are, or should be profitable, but, to which do most Lodges lean? We fear

both are much neglected, in a general sense, and these subjects are left to the consideration of the profound thinkers amongst us, and neglected in the ordinary sense in the work of our Lodges. We are ritualistic Masons, and in many ways the repeating of the ritual is the somnum bonum of the Mason's life in the lodge-room.

The second and third questions we do not notice so much, but the fourth: "What is the action, or condition, or position of women in modern Society?" This is a question that will be a sweet morsel for the palate of the co-Mason, and all kindred Androgynous Rites. With it we have little concern. Our interests in this connection are limited to the "Scottish Rite of Adoption"; nevertheless the subject is an interesting one.

The fourth and last subject to be discussed we are very much interested in: "What is the situation of the black race in Masonry?" It would seem at a glance that this question could be easily disposed of. But, aloof from American prejudice, there is a depth of thought on the subject. The whole question resolves itself into the question "Is Masoury universal?" If we answer in the affirmative, then Masonry knows no creed, no color, no race. Is he a man, sound in body and limb; is he a free man?" These questions being answered in the affirmative, and all other requirements being equal, should the colored applicant be rejected, solely because of his color or race? We presume the word colored means the Negro race. There was a time in American Masonic history when this question was thoroughly discussed, not as to the condition of the colored man in slavery, for that was accepted as a disqualification per se,—he was not free. But, as to those of his race who were free. The final outcome was that the whole race was taboo. This condition exists today, and although the emancipation proclamation made the race free, the inhibition still exists. The natural consequence is that the colored man, if he wants to become a Mason must apply to the Lodges of his race. This he has done, and the United States is filled with Lodges of colored Masons. Whether

their origin is legal or spurious it matters little—they were driven to this goal. In the countries of Europe colored Masons sit and take part in the deliberations of the lodge along-side of their white brothers. This is never questioned. Their right to do so has been recognized from time immemorial. If it were not so, what would be the condition in society of the Mayor of Battersea, a suburb of London, who is a negro, and was elected last fall to that exalted position in the English nation? This man is entitled ex-officio to be introduced to the Court of England, and mix in the society of those to whom the King and Queen give audience. Suppose he were to apply at the door of an English Masonic Lodge, for admittance, would he be admitted, all other conditions being equal and regular? There is some doubt in Masonic minds as to whether the Grand Lodge of England did issue a warrant to Prince Hall as stated, September 20, 1784, but be that as it may, no doubt can exist but that he did establish "African Lodge No. 429" in Boston, and these members of the prohibited race continue to exercise their right, and have done so uninterruptedly since 1827. Like the Grand Lodge of Oregon, they continue their existence under the law of "ancient usage."

However, the question still remains, "If Masonry is or should be universal, can we shut the door to a Brother Mason, because of his race or color." If we do this, then we acknowledge the usages of the American Rite, and forego our claim to Universal Masonry. Much could be said on this subject, and much profit gathered from its discussion, and we wish our contributors would give vent to their views on the subject. We hope it will be well discussed at the Portuguese convention.

There is an enactment on the Statute Books of Oregon, as follows (so we are informed):

To Incorporate the Grand Lodge of Ancient Free and Accepted Masons of Oregon.

Section 1. Be it enacted by the Legislative Assembly of the Territory of Ore-

gon, that the Grand Lodge of Ancient, Free and Accepted Masons of the Territory of Oregon be and is hereby created and declared a body corporate and politic, with perpetual succession, by the name and style of "The Grand Lodge of Ancient Free and Accepted Masons of Oregon."

Sec. 2. That said corporation shall have power to acquire, receive and possess, by bequest, payment, gift, grant or purchase, property, real, personal and mixed, and the same to hold, have and enjoy, or to sell, rent, grant, convey or otherwise dispose of at pleasure; to sue and be sued, plead and be impleaded in all courts of justice, both in law and in equity; to retain and to make, ordain and establish such ordinances, resolutions, rules and regulations as may be deemed necessary or expedient for the good government of said institution, its officers and members, and its prudential, financial and charitable concerns; provided, that such ordinances, resolutions, rules and regulations do not and shall not contravene any provision of the constitution and laws of the United States or of this Territory.

Sec. 3. That all deeds and other instruments of conveyance in order to their validity, shall be authorized by the Grand Lodge, signed by the Grand Master, and by him acknowledged in his official capacity, and attested by the Grand Secretary with the seal affixed.

Sec. 4. This act shall take effect and be in force from and after its passage.

Passed Council January 7, 1858.

Passed House January 12, 1858.

IRA F. M. BUTLER,

Speaker of the House of Representatives.

H. D. O'BRYAN,

President of the Council.

At the trial of some of our BB. in that state the Grand Secretary General of that Grand Lodge testified that the Grand Lodge of Oregon had no Charter, nor any authority to sit as such body. This, we think, we showed in the last issue of this magazine. This being the fact, then, to give them even a political standing in

that state, they caused the above enactment to be passed. We leave it to the opinions of the Masons of Oregon as to how far this authority extends in the matter of controlling the doings of Masonic Lodges within that state operating as "American Rite" Masons. As a civil and corporate entity, they can acquire property and dispose of it under their by-laws. They can make laws and see that they are enforced. They can collect money and disburse it for charitable and other purposes, but does this enactment anywhere entitle them to make Masons, or control the actions of Masons when so made? They have no Charter. The Masonic Lodges of Oregon were established by "ancient usages," and their existence is maintained in the same way. Is there any law written or unwritten that creates a Masonic Grand Body, otherwise than by the warrant of a superior or co-equal body? We can understand how a Masonic body can delegate to one or more of its members the authority to act in its name and stand in matters Masonic, even to the creating of bodies co-equal with it, but we cannot understand how a Grand Body can be created except by a body of equal greatness. This has always been the trouble in American Masonry. It started out wrong. Henry Price came from England claiming to bear a commission from the Grand Lodge of England, as a Provincial Grand Master; under that authority he created the first lodge in Boston, and Thomas Smith Webb, himself of inferior rank, undertook to build upon the foundation of Price and made laws for the Grand Body created by him. It is from this source largely that the incomplete system now claims to have sprung. Let us have universal Masonry, built upon a rock that will endure forever, but let us have a true and correct pedigree, and such laws that are above suspicion and reproach. If Masonry is not universal it is not Masonry, and all the strained efforts of so-called historians cannot make it so. "Am I my brother's keeper?" Yes; prove to me you are my brother and my heart and hand is

open to your requirement. I am your keeper, and you are my keeper.

We desire to call the attention of our Italian speaking BB. who desire Masonic news from their native country to the journal "Pitagora" Revista Enciclopedia Internazionale dedicata ai nuovi orizzonti della scienza e del pensiero, edited and published by the Ill. Bro. Eduardo Froisini, 35 Via Massaccio, Firenze, Italy.

The past month has been prolific in additions to the strength of Scottish Rite Masonry at home and abroad. At home, besides added strength to the Lodges already existing in the A. M. F., a new Lodge to be known as "Lincoln" Lodge has been organized in the city of New York. Abroad two new Grand Lodges have been added to Universal Masonry, one in the Province of Yucatan Mexico, the other in the Republic of Panama. We extend to both Grand Lodges our fraternal greetings and wish them God-speed.

In response to a number of New Year's greetings, sent out by the Grand Secretary General to the bodies of the world, with whom we are in amity, as well as others that we have not yet established the Gauge of Amity, we have received many returns of greeting, and we would be glad to mention all we have received, but lack of space prevents. For those of our Brothers from Holland, we quote the following:

"Het Hoofdbestuur van de Orde der Vrijmetselaren onder het Groot-Oosten der Nederlanden.—M. G. 1-1-14.

We have received many messages of condolence from our BB. and Lodges and Councils on the death of our beloved Brother, Matthew Thomson, of whose departure mention is made on another page, and much as we would like to publish them, our space is limited in this issue, and our acknowledgement of their receipt is all we can give at this time, together with our thanks and heartfelt gratitude.

FOR INFORMATION.

Of late we have been in receipt of letters from young Brethren seeking information relating to the origin and source of authority of the A. M. F. of the Grand Council of Rites of Scotland, of the Grand Lodge of Scotland and of my own Masonic affiliations. All these questions have been answered before in the columns of the "Universal Freemason," but as these inquiring B.B. may not have seen the numbers in which all this was published, I give it again:

The A. M. F. traces its ancestry back to the ancient Mother Lodge of Kilwinning, the oldest Masonic authority in the world. The R. W. M. of the Mother Lodge, Lord Kilmarnock (who was also Grand Master of the newly created Grand Lodge of Scotland), in 1743 created the Mother Lodge of Marseilles in France, which in turn chartered Lodges in New Orleans while Louisiana was a French colony. On the death subsequently of the Marseilles Loges, its American daughters became heirs to its privileges and power. These in course of time formed the Symbolic branch of the Supreme Council of Louisiana, which Grand Body in 1906 granted the power to organize the Grand Lodge "Inter-Montana," which latter in conjunction with the Grand Lodge of Illinois, A. F. & A. M., Inc., in 1907 organized the Supreme Lodge in the A. M. F., which was incorporated the same year (September 21) in the State of Idaho.

The Confederated Supreme Councils of the U. S. A. in the A. M. F., a corporation of the State of Utah, controls the degrees of the Scottish, Memphis, Mizraim and other Rites and degrees practiced by the Grand Council of Rites of Scotland and is the high degree branch of the A. M. F.

To the Lodges (Symbolic) of the A. M. F. all free men of good character are eligible for membership, for membership in the higher grades the candidate must have received the symbolic grades in a Lodge in the A. M. F. or one recognized by the A. M. F.

The Grand Council of Rites derives its authority by immemorial usage; to all things there must be a beginning, and in the Grand Council of Rites is the beginning of Scottish high grade Masonry, and being the most ancient and only native Scottish governing body for these grades, there, no power exists save itself.

The Grand Lodge of Scotland practices and recognizes (officially) only the Symbolic degrees, and to one can take the higher degrees who has not taken the Symbolic degrees under the Grand Lodge.

As to my own Masonic biography, I first saw Masonic light in Melrose St. Johns Lodge of Glasgow, Scotland, in June, 1873; this Lodge held of the ancient Lodge of Melrose at that time still retaining separate existence, having never gone in under the Grand Lodge. In 1883 I affiliated with the Lodge Newton on Ayr St. James 125 on the Roll of the Grand Lodge, and later with Patna Bonnie Doon, of which I was R. W. M. I am also an honorary member in Lodges in England, Ireland and Scotland.

In the higher degrees I received the Red in Ayr Early Grand Royal Arch Chapter No. 3. The Black in Ayr Encampment of Knights Templar No. 3, and the Council and Consistory degrees in Coila Council and Consistory No. 1, also of Ayr, Scotland, and in 1876 I received the crowning grades of the several Rites. In 1877 I was elected first Grand Principal of the Early Grand Royal Arch Chapter for Scotland, and the same year was elected Grand Master of the Grand Encampment of the Temple and Malta for Scotland, which offices I held until 1881. Grand Mastership in the Grand Encampment meant then Sovereign Grand Commander of the Grand Council or Rites, the law then being that the G. M. of the Temple, if he had the highest degree of the affiliated Rites, was as such S. G. C. of the G. Council.

In 1888 I was again elected Grand First Principal of the Early Grand Royal Arch Chapter of Scotland, which office I continued to hold until the union of the

two Scottish Royal Arch Chapters in 1895.

During the years 1894-1895 I was editor of the "Scottish Freemason," the Scottish Masonic magazine.

In 1900 I placed my demit with King Solomon Lodge (York Rite) of Montpelier, Idaho, as there was no Scottish Rite Lodge then in that State. Of this Lodge I remained a member until 1906, when I withdrew by demit. During my connection with the York Rite in Idaho I was a member of the Grand Lodge of the State for three terms and Grand Orator for one term. Having withdrawn from the York Rite, and there being a chance to establish Lodges of the Scottish Rite I entered into the work with all my heart, with what result you BB. are aware.

By foreign affiliation I am the representative of the National Grand Lodge of Spain and of the Iberian Supreme Council, of the Grand Orients of Haiti, Italy and Germany, and an honorary member of Grand Lodges and Orients in several other foreign countries.

M. McB. THOMSON, 33, 90, 96.

OFFICIAL.

(Continued from page 169)

We believe it would be of great benefit to our readers and the BB. generally if the columns of this magazine contained more correspondence from the several sections of our usefulness. We have good writers and able workers, whose labors in the vineyard should not be buried, as what is good for one locality is good for us all. We believe these columns should be filled with information; not only the collated efforts of the editors, and the effusions of their tired brains, but the wisdom and philosophy of the members of the Order. The editors will dress up any communications that may need this effort, but let us have the facts as they occur in your Lodge and outside life.

The editing and compilation of the magazine is purely a "labor of love," and while we do all we can to make the mag-

azine a success, still we believe that we should receive the help and assistance of the BB. who can and should contribute to its success, for its success means the welfare of all.

As a supplement to the matter contained in the January number, relative to the issuing from the supply department of this office all the necessary blanks, books, etc., we append herewith a price list of the most important supplies on hand at all times, and hope and trust the Secretaries will pin this up in a conspicuous place on their desks. We have other supplies of an esoteric character, the prices of which can be had on application:

- Lodge Charter, parchment, \$30.
- Lodge Charter, paper, \$25.
- Master Mason Diploma, parchment, \$6.
- Master Mason Diploma, paper, \$5.
- Master Mason Diploma, duplicate on parchment, \$1.50.
- Master Mason Diploma, duplicate on paper, \$1.
- Installed Diplomas, parchment, \$3.50.
- Installed Diplomas, paper, \$2.50.
- Mark Master Diploma, parchment, \$3.
- Mark Master Diploma, paper, \$1.
- Affiliation Diplomas, parchment, \$2.
- Affiliation Diplomas, paper, \$1.
- Monitors, bound in cloth, \$1.
- Constitution and By-Laws, 25c.
- Catechisms (singly) 15c.
- Catechisms, A. E. & F. C. and M. M., bound in one book, 35c.
- Application Blanks, 25c per dozen.
- Demit, 50c.
- A. M. F. Clearance Card, 50c.
- "Universal Free Mason," \$1.00 per year, in advance.
- "Universal Free Mason," (2 volumes bound), \$2.50.
- Lodge Account Books, consisting of Minute Book, Secretary's Account Book, and loose leaf ledger for the Treasurer. These books are gotten up expressly for us, with all the necessary printing, etc., in gold leaf on the covers, and the headings, etc., on each leaf. These books have been gotten up at a great expense, and we earnestly hope that every Lodge will

obtain a set as soon as possible, as we do not desire to carry this big stock on hand, as it involves a whole lot of money, and will last a long, long time. The price, bound in half leather and cloth sides is \$15 the set of three.

Just before going to press the following telegram was received:

Portland, Oregon, January 15, 1914
—R. S. Spence, 412 Vermont Building, Salt Lake City, Utah: Case finished, verdict "not guilty." Jury out three hours. M. McB. Thomson.

We hope for a full report for this issue, and look for same at an early day.

Owing to the death of Bro. Matthew Thomson, who was manager of the "Universal Freemason," some of the later subscribers may not have received their magazines last month. This will be remedied as soon as possible, and we will feel grateful if any Bro. not receiving his magazine will write to us.

OBITUARY.

Continued from Page 179

ers, and several brothers and sisters of the half-blood.

His friends are legion, both in America and in Scotland, his native land. He was born in October, 1873, in Ayrshire, Scotland, and was, at the time of his death, a little over 40 years of age. He was made a Mason in St. James Lodge, Tarbolton, No. 135, (Robbie Burns's mother Lodge), in 1892. He became a member of Royal Arch Chapter No. 3, and was admitted a Frater in Knight Templar Encampment No. 3, of Ayr, Scotland, in 1892. He joined Coila Council No. 1, Ayr 1914, and was crowned a Sovereign Grand Inspector General, 33, in 1906.

At the time of his death he was a Grand officer in the Supreme Grand Lodge of the A. M. F., Depute Grand Commander in the Confederated Supreme Councils, Secretary of Alpha Council, A. A. O. O. N. O. T. M. S., and Secretary of Garibaldi Lodge No. 6, of Salt Lake City.

Very much could be written of his many virtues and his manly conduct as a Mason and a man. His virtues may be set forth in the immortal words of Gray:

"Large was his bounty and his soul sincere;

Heaven did a recompense as largely send;
He gave to misery all he had, a tear;

He gained from Heaven, 'twas all he wished, a Friend."

Matthew will be missed where he was known. There will be a void hard to fill. His genial countenance and happy spirit, even when racked with pain, demonstrated that he was made of heroic mold. His hands and heart were ever open to the cry of distress, and he bore with fortitude his misfortunes, and not a word of complaint was allowed in public to fall from his lips. As a Mason he was bright, and his enthusiasm carried him to the highest pinnacle. He was worthy of every honor his Brother Masons could bestow upon him, and he carried these honors with modesty and grace. His career may be summed up in a few words: "He was a man full of grace and truth, loving and beloved, and his end was peace."

PROVINCIAL GRAND COUNCIL INSTITUTED.

At Masonic Hall, Turk and Park Streets, San Francisco, on Sunday, December 21, 1913, there was instituted a Provincial Grand Council for the State of California, there being present representatives from Golden Gate, Vallejo, Angel City and Kern Councils. President General M. McB. Thomson performed the ceremony of institution and installed the following as officers of the Provincial Grand Council:

P. G. Commander, Sir. Kt. W. C. Cavitt, 33; P. G. Marshal, Sir Kt. C. S. Perry, 33; P. G. Captain General, Sir Kt. Franz Blust, 33; P. G. C. Deputy, Sir Kt. C. Derganc; P. G. C. Substitute, Sir Kt. F. P. Toone; P. G. Central Captain, Sir Kt. Fred Gunther, 33; P. G. Chancellor, Sir Kt. C. R. Little, 32; P. G. Treasurer, Sir Kt. Eli Gordon, 33; P. G. Master of Ceremonies,

Sir Kt. C. Sparre, 32; P. G. Expert, Sir Kt. J. J. Enos, 33; P. G. Captain of Guard, Sir Kt. F. M. Wynkoop; P. G. Standard Bearer No. 1, Sir Kt. H. C. Caldwell; P. G. Standard Bearer No. 2, Sir Kt. A. Quie; P. G. Chaplain, Sir Kt. H. Methmann; P. G. Pursuivant, Sir Kt. H. Muller, 33; P. G. Almoner, Sir Kt. V. Filippis, 33; P. G. Orator, Sir Kt. T. C. Gray, 33; P. G. Sword Bearer, Sir Kt. H. Eichenauer; P. G. Sentinel, Sir Kt. G. H. McCallum, 33.

At the conclusion of the installation, President General M. McB. Thomson instructed the Council upon its rights and privileges, also giving valuable advice as to future workings. He was followed by several Sir Knights who spoke for the Good of the Order, after which much routine business was effected for the Council's good, and a most enjoyable and highly profitable meeting was brought to a close in time to permit of a banquet being held to commemorate the occasion.

N. R. LITTLE, 32,
Prov. Gr. Chancellor.

Sunday, December 28, 1913, will long be remembered by members of the Kilwinning Lodge No. 19 of the Ancient and Accepted Scottish Rite, for a harmonious family gathering united most of the brethren and the members of their families in their beautiful hall. Sociability and harmony reigned supreme and all those who participated declare that the affair was an unequaled one. The first speaker of the evening was Brother G. L. Tanzer, whose words, coming from the heart, went straight to the hearts of his hearers. After the applause had subsided, Brother Tanzer introduced the Provincial Grand Master of the State of Washington, Brother E. P. Edsen, who addressed the guests in an elaborate manner, welcoming the families and friends of the Lodge members.

The honored speaker was loudly cheered.

Miss Kubul entertained the guests with a beautiful violin solo and earned well deserved applause. Next came several songs, rendered by Miss Kotelman and several members of the lodge, whereupon

Bro. William Schultz, Master of the Lodge, took the floor to speak in a very interesting way about the history of the Order of Free Masons. Miss Emma Spenger proved herself an admirable piano-virtuoso, rendering several solos in a remarkable manner.

The feature of the entertainment, however, was Alice, the little daughter of Mr. and Mrs. Jensen, who not only sang, but danced her way into the hearts of the attentive audience. Professor Alfred Leuben was at the piano and managed wonderfully to put everybody in the right humor, when the delicious fruit punch, donated by Brother Spenger, and other delicacies were served. Cards were also played and the first lady's prize was won by Mrs. A. Spenger, while Mr. Alberts garnered in the first gentleman's prize.

It was long past midnight when the last guests departed, happy and content and convinced of the fact that they had spent a number of beautiful hours in the company of the members of Kilwinning Lodge No. 19.

This Lodge belongs to the American Masonic Federation, which is in affiliation with over 6,000,000 Free Masons residing in all parts of the world, and it can trace its ancestry back to the Mother Kilwinning Lodge, which exists from time immemorial.

—o—

Most. Illstr. and Very Dear Sir and Bro Thomson: Report of "Deputie for Supreme Lodge," Pr. G. L. of Wash.—

The Pr. Grand Lodge was called to order on December 26 by Pr. Gr. M. Br. Edsen. Br. Edsen reported that he, in company with the Pr. G. L. Dept. Br. Schutz had visited the Lodges in Seattle and Tacoma, and found everything in good order; the prospect for the future looked bright.

Kilwinning No. 19 had the honor to put on the Third in full form, the new officers participating. The work was done in excellent manner, and both lodge and officers deserve credit. This was the only Lodge which exemplified the work for the G. L. officers. The officers for

the next term in the G. Lodge were elected and afterwards installed by the Deputy. Bro. Edsen re-elected Pr. G. Master; Bro. Schutz recommended for Deputy to the Supreme Lodge; Committee on Ways and Means, to find some revenue for the Pr. G. L.; were appointed: Schutz, Chairman, G. Pulver and R. Hayser.

Several minor business matters were transacted, and the Pr. G. L. closed, to give room for an entertainment held that night.

For the future I can only say things look bright in Washington. Bro. Edsen will or has by this time provided a detailed report, and hope that it is to the satisfaction of the Supreme officers.

Most Fraternally,

W. SCHUTZ,

Deputy for Supreme Lodge.

R. S. Spence, Esq., 33., 90., 96.

Dear Sir and Brother.—At the semi-annual Provincial Grand Lodge session the following officers were elected and installed by the Provincial Grand Master, Bro. E. P. Edsen, assisted by the Grand Master's Deputy, Bro. Wm. Schutz, as Grand Marshal, Bro. Thos. Perrot assisting the Grand Marshal:

Provincial Grand Master, Bro. E. P. Edsen, Seattle.

Provincial Grand Senior Warden, Bro. W. J. Hanson, Tacoma.

Provincial Grand Junior Warden, Bro. W. S. Pulver, Seattle.

Provincial Grand Secretary, Bro. J. J. Anderson, Seattle.

Provincial Grand Treasurer, Bro. E. Si-burg, Tacoma.

Provincial Grand Senior Deacon, Bro. P. Deonici, Cle Elum.

Provincial Grand Junior Deacon—To be appointed.

Provincial Grand Senior Steward, Bro. W. R. Stanislawski.

Provincial Grand Junior Steward, Bro. J. Kabinikov, Cle Elum.

Provincial Grand Chaplain, Bro. F. G. Pabst, Tacoma.

Provincial Grand Marshal, Bro. F. W. Kotelmann, Seattle.

Provincial Grand Almoner, Bro. Geo. Pulver, Seattle.

Provincial Grand Inner Guard, Bro. W. T. Lloyd, Seattle.

Provincial Grand Tyler, Bro. E. Sauer, Seattle.

Provincial Grand Organist, Prof. Luebin, Seattle.

Provincial Grand Master Deputy, Bro. F. P. Heiser, Tacoma.

Provincial Grand Master Substitute—To be appointed.

We are in receipt of an invitation from the Grand Orient of Portugal, asking us to take part in a convention to be holden at Lisbon, in the near future. The invitation is written in French, and for the benefit of our brethren that read that language we publish it in full. We do this more particularly for the reason that we are in amity with the Grand Orient of Portugal, and any progressive movement of that Grand Body we desire to advance and treat it as our own. The following is the text and the subjects to be discussed at that convention:

A GL. D. S. A. D. U.

L. I. F.

GR. OR. LUSITANO UNIDO

Eupremo Conselho da Maconaria Portuguesa.

Unico legalmente constituído para Portugal e seus dominios.

Val. de Lisbonne, le 31 October, 1913. E.V.

A Toutes les Puissances Macon: Regu-
lieres de l'Univers.

TT. CC. FF.

Le Congres International Macon. qui devait se realiser a Lisbonne au commencement de ce mois-ci, n'a pu avoir lieu a cause du Congres de la Libre Pensee qui a tenu ses seances a la meme occasion. Plusieres de nos Freres qui etaient delegues aux deux Congres etaient empaches de frequenter avec assiduite les seances, puisqu'elles se celebraient les memes jours et aux memes heures.

Nous avons ainsi ete forces, bien malgre nous, de la remettre a l'annee prochaine, a la meme epoque, c'est-a-dire, du 3 au 9 Octobre, 1914.

Nous esperons donc, que toutes les Puissances regulieres se feront représenter a notre assemblée, leur priant, d'ores et déjà, de nous faire connaître au plus tot ses intention, a ce sujet. Nous les prions aussi de donner connaissance de cette circulaire a toutes les LL. de leur Obedience, afin quetous ceux de nos Freres qui voudront nous honorer de leur visite, aient tout le temps de s'y preparer.

La campagne de calomnie qu'une certaine presse mene contre notre pays, est bien connue de tous. C'est un motif de plus, pour que nous puissions compter avec la solidarite de tous nos FFr. et de leur devouement. En se rendant a notre invitation nor FFr. pourrons s'assurer personnellement des propos tendancieux des calomniateurs. Ils comptent parmi les ennemis de la liberte et du progres, nos ennemis de toujours.

Toutes les Puissances presentes au dernier Congres Macon. qui s'est tenu a Rome, en 1911, ont applaudi et approuve Lisbonne comme siege du prochain congres. Nous esperons donc, qu'elles ne manqueront pas a se faire représenter, de meme qu'il toutes les autres Puissances, comme d'ailleurs elles auraient fait cette annee. Nous esperons qu'il sera ainsi, et nous nous rejoyissons d'avance.

Nous vous prions de nous faire parvenir vos rapports ou memoires sur des sujets interessant l'ordre, soit, sur vos travaux faits, ou a faire, ou autres, et ceci jusqu'au 30 Juin, 1914, dernier delai, pour que nous ayons le temps de les faire imprimer.

Nous vous ferons connaître plus tard les arrangements que nous prendrons a fin de faciliter a nos FFr. leur voyage et leur sejour parmi nous.

Ci contra nous vous donnons le reglement et les theses; le programme definitif vous sera envoye plus tard.

En attendant, agreez, TT. CCh. FFr., l'expression de nos sentiments les plus fratern.

Le. Gr. M
S. de MAGALHAES LIMA.
Par mandement
Le Gr. Secr. Gl.
A. d'ANDRADE.

Reglement du Congres International Maconique de 1914.

Toutes les PPuis. MMac. RReg. sont invitees a envoyer leurs delegues a ce congres.

1.—Ce congres ne delibere pas, mais emet des opinions qui seront soumises a toutes les PPuis. MMac. RReg. de l'Univers.

2.—Tous les delegues ont droit a voix et vote. Quand une Puiss. aura deux delegues ou plus, ceux-ci donneront leur vote a un d'eux, vu que chaque Puiss. n'a droit qu'a un vote.

3.—Les orateurs qui discuteront les conclusions des theses ne parleront que dix minutes au maximum, ni plus de deux fois sur le meme sujet, exception faite sur ce dernier point pour les rapporteurs des theses, qui feront usage de la parole toutes les fois qu'ils le voudront pour repondre a leurs contradicteurs.

4.—La seance inaugurale ouvrira ses travaux au 3d degre et sera presidee par le Gr. M. de la Mac. Portugaise, Dr. S. de Magalhaes Lima.

Dans cette seance aura lieu la nomination des Presidents d'honneur des seances du Congres.

5.—Les congressistes devront se presenter toujours revetus de leurs insignes.

6.—Dans toutes les seances, il sera reserve une demi heure avant l'ordre du jour, pour la lecture de tout etude, memoire ou rapport presente par un congressiste sur un sujet quelconque different de celui des theses mais d'interet pour l'Ordre, neanmoins on ne pourra ouvrir les debats sur ce sujet.

7.—Tous les FFr. qui prouveront par documents posseder au moins le 3d degre et etre membres actifs d'une L. reguliere. sont admis aux seances du Congres.

8.—On procedera dans la dernière seance a la nomination d'une commission de redaction des conclusions du Congres. lesquelles seront envoyees a toutes les PPuis. Reg.

9.—Les theses, memoires, etudes et rapports doivent etre en possession du Gr. Or. jusqu'au 30 Juin 1914.

Theses.**1re.**

L'enseignement et la Maçon.

Doit-il obéir à une doctrine scientifique ou philosophique?

2me.

L'action de la Maçon. Portugaise.

3me.

Humanite et Maçon.

4me.

L'action de la femme dans la société moderne.

5me.

Quelle est la situation de la race noire dans la Maçon?

Quelles doivent être les mesures à prendre pour que les mac. noirs soient traités partout, selon les principes fondamentaux de la Maçon. qui n'admettent aucune distinction de races?

LIST OF LODGES.

(Secretaries are requested to notify this office of any changes or mistakes in this list).

California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3212 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland. Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Polk Street, first and third Thursday of each month.

Pakstine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15

p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a Georgia Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, 1051 West Eleventh Street; Secretary, Francis Carbone, 2908 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday

at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gasiorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willitsville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2639. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

Michigan.

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

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

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secretary, Jacob Wagner, 538 East Sixth Street, New York City.

King Solomon Lodge No. 55, New York City.—(This Lodge is just Chartered and no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H.

Haltes, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E., Portland.

Kilmarnock Lodge, U. D., Astoria
Metropolitan Lodge, U. D., Portland.
Harmony Lodge, U. D., Springfield.

Panama.

Eureka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesdays in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—(No report.)

Utah.

Garibaldi No. 6, Salt Lake City.—Meets every first and third Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —. Branson; Secretary, —.

Accacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McCleary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44(Seattle.—Meets every first and third Wednesday at 8 p. m. at 118 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room 257, Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1929½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1608 Knox Avenue; Secretary George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. G. Pahle, Tacoma.

Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, E. Ziller, Diamondville.

Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Port Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above directory. This is owing to incomplete reports and in several cases no reports at all, at time of going to press.—Editor.

EXCHANGES.

One of the most "wide awake" Masonic Journals that comes to our table is "Temple Topics," published monthly at 6734 Wentworth Avenue, Chicago. We append the following from its January, 1914, issue, as we think it has a broad application:

Success.

It is the ambition of every presiding officer to make his year a pronounced success, and it is a laudable ambition; but just what constitutes success in our various bodies is a problem requiring a directing hand of more than ordinary abil-

ity and it should not be measured by the narrow confines of a single year.

Apparently there are several standards of success. True, it has several angles, all of which are important, but some which seem paramount should be used only as a means to an end. As with a large business, we may have success in some one department, yet as a whole be unsuccessful. Too often an officer will select some one feature as his standard of success and bend all his energies to that one end. The dangerous standard to which we appear to be rapidly speeding as the one of greatest importance is to exceed all previous records in adding new names to the roster. This applies more particularly to the bodies succeeding to the blue lodge. Frequently a past or retiring officer will refer to the success of his year only by comparing it with other years as to the number of candidates raised, exalted or knighted.

No one will deny that good men are always desirable and that we need occasional social gatherings and good times together; nor are we organized for the purpose of hoarding up every dollar possible, but to strain every energy to secure new members, hurriedly tag them with our emblem, then rush them aside to make room for the next is shallow mockery of the principles and purposes of our institutions. In some instances the desire for success in this line has been so great that apparently special honors await the one who brings in the greatest number of petitions.

It is not concentrated action of a few in one field, but a concerted action of the many in various fields that wins. A good general remains in the background where he can see and direct the movements, but ready at a moment's notice to appear when he is needed.

It would seem that real success in all our bodies consists in the greatest display of the tenets of Masonry and inculcating its cardinal principles. If these are always uppermost and our votaries are imbued with them, success in all departments is assured.

LEXICON.

Calling off.—A technical term applied to the ceremony of summoning the Craft from Labor to Refreshment, during the time the Lodge is "called off" the Worshipful Junior Warden is the presiding officer, assisted by the Senior and Junior Stewards, anciently and in many countries still, the custom when the lodge was on refreshment for the B.B. to be served with refreshment in both solid and liquid form, the J. W. taking strict care that the hour of refreshment was not turned into intemperance or excess.

CALVARY.—Treated under the heading "Golgotha."

CAMP.—The name applied to the tracing board of the Degree of Prince of the Royal Secret.

CANADA.—Without doubt, Masonry was introduced into Canada from British sources as soon as Britain gained control of the country, and it is equally reasonable to believe that Masonry was also introduced from French sources prior to that time. Each one of the provinces of the Dominion has now its own Grand Lodge, and some few Lodges still work under their original charters and continue allegiance to their mother Grand Lodges. The system worked is that of the British Grand Lodges. The several provinces of the Dominion will be treated under their respective names.

CANCELARIUS.—An office in the ancient Templar system, corresponding to the present office of Chancellor in the modern system, but with added duties.

CANDIDATE.—The aspirant for initiation. In ancient Rome one seeking office at the hands of the people wore a white robe of peculiar pattern, open at the breast, showing the wounds that the wearer had received in the public service. From the color of this robe, toga candida, he was called candidatus, the original of our term.

The qualifications of the candidate for the mysteries of Free Masonry are that he must be a free man, under the tongue

of good repute, worthy and well recommended, able and willing to work for his daily bread if necessity should require it of him. He must not be maimed so that he would be unable to give the "work," and be over the age of twenty-one years, except in the case of a "Jew," when he can be entered at eighteen. He must believe in the existence of a Supreme Power, a sane man in possession of his faculties.

CANDLESTICKS.—Candlesticks as light bearers are used in nearly every degree in Masonry, from the first on. The amount of light varies in the several degrees. Esoterically they are held to represent the Golden Candlesticks made by Moses for the Tabernacle, and those afterwards made for the first and second Temples. The seven-branched candlestick is a prominent part of the furniture in the Lodge of Perfection as worked in the Scottish Rite.

CANOPY.—In architecture the projecting roof surrounding the arches and heads of Gothic niches. The covering over the stations of the R. W. M. and Wardens in the Lodge.

CANOPY, CLOUDED.—The "Clouded Canopy," or starry decked Heavens, is a familiar symbol in the E. A. degree, as it is in many of the other degrees of the different Rites of Masonry. It is the symbol of Masonic universality which is so broad that it can only be covered by the heavenly canopy, it is true that with the American York Rite this is but a figure of speech, a neatly turned phrase in the ritual, but with all other Masonic Rites of the world it is a living fact.

CAPITULAR DEGREES.—A title applied to those degrees which are worked under the control of a "Chapter." In the Latin working of the Scottish Rite the degrees up to and including the Rosy Cross are thus termed. In the original Scottish Rite as practiced in the A. M. F. the degrees of the Lodge of Perfection are thus named from the fact that the Royal Arch is the governing degree.

CAPE STONE.—More generally known as "Cope Stone," which see.

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OFFICIAL

We call attention to the several Lodges that have not yet reported, to the necessity of so doing, as quite a number have failed to send in their semi-annual report, and it is impossible to keep the records of this office properly unless this is done. (See Article 19, Sec. 1. of By-Laws.)

* * * *

Attention is again called to Article 25 page 23, of By-Laws, which reads: "All official communications from Chartered Lodges, holding of the Supreme Lodge, shall be addressed to the Grand Secretary General. All business pertaining to the work of organization, or from Deputies in the field, or Lodges under Dispensation, must be addressed to the President General."

* * * *

Since the death of our worthy and esteemed Brother, Matthew Thomson, who, at the time of his death, was business manager of the Magazine the publication of that journal will be conducted from the office of the Grand Secretary General. All communications relative to the business management, subscriptions, etc., must be addressed to 415 Vermont Building, Salt Lake City, Utah. All matters for the editorial department must be addressed to M. McB. Thomson, editor, 421 Vermont Building, Salt Lake City, Utah.

We have been delayed in publishing the Proceedings of the Confederated Supreme Council through complete returns not having been received from the 33ds.

We give the dist of these Ill. Frates who have reported and some of whom have not, however, sent in their portrait, accompanied by the necessary Masonic data:

California—E. A. Eaton, W. C. Cavitt, A. Goldberg, J. Lehrer, W. Platz, J. C. Gray, G. S. Kaslin, J. J. Enos, A. E. Lucas, H. Muller, C. S. Perry, T. M. Grant, C. Derganc, P. Christian, F. J. Blust, H. Caldwell, Dr. W. Dunton, Nick Xplates, I. F. Toone.

Utah—John Seren, A. S. Fowler, Wm. McCulloch Thomson, M. McB. Thomson, R. S. Spence.

Oregon—Dr. Brietling, Dr. Grover, G. B. M. Somerville, S. H. Haines, R. E. McIntyre.

Washington—E. P. Edsen, W. W. Ladd, Hemrich, Thomas Perrot, G. L. Tanzler, Wm. Schutz, Ed Brunini, C. Cliffe, G. Bartz.

Illinois—A. Busch, J. Kaczanowski, L. F. Stapleton, W. Humphreville.

Michigan, New York—None.

Bro. F. G. Lopez, of Cosmos Lodge, San Francisco; Edward Boettner, of Acacia Lodge, Mich.; J. J. Anderson, of Trinity Lodge, Seattle have received the honorary grade of Excellent Master for services rendered to the order.

G. L. Tanzler, Wm. Schutz, of Kilwinning Lodge, and Geo. A. Pulver, of Trinity Lodge, both of Seattle.

ON OUR TABLE.

We welcome to our table "The Masonic Home Journal," a valuable contribution to Masonic literature, published at First Street and Avery Avenue, Louisville,

Kentucky. It is full of good and wholesome Masonic food, and well calculated to teach and preach the true principles of Masonic science and philosophy. It is one of our valuable exchanges.

Amongst the valuable and fearless Masonic journals that come to our table as an exchange, we are pleased to welcome the "Friendship Bulletin," published at Detroit, Michigan.

OUR VICTORY IN CANADA.

Victories achieved by the A. M. F. over those inveterate opponents of universal Masonry, the self-styled and self-created "York Rite" will soon be so many that reading them will become tiresome. Our latest triumph has been achieved in the Province of British Columbia, in the Dominion of Canada. For some time the Lodges in the City of Vancouver allowed our BB. the right of visit guaranteed to all Masons by the ancient and unalterable Landmarks of Masonry, but later—by arrangement with the Grand Masters of Oregon and Washington it is said—our BB. were refused this right. As by a well-known and universally acknowledged law of Masonry territory in which a Masonic body is not recognized, is to it unoccupied territory, the A. M. F. at once took steps to organize a Lodge in the City of Vancouver. The Yorks at once started their usual campaign of persecution and as usual also their first step was to find some newly initiated member whom they could induce either by force, fraud or intimidation, to make the stereotyped charge of obtaining money under false pretense, with the added charge of conspiracy, claiming that the A. M. F. was an illegal body. The moving spirit at the back of this persecution was a man named "Burd," a member of a Masonic Lodge and a Past Grand Master of the Grand Lodge of British Columbia and posed as a "Mason" though utterly unworthy of the name. There were two of our BB. arrested and

they chose to be tried by a judge rather than a jury, and the case was heard before Judge McInnes, the trial lasting from the 12th to the 14th of February.

The procedure of the Canadian courts differ in many essentials from that in the States. The judge was perfectly fair and impartial and the Crown Attorney, unlike the prosecuting attorney in Oregon, was a gentleman, but sufficient animus was instilled into the prosecution by this man Burd, to even things up and he, while possessing all the venom and desire to persecute evinced by his BB. on this side the international boundary, was blessed with even less knowledge of Masonry than they, and that is saying something. He posed as a veritable walking encyclopaedia of Masonry, acknowledged that his Grand Lodge was self-constituted but denied that it worked the York Rite, while meaning to lie, he inadvertently told the truth when he said that there was no York Rite, but when pressed acknowledged that there was a "Canadian" York Rite. He affirmed that the A. M. F. was not recognized in any country in the world, and when confronted with the documentary evidence of our recognition and exchange of representatives with 24 foreign Grand Bodies, stood a self-convicted liar. Unable to attack the A. M. F., he attacked the Masonic standing of its President General, asserting that M. McB. Thomson had never had any standing as a Mason and that he had been expelled by the Grand Lodge of Scotland, in proof of the latter statement he produced what purported to be a copy of a letter sent to the York Grand Secretary of Oregon and which has done yeoman's service for the Yorks all over the U. S. A., and has been copied in every York Magazine. When on the witness stand I showed by reading the letter itself, that Burd had wilfully lied, as two letters were pinned together, the one purporting to be from the Secretary of the Grand Lodge in Scotland, the other to be from the Secretary of the Grand Royal Arch Chap-

ter, the former was in reply to a statement that I claimed to have a Charter from the Grand Lodge of Scotland, giving me authority to organize Lodges in the State of Oregon, to which the reply was that no such authority had ever been given and that if I claimed such that I was a fraud, the liar in this case was the York Grand Secretary of Oregon, who falsely said I ever made such claim, the latter stated that I had been expelled from the Grand Royal Arch Chapter, that he lied was shown by my full life-membership certificate granted after the date of the alleged expulsion, and that this man Burd had read the top and bottom of the one, with the middle of the other, the fraud was so evident that all saw it and Burd was made to look what he was, but not so bad as he and his friends looked when the Judge rendered the decision that the A. M. F. had the legal right to organize Lodges in any part of Canada, and to solicit members for such Lodges. The court room was filled with Yorkists confidently anticipating the defeat of the A. M. F., it was with them a case of going to shear and being shorn.

Our BB. were naturally jubilant over the victory and we anticipate a large lodge in British Columbia at no distant date, again truth has been mighty and has prevailed.

VICTORY, VICTORY, VICTORY.

The American Masonic Federation Upheld in Its Right to Work in the State of Oregon, and the Yorks Completely Defeated.

Victory has again perched upon the banners of the A. M. F. and right and justice have triumphed over bigotry and persecution.

Our readers will remember that in our last issue we chronicled the defeat of the Yorkists in the State of Oregon in their attempt to persecute four of our BB., whom they had arrested in the city of Portland. At the trial two of our BB.

were found "not guilty," and the jury disagreed on the other two. At the time we expected that the Yorks had been so much exposed in the trial, their crookedness made so plain, that they would be only too glad to retire from the contest. In this we were mistaken, as the case was set for retrial of the two BB. about whom the jury had disagreed. The trial was set for the 6th of last month and lasted for six days, ending in a complete victory for the A. M. F.

The case was peculiar from the fact that it was the first tried under any of the laws that the Yorks have succeeded in getting passed everywhere where they could influence the State Legislatures. They knew well that they could not meet us in the open, that they had no ground to stand upon and that public discussion would only show up their weakness—hence these laws. In none of the other States where similar laws had been passed have the Yorks had the hardihood to test them in the courts, and it was left for those of the State of Oregon to take the unenviable initiative and a sorrier set of men there is not in these United States today than they are, that they allowed themselves to be made the catspaw for their BB. in other States. The Oregon law professed to have been passed in the interests of all fraternal organizations, for the purpose of protecting them against imposters, and read that no person or persons could organize, or attempt to organize, a lodge or other society in the State of Oregon where there had existed one with the same or a similar name, objects and purposes to one already existing in the State. This seeming anxiety to protect fraternal orders was easily shown to be a fraud, as only the York Rite Masons were interested, and they openly boasted that they were the fathers of the bill and that one of their Grand Lodge officers was the framer of it, and from the further fact that in the State there were five different bodies of Foresters, three of Odd Fellows, and two of Woodmen.

On the witness stand Mr. Robinson, Yorkist Grand Secretary, made some startling statements and showed even more ignorance of the common rudiments of Masonry than even the ordinary Yorkist. He acknowledged that the Grand Lodge, A. F. A. M. of the State of Oregon had no Charter from a superior Masonic body, that it was self-constituted and devoid of any authority other than what was self-assumed. He expressed himself unable to read or understand the letters T. T. G. O. T. G. A. O. T. U., though he asserted that he had received Masonic documents issued from every country in the world. He said that of the twenty-one Masonic emblems displayed on the Diploma of the A. M. F. he only understood nine; that the others might be Masonic, but if so that he did not know them. He asserted that he was well versed in all things Masonic, yet said positively that there was no such thing as 90 or 95 degrees and when shown a Canadian Diploma for the 95th, said he had never seen such a thing before.

Mr. Robinson having shown that he knew nothing of the A. M. F., or indeed of anything else Masonic, was succeeded as witness for the Yorks by a Mr. Malcolm, who said that he was a member of the Supreme Council of the Southern Jurisdiction of the so-called Scottish Rite, who testified that there was a consistory of his body working in Oregon, and that the A. M. F. Lodges in Portland did not belong to them. He was not aware that there were six other bodies calling themselves Supreme Councils of the A. A. S. R. in the U. S. A. which did not recognize his Council, but called it a fraud. When asked what was the test of legitimacy in the A. A. S. R. he said recognition by his Council, though when pressed to it he acknowledged that his Council was self-created and had no Charter. He acknowledged that his Council did not work the ymbolic degrees, but that all candidates got these degrees in York Rite Lodges. These were the only Masonic witnesses that

the Yorkists put on the stand, and if they succeeded in doing nothing else, they showed their own members how little their leaders knew about Masonry—what an example it was of the blind leading the blind!

The attorneys for the defense were both BB. of Robert Bruce Lodge in the A. M. F.—one of them R. W. M. of the Lodge. They conducted the case in an able and masterful style, bringing out every point in prosecution and defense, showing the weakness of the one and the strength of the other. The legality of the A. M. F. was clearly shown and its descent traced back to the ancient Mother Lodge of Kilwinning. Its legal status was shown by its articles of incorporation, which were contrasted with those of the Grand Lodge of Oregon, A. F. A. M., the latter only giving power to acquire real property, to hold or dispose of the same, but not one word about the right to do Masonic work, while ours on the contrary, besides giving us the same power, also conferred the right to establish Lodges and Grand Lodges of Masons and to work the degrees of the ymbolical Lodge. It was clearly shown that there was no similarity in the names of the A. M. F. working in the A. A. S. R. Symbolic and the A. F. & A. M., and that there was even less similarity in our aims and purposes, as ours was to universalize Masonry in the U. S. A. by establishing one central authority for the whole country; to bring Masonry in America to the condition it held in the world at large, by making it as it should be, one grand world-wide Brotherhood, bound by no geographical limits, knowing neither race, creed, language or nationality; where all good men could meet on a common level, their common aim the uplifting of humanity, their common creed belief in the Fatherhood of God and the brotherhood of man. Whereas the A. F. & A. M. of Oregon was civilly without authority; self-centered, purely a local organization, its activities confined to the State of Oregon and rec-

ognizing or being recognized by less than one-tenth of the countries of the world.

That the jury was impressed fully by the evidence produced by the A. M. F. and the lack of it by their opponents was shown by the fact that only the one ballot was taken when they returned a verdict of not guilty, and by that verdict declaring that the American Masonic Federation was, as it has always claimed to be, a separate and distinct organization, in no sense similar in name, objects or purposes to the so-called York Rite of America. The Yorkists had the whole machinery of the State of Oregon to fight for them. The tax payers of the State paid the bill, the District Attorney and his special assistant (hired for the occasion) were Yorkists, the Legislature was induced to pass laws to down us, the judiciary of the State and the tax payers' money was used in the effort to down us, persecution was disguised as prosecution in the same mad effort, and in spite of all, truth prevailed, and the people of Oregon have learned what Universal Masonry of the Scottish Rite stands for and the time is brought measurably nearer when all Masons, aye and all men, will be Brothers. So mote it be.

THE AFTERMATH.

Bro. E. E. Morrison, R. W. M. of Springfield Lodge, Springfield, Oregon, sends us a clipping from the Sunday Oregonian, in which, under the caption of "Charge of 'Fake' Made," one Fred W. Detleff, professing to belong to "Clyde" Lodge of Glasgow, Scotland, rushes to the assistance of the discredited and discredited A. M. F. of Oregon. Whether this Detleff is or is not a member of the Clyde Lodge we do not know, neither do we care; it is possible that he is, as no more in Scotland than elsewhere can the Lodge be tiled so closely that unworthy members do not sometimes gain admission. The letter itself is not worth the time spent in replying,

were it not that it is "sanctioned" by James F. Robinson, Grand Secretary, Ancient Free and Accepted Masons of Oregon, and Phil S. Malcolm, 33° Sovereign Grand Inspector General in Oregon, giving it a semblance of official sanction by the State Grand Lodge and the bogus Charleton Council, and further as showing the desperate straits to which these bodies are put after their defeat in the courts.

Detleff shows by his letter that he is either an ignoramus or a liar; we will charitably give him the benefit of the doubt and consider him the former. His letter shorn of unmeaning verbiage consists of the statements that M. McB. Thomson, founder of the American Masonic Federation, claimed to have authority and a Charter from the Grand Lodge of Scotland, and that he had a letter from David Reid, Secretary of the Grand Lodge of Scotland denying that the said M. McB. Thomson had any such authority or Charter. We are inclined on further thought to withdraw our former estimate of Detleff's character and believe that he is more a liar than even a fool, as he was present in the court when it was testified that the A. M. F. claimed no authority from the Grand Lodge of Scotland. It has for long been the policy of the Yorkists to get some ignorant Scottish Mason to write to Reid asking if the A. M. F. had a Charter from the Grand Lodge of Scotland. This of course, Reid denies, and his letter is shown around as a proof that the A. M. F. is wrong; this is of a piece with the letter recently written by one of Detleff's sponsors, Robinson, who wrote to the Grand Lodge of Sweden asking if the A. M. F. had authority from that Grand Lodge and this for the purpose of discrediting the A. M. F. with its members of Swedish nationality; with equal truth and effect he might write to China and Japan.

Detleff seems to consider that he scores a point in favor of the Oregonian Yorkists when he says that he has visited

Lodges in several foreign countries, amongst others Cuba, Peru, Chili, Germany, Netherlands, Sweden and Italy. He may have done so, as these Grand Lodges all work in the Scottish Rite and are Universal Masons, but he does not say (perhaps he does not know) that no Brother from either of these countries could enter a lodge under the State York Grand Lodge of Oregon, and he lies when he says that M. McB. Thomson could not visit the lodges in these countries, as he is the actual Grand Representative of two of them (Germany and Italy) and an honorary member of several of the others.

It is surely a bad cause that needs lies to bolster it up, but as the Book says, there are some who love a lie rather than the truth, the reason being "that their deeds are evil."

LIST OF LODGES.

(Secretaries are requested to notify this office of any changes or mistakes in this list).

California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3212 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. M. M., C. Sparre, Buchanan St.; Secretary, H. A. Hayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Polk Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.

—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a Georgia Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2455 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., P. O. Ikander; Secretary, Frank Bone, 2908 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday

THE UNIVERSAL FREE MASON.

Published on the first of each month at 411 Vermont Bldg., Salt Lake City, Utah.

Price, 10c per copy, or \$1 per year, paid in advance. Postage extra in foreign countries.

EDITORS:

M. McB. Thomson Robert S. Spence

All letters or articles for insertion to be sent to M. McB. Thomson, 411 Vermont Building, Salt Lake City, not later than the 20th of each month.

Entered as second class matter at the Post Office, at Salt Lake City, Utah, June 1st, 1912.

EDITORIAL.

Along the lines marked out by Bro. Spence in his article, we take pleasure in copying from the columns of the "American Tyler-Keystone," and commend the editorial bravery of our Brother in publishing it. We also endorse the sentiment expressed therein, and acknowledge the broad-mindedness of the writer, but we are afraid both the writer of this article and the editor will be more or less censored in the future, and censored in the present. The "Tyler-Keystone" has always been an open and fearless exponent of Masonic truth, and Michigan has been blessed with a number of brave men and fearless writers, but for some reason or another we miss their effusions, and wonder what has become of them. Bro. Pitts and the "Palistine Bulletin" and Bro. Pride of the Tyler-Keystone, have vanished from our editorial sight, but we sincerely hope their absence is but temporary, and we also hope that the mantle of Bro. Pride has not left the "Tyler-Keystone," and, if it has been withdrawn, that it will be cast upon the tripod as a worthy succession.

We do not hesitate to recommend the "Tyler-Keystone" to our members and readers as a valuable addition to our

weak efforts in the spread of Masonic truth.

§

Another triumph to the credit of the A. M. F. and Universal Masonry, it has been decided that the A. M. F. has a legal right to organize Lodges in the Dominion of Canada. This decision has come as a knock-out blow to the Yorks of British Columbia who boasted that there would never be a clandestine Lodge—meaning, of course, everything not bearing their brand established in that province. That they tried their best—or worst—to make the boast come true we will allow, also that they resorted to all the despicable tactics of their BB. in the States, with a few added stunts of their own but emphasises their defeat. An account of the trial at which this decision was rendered will be given in another part of this issue of the "Universal Freemason."

Shakespeare has said, "What's in a name; a rose by any other name would smell as sweet," while admitting the immortal William as an authority so far as the rose is concerned, we believe in many cases there is much in a name, more, perhaps, in what the name stands for, and more when the name and what it stands for are really one. The American Masonic Federation has ever stood for "Universal Masonry," not a qualified or emasculated shadow as the word "Universal" is believed in by our York friends, but a living, breathing actuality, and were it not Universal, in the truest and widest application of the term, the A. M. F. would lose its principal excuse for existing as a separate Masonic organization.

Believing that with the A. M. F. the word "Universal" meant all that it should do and was not merely a euphonism, the M. W. G. Lodge, A. F. & M., Incorporated, of the District of Columbia petitioned for admittance to the A. M. F. This was a Grand Lodge of Colored Masons and much thought and consideration was given to the matter as it was

the first application of the kind we had received, months have been spent on its consideration and a personal visit made to the applicants and the result has been the establishing of a colored branch of the A. M. F. with the petitioning Grand Lodge as the premier Grand Lodge and its Grand Master as the President of the Colored Masons in the A. M. F. In arriving at its conclusions, the Law Committee and the Executive Board realized that while they acted in strict accordance with the true Masonic teaching over all the world, that it was an innovation in the Masonry of America, they realized, also, that it might be used against them by the Yorkists and might even offend some unthinking among their own BB., but they knew that the Yorkist could not dislike them more than he did and further that their own BB., when they knew and understood, would endorse the action of the Law Committee and the Executive.

While we felt that were we not true to our name we would be but as "a tinkling brass and a sounding cymbal," we also realized—as did also our colored BB.—Lodges of mixed races was not desirable, therefore, not because we in any way consider it Masonic, but as sop to Cerebus, as yielding to the American prejudice to which we cannot shut our eyes, the white and colored branches of the A. M. F., while receiving charters and diplomas from the same source, and both obeying the same general law, will in all things else be self-governing. Colored Lodges will be composed of colored members. There will be no mixed lodges and members will only visit where they are invited, these restrictions are, we believe, entirely opposed to the spirit of true Masonry, when we knelt at the Altar we vowed that certain conditions being fulfilled, we would do certain acts, we made no proviso and admitted no exceptions, neither when we were taught that our Lodge was in length and breadth of certain dimensions did we except one foot of earth's surface, or one soul of its

inhabitants filling the sole qualification that "they were free men, of lawful age, well recommended, able and willing to work for their daily bread if necessity required it of them," therefore, this concession to prejudice is made for the same reason that the Lord gave a King to Israel, "Because of the hardness of their hearts."

The demand for the February issue of the "Universal Freemason" has been so great that the issue has been exhausted, while many orders remain unfilled, as the run on this number was caused by the report it contained of the law-suits from which the A. M. F. emerged so successfully, we reprint the reports in this issue, from which we will fill the orders unfilled for the February number.

We welcome to our exchange list: "Acacia" and "Rivista Massonica," the official organs of "Del Rito Simbolico Italiano," and of the Grand Orient of Italy. Both magazines are full of interesting matter and both have recently printed very favorable reports of the A. M. F. and printed also our invitation to the San Francisco Congress. We recommend both Magazines to our Italian BB. in the A. M. F.

"El Nivel" has again reached us after a long absence, in enlarged form, and is the official organ of the newly-organized Grand Lodge of Panama. We wish "El Nivel" and the Grand Lodge of Panama a long and flourishing existence.

Anent, the article appearing in another column, reporting the proceedings of the Grand Lodge of Oklahoma, we are particular to note, that the said Grand Lodge has rescinded its former resolution ostracising the Grand Lodge of New Jersey for its stand on the negro question. We are pleased to note this change of heart, especially coming from a Southern body. We will not be surprised at Mississippi falling into line soon and proclaiming for Universal Masonry.

COMMUNICATIONS.

UNITED SYNAGOGUE—Borough New
Synagogue Chambers. Heygate Street,
Walworth, S. E. London.

Febr. 1, 5674 1914.

Dear Sir and Bro.:

I have to thank you most sincerely for your kindness in sending me the November issue of the "Universal Freemason." (I have received none later than this issue.) I have read it with much interest and heartily congratulate you upon the excellence of this magazine. It must assuredly exert a powerful influence and aid ultimately in consolidating the craft in the States and probably in all parts of the world.

With renewed thanks,

Fraternally yours,

M. ROSENBAUM.

* * * *

ACACIA LODGE NO. 2—Ancient and Accepted Scottish Rite Free Masons.

Wyandotte, Mich., Jan. 15th, 1914.

Provincial Grand Lodge election held January 15th, 1914, at Acacia Lodge No. 17½, at Wyandotte, Mich., and the following officers were installed by Supreme Master Deputy Illustrious Bro. Herman F. Juchartz, 33°:

S. M. D.—Bro. Herman F. Juchartz.

Prov. Grd. Master—Bro. B. M. Weeks.

Prov. Grd. Deputy Master—Bro. W. E.

Rhyndress.

Prov. Grd. Substitute Master—Bro. C. P. Kroger.

Prov. Grd. Senior Warden—Bro. A. O. Thomas.

Prov. Grd. Junior Warden—Bro. W. R. Stack.

Prov. Grd. Secretary—Bro. M. F. McDonald.

Prov. Grd. Treasurer—Bro. L. Zox.

Prov. Grd. Senior Deacon—Bro. W. P. Juchartz.

Prov. Grd. Junior Deacon—Bro. S. R. Barr.

Prov. Grd. Inner Guard—Bro. D. McCalden.

Prov. Grd. Almoner—Bro. L. Mark.

Prov. Grd. Senior Steward—Bro. C. S. Roberts.

Prov. Grd. Junior Steward—Bro. E. Boettner.

Prov. Grd. Marshal—Bro. J. H. Goodrich.

Prov. Grd. Orator—Bro. F. P. Sprague.

Prov. Grd. Master of Ceremonies—Bro. W. S. Nicholson.

Prov. Grd. Chaplain—Bro. N. Gerschler.

Prov. Grd. Tyler—Bro. H. G. Masten.

H. F. JUCHARTZ, S. M. D.,

89 Sycamore St.,

Wyandotte, Mich.

* * * *

FRED C. SCHWARTZ, 467 C St., N. W.,
Washington, D. C., U. S. A.

February 16th, 1914.

Hon. M. McB. Thomson, 33.90.96,

President General of the A. M. F.,

Salt Lake City, Utah.

M. W. & V. D. Bro.:

I, the undersigned, do hereby respectfully send you the names of the Gr. Charter members and officers, as healed by me into the A. M. F., and installed into their respective office as follows:

Henry C. Scott—M. W. Gr. Master.

Albert Bailey—M. W. Dep. Master.

B. R. Snyder—M. W. Gr. Master (Sub.)

Daniel Williams—M. W. Gr. Senior Warden.

R. Lewis, Jr.—M. W. Gr. Junior Warden.

Newport F. Henry—Gr. Secretary.

William Young—Gr. Treasurer.

J. S. Greene—Gr. Chaplain.

George Washington—Gr. Sr. Deacon.

C. E. W. Brown—Gr. Jun'r Deacon.

Peter Lucas—Gr. Almoner.

Mingo Saunders—Gr. Marshal.

Alexander Oglesby—Gr. Sen. Steward.

William Shields—Gr. Junior Steward.

C. Crusenberry—Gr. Inner Guard.

Henry Dowell—Gr. Tyler.

The foregoing is a correct list of the officers of the first (colored) Grand Lodge formed and chartered by the American Masonic Federation (Incorporated), in the United States. I furthermore hereby certify, that the aforementioned

Grand Officers took the oath of Fidelity on the evening of February 15th, 1914, at a special Masonic meeting called for that purpose, at the Masonic Hall, at 1719 Pennsylvania Ave., N. W., Washington, D. C., and they were installed according to the custom, and as practiced by the Ancient and Accepted Scottish Rite Masons, and they were inducted into office as aforesaid.

Saluting you B. T. N. K. T. E. O., I remain. Yours fraternally,

FRED C. SWARTZ, 32o 86o 90o.

—§—

San Francisco, Cal., Feb. 8, 1914.

M. McB. Thomson,

Pres. Gen., A. M. F.,

Salt Lake City, Utah.

M. W. & V. D. Bro.:

At the request of Cosmos Lodge I am to extend to you the deepest and most heartfelt condolences of the BB. of Cosmos Lodge in your great sorrow and bereavement in the loss of a well-beloved son.

Let these few and simple words suffice equally to express our heartfelt sympathy with perhaps the more kindred and formal resolutions of others. They are from the heart.

And personally, as one who has quaffed most deeply of the cup of bitterness, who has sorrowed deeply, and who has no more a son to perpetuate his name, accept from me a double need of sympathy.

We all know the philosophies; we all know that time alone can heal the wounds, even of the Oak; we know equally well the scar that ever remains.

May the G. A. O. T. U. give you and all of us grace and all requisite. Fraternally.

W. E. POOLE.

* * * *

LIST OF GRAND OFFICERS.

Provincial Grand Lodge of Washington.

M. W. Prov. G. M.—E. P. Edsen.

R. W. Prov. S. M.—O. R. Nestos

R. W. Prov. D. M.—F. P. Helser

R. W. Prov. S. W.—W. J. Hanson
R. W. Prov. J. W.—W. S. Pulver.
Prov. Grand Sect.—J. J. Anderson.
Prov. Grand Treas.—E. E. Siburg.
Prov. Grand Sen. Deac.—P. Dionigi.
Prov. Grand Jun. Deac.—W. M. Gratton.

Prov. Grand Sen. Steward—W. H. Stanislawski.

Prov. Grand Jun. Steward—J. Kashevnikov.

Prov. Grand Chaplain—F. G. Poole.

Prov. Grand Almoner—Geo. Pulver.

Marshal—F. W. Kotelman.

Inner Guard—W. T. Lloyd.

Tyler—E. Sauer.

Organist—A. Lueben.

—§—

INTERNATIONALISM.

There is no spirit more popular and vital just now than the international spirit. We read and speak of "courtesy and equality among nations," "international peace," "universal brotherhood" and "democracy." These phrases and others introduce us to no less a group of people than the world group. Under the influence of such a group-spirit we no longer struggle for the good of a part of humanity, either as individual or institution or nation, but we struggle for the good of the whole of humanity.

This world-spirit should find freest expression and a home in such a fraternal organization as the Masonic order. Masons thoroughly believe in brotherhood with a big B. We believe in brotherhood that is democratic and universal, else there is no brotherhood. Brotherhood is not paternalism, for in the latter "ism" you will find one or a group doing the thinking and assuming the authority over the many. In paternalism there is a father, in brotherhood there is a brother, and that is different. In our brotherhood, in which we all, everywhere, are on a level and act on a 45° square, there is just now, national brotherhood, but not international. This is the point of the

article and the only point I care to have the brothers consider at this time.

In the United States we are one, but we are not one with Canada, or Mexico, or France, or Italy, or England, and I ask in all sincerity, why not? Why should an imaginary line somewhere sever me from my privileges and from my rights as a Mason and also sever my dependent family from succor should they find themselves "across the line?" I believe it has never seriously been considered among the rank and file of the order else these false and fictitious national boundaries would disappear.

The Grand Lodges are national in spirit and too often local in perception, and I think the Grand Lodges believe they are expressing the view of the fraternity at large when they clandestine one and place on the Roman index another of our lodges in this or another country. The only hope for an actual expression of international spirit in our fraternity must come from the floor or great body of the Order.

One more thought about the necessity of international co-operation in the Masonic order. We must not forget that the machine that would grind to powder our fraternity if it could as an international machine.

The enemy presents a united front the world around. Why, then, should not local idiosyncrasy be pigeon-holed as non-essential in the face of the common enemy? Why should not a common international front be presented to a common international enemy? French Masonry tells us in the United States, and with a true fraternal heart beat, "When you need us, and our experience, call upon us, and some day we think you are going to need us."

Another reason for the obliteration of national lines in Masonry is to be found in the hardships brought upon the widows and orphans of Masons who may be obliged to "cross the line." On one side of the line a pension is allowed them; on the other side is no pension and

all for mere local or national reasons. There is no reason why philanthropy should have his divine wings clipped by a national scissors.

Another reason why we should obliterate national Masonic lines, and especially in this country, is because of the presence here of the so-called "foreigner." One cannot tell here, for lack of space, of the gross injustice done to men born under other flags who have become naturalized Americans and have been refused admittance into our order because they were "foreigners." When a man born in Damascus, for instance, seeks to enter the Masonic fraternity in Detroit, we have reason to stop and ponder seriously the reasons for such a petition. And I believe if we do look into and behind the motives of such a petition we shall see the privilege we as Masons have in welcoming into an order of freedom and equality those who have suffered because of intolerance and tyranny.

If we can only blot out the imaginary Masonic line between Canada and the United States we shall have cause to be encouraged and to hope we may wipe out the imaginary lines elsewhere.—Rev. W. A. Atkinson, in *Friendship Bulletin* (Tyler-Keystone.)

§

Lodge Brakpan, South Africa, departs from the usual stereotyped form of notification and invitation, by using the following:

"The Maister an' the Brithershood
Wad a' be pleased tae see ye.
An' we wad a' mair than prood
Tae share the mercies wi' ye." —Ex.

§

MASONIC RECIPROCITY.

Some Masonic jurisdictions have entered into arrangements with neighboring jurisdictions whereby a man living in one state may petition a lodge in the other state if that lodge is nearer his residence. This, in all cases, necessitated an amendment to the Constitution

or by-laws making them more nearly approach the original plan of Masonry which is still practiced by the Grand Lodges of England, Scotland and Ireland, whereby a man could petition any lodge anywhere he saw fit. We could point out many cases where the American doctrine of exclusive jurisdiction of lodges and Grand Lodges have worked a hardship upon members of the fraternity, for instance, where a son is prevented from joining his father's lodge. Many Grand Chapters have discussed seriously concurrent jurisdiction within their own boundaries, and if it is good for the Chapter it is equally good for the lodges.—Tyler-Keystone

THE WORK IN NEW YORK.

Dear Bro. Thomson:

It may be interesting to our brethren outside of New York to know the progress the A. M. F. is making in the Empire State.

Eighteen Brethren, under the Grand Orient of North America, finding that said organization severed connection with the A. M. F., determined to organize themselves under the A. A. S. R. Symbolic. The first meeting of the B. Franklin Lodge took place at my office seven months ago. All pledged allegiance to the A. M. F. I must call to the attention of the readers that this was not a breach of obligation on the part of the Brethren, for the Grand Orient of North America was working under the A. M. F., and withdrew without our knowledge.) Enthusiasm prevailed and work started at once. This took place in the month of August. Bro. Thomson was notified and a dispensation was granted by the Supreme Lodge. "The President General must come here" was the battle-cry; and the S. G. M. was invited. Work was taken up with such alacrity that in addition to the many brethren who joined the Benj. Franklin Lodge, King Solomon Lodge came into existence and put under dispensation only two months later.

The anxiety of all the Brethren to see the President General was finally satisfied. On October 13th, 1913, Brother Thomson, accompanied by Brother L. Stapleton, D. G. O., of Illinois, came to New York. Enthusiasm among the Brethren was indescribable. The guests were royally entertained.

By this time the Haladas Lodge, speaking and conducting their meetings in the Hungarian Language, made their application for a charter. These being old Master Masons and acquainted with Masonic Work, a charter was granted. B. Franklin Lodge also attained a membership of over fifty, and Brother Thomson had the pleasure of installing these two lodges. King Solomon Lodge was still under dispensation.

I wish to emphasize that this work did not meet without any obstacles or difficulties. Every conceivable hindrance was put in our way. We were branded clandestine, irregulars and what not. Some of those attending to our first meeting in our meeting hall were shivering. We were threatened to put into a patrol wagon and sent to the work house. I received letters from a lawyer threatening to bring suit against me for obtaining money under false pretenses. I cannot enumerate all petty, low tricks that our enemies employed in order to scare us, but they found they had to deal with men who know that they work for the true principles of Masonry; that they encountered an organization as strong as the Walls of Gibraltar—for it stands for Universalism in Masonry—making no distinction between man, race and race, fostering a feeling of brotherhood among men, prompting charity in a Masonic way and spreading peace and harmony among Masons and their fellow-men. In short, the A. M. F. stands for everything that is true in Masonry, and the truth must succeed.

Bro. Thomson met our Brethren, who tried to do the best they could to make his stay here as pleasant as possible, and the President's opinion of New York

Masons you will have to find out personally.

Our work since then is very gratifying. King Solomon Lodge is already chartered, dispensations were granted for the Fidelity Lodge, Abraham Lincoln Lodge, and applications for dispensations are being made for the Spinoza Lodge, Eureka Lodge, while work is still going on in Newburgh, N. Y.

Thus you see that our work in New York is not in vain; and we are not yet finished.

I am also happy to inform you of the formation of a Council of Kadosh, and of the institution of a Provincial Grand Lodge in the State of New York. Every brother in the organization expects wonders from the Grand Lodge.

Each affiliated Brother is doing his best, and in the history of the A. M. F. every name ought to be mentioned. It is not, however, out of place to state here that great credit is due to BB. Lipschitz, 22°, Grenbaum, 32°, Krutlansky, Epstein and Dulberger, of the B. Franklin Lodge, for their incessant work. Great credit is also due to BB. Dr. Bloom, Kessler, Oestreich, Ornsteins, Silver and Weinstein, of King Solomon Lodge, and Brethren Torok, Cohen, Eckstein, Schoenberger and Ambruzzi, of the Haladas Lodge, and BB. Dr. Elster, Dr. Fox, Dr. Harrowich, Luria, Postman and Garfinkel, of the Fidelity Lodge.

Hoping to be able to give the history of many new lodges, both under charter and dispensation shortly, I remain,

Fraternally yours,

J. H. FRIEDMAN, 32°, 86°, 90°.

P. G. M.

THE PROVINCIAL GRAND LODGE OF NEW YORK.

On January 17, 1914, representatives of all chartered lodges in Greater New York, namely: Benjamin Franklin Lodge No. 50, Haladas Lodge No. 49, and King Solomon Lodge No. 52, under the Grand Jurisdiction of the American Masonic

Federation, practicing the Ancient Accepted Scottish Rite. Symbolic, assembled at the office of Ill. Bro. Dr. J. H. Friedman, who is the Grand Representative for the A. M. F. for the Empire State, forming a Provincial Grand Lodge.

The meeting was opened with Ritualistic Ceremony at 5:00 p. m. sharp.

Ill. Bro. Dr. J. H. Friedman, presiding in the East, delivered a beautiful oration, wherein he expressed his views as to the importance of a Provincial Grand in New York, also stating that he, personally, was of the opinion that all the lodges under the jurisdiction of the A. M. F. in the East, would be greatly benefited by both Morally and Masonically. During the address the history of the Scottish Rite in New York, since the organization of the Benjamin Franklin Lodge No. 50, and the progress it has made to the present day was carefully covered.

Remarks of various nature were made by representatives of the various lodges.

The election for Grand Officers resulted in the following:

Prov. Grand Master—Dr. D. J. H. Friedman, B. Franklin Lodge.

Prov. Grand Master Dep.—Bro. S. Greenbaum, B. Franklin Lodge.

Prov. Gr. Sr. Warden—Bro. H. S. Kessler, King Solomon Lodge.

Prov. Gr. Jun. Warden—Bro. J. Koch, B. Franklin Lodge.

Prov. Gr. Secretary—Bro. B. Lipschitz, B. Franklin Lodge.

Prov. Gr. Treasurer—Bro. A. N. Ornstein, King Solomon Lodge.

Prov. Gr. Sen. Deacon—Bro. B. Oestreich, King Solomon Lodge.

Prov. Gr. Jun. Deacon—Bro. S. Kures, B. Franklin Lodge.

Prov. Gr. Almoner—Bro. Karl Torok, Haladas Lodge.

Prov. Gr. Orator—Bro. Dr. J. Bloom, King Solomon Lodge.

Prov. Gr. Inner Guard—Bro. J. Schoenberger, Haladas Lodge.

Prov. Gr. Tyler—Bro. J. Fekete, Hala-das Lodge.

After the election of officers various topics were brought up, appertaining to the welfare of all the lodges under the A. M. F.

Series of lectures have been instituted to be delivered by the Prov. Gr. Orator, Bro. Dr. J. Bloom, of King Solomon Lodge No. 52 in the various lodges.

Bro. B. Lipschitz, of Benjamin Franklin Lodge No. 50, upon receiving permission of the floor made a motion that the amount of \$5.00 out of every new candidate's initiation fee and ten per cent of the Almoners' Fund be turned over to the local Provincial Grand Lodge, a system adopted by the Prov. Grand Lodge of California. After some lengthy discussion, it was finally seconded by Bro. Dr. J. Bloom, of King Solomon Lodge No. 49, voted upon and passed.

The Prov. Gr. Master H. Bro. Dr. J. H. Friedman kindly consented to have the use of his office as temporary headquarters for the Prov. Grand Lodge, until such time when there will be enough funds to rent an office; this drew a vote of thanks by all the Brethren present.

At 8:00 p. m. the meeting was closed in due and ancient form, Peace and Harmony prevailing throughout.

B. LIPSCHITZ,

Prov. Gr. Secretary.

A TOAST TO MASONS.

"Are your glasses charged in the West and the South?" the Worshipful Master cries.

"They are charged in the West"; "They are charged in the South"; are the Wardens' prompt replies.

"Then as our parting toast tonight your glasses fairly drain

Happy to meet; Sorry to part; Happy to meet again."

The Mason feels the noble truth the Scotch peasant told—

That rank is but the guinea's stamp, the man himself is gold.

With us the rich and poor unite and equal right maintain.

Happy to meet; Sorry to part; Happy to meet again.

Dear Brethren of the Mystic Ties, the night is waning fast,

Our duty's done, our feast is o'er, this song must be our last.

Good night. Good night, once more repeat the cheery farewell strain.

"Happy to meet; Sorry to part; Happy to meet again." Ex.

SCOTCH MASONRY.

(Continued.)

There is an aphorism, applicable to all reforms, which reads that: "The persecuted later become the persecutors." This manifests the law of compensation which is as immutable as the laws of the Medes and Persians. The American Masonic Federation, as illustrated in our last, is an organization, existing, both Masonically and Civilly, for the following reason, and none other, to spread the doctrine of "Universal Masonry," and make it the one and sole object of all Masonic Bodies to disseminate Masonic truth, science and philosophy, to all the world, to every nation, kindred, tongue and people, until Masonry shall have but one purpose, the betterment of mankind. This is our mission, and we have none other. To carry out our purpose, it necessarily requires that we build upon a firm foundation. Our Rite must be a legal one. Not that we be permitted to set up claims that are not true, not existent in fact, and that cannot be righteously accepted, but our right to assert our claims must be logical, truthful, virtuous, and praiseworthy, and conform strictly to the Landmarks of Masonry. Our authority to establish our doctrine must alone be beyond evil, and we believe we have set at rest and ques-

tions on that point in the last two issues of this magazine.

We may profitably refer again to the purpose of our civil organization, as set forth in our last:

"The purpose for which this corporation is formed and its chief objects and business shall be to dispense Charity to its members, to promote Harmony, Peace and Brotherly Love between Free Masons, to conduct Masonic work, to transmit the authority to confer Masonic degrees and to confer the same, to establish, govern, and control Symbolic Masonic Lodges in locations where no Grand Lodge of the A. & A. S. R. exists, pending such time as when three or more Lodges shall apply for and be granted the right to establish a Grand Lodge, and the officers thereof shall be duly elected and qualified. Also, to do all work and things which rightfully belong to and may be lawfully done by a Grand Lodge of A. A. S. R. of Free Masons."

Our purpose, as above set forth cannot be truthfully gainsaid in the light of our oft-published ancestry and succession. Our right to exercise this authority, is nearly fifty years of Masonic life, in Scotland and America. Our Credentials are unsuccessfully disputed, our recognition by over eight millions of Masons in all parts of the world, our standing in the Masonic world, among those who live according to the Ancient Landmarks of Masonry, and the fact that our Rite descends to us from the most Ancient Body of Masons known to the world, viz., "Mother Kilwinning," whose ancestry is buried in obscurity.

All the foregoing we have iterated and reiterated so much, without any successful contradiction, that it does seem a continued tautological discussion, with only one side represented.

However, in this article, we have to do with a very important part of our existence. Do we live according to the Landmarks of Masonry, and do our persistent enemies, the York or American Rite

Masons, who have resolved themselves into a board of persecutors, live up to their requirements. The following Landmarks of Masonry, which we profess to accept and confess, is taken verbatim, et miteratim from "The Royal Masonic Encyclopaedia," edited by Kenneth R. H. Mackenzie, and published in London in 1877, and acknowledged by Masons the world over:

"Generally speaking, Landmarks are pillars or stones, denoting boundaries; and the term has been adopted by the Freemasons to indicate certain leading principles FROM WHICH THERE CAN BE NO DEVIATION. These are, in number, twenty-five: 1. The modes of recognition. 2. The division into three degrees of a symbolical character, and known as Craft Masonry, to which the Grand Lodge of England, at the Union in 1813, added the Royal Arch. 3. The legend of the third degree. 4. The government of the Fraternity in each country by a Grand Master, with certain duties and prerogatives. (Mark, this says country and not States.—Ed.). 5. The prerogative of the Grand Master to preside, wherever he may be, is a landmark. As also, 6., his right to grant dispensations for conferring degrees at irregular times. 7. His right to grant dispensations for opening and holding Lodges. 8. His right to make Masons at sight. 9. The necessity for Masons to congregate in Lodges. 10. The government of Lodge by a Master and two Wardens. 11. The necessity of duly tilting every Lodge. 12. The right of every Mason to be represented in all general assemblies of the Craft, which is done by the officers of their particular Lodge. 13. The right of every Mason to appeal from the decision of the Brethren of his Lodge to Grand Lodge. 14. The right of every Mason to visit any Lodge, and sit therein.—This landmark is most important in cases where Masons travel from one country to another. 15. The right of the officers of a Lodge to direct an examination of an unknown Brother.

rather, perhaps, to be called a duty. But this examination is unnecessary when any member present can vouch for the Brother so applying for admission. 16. The right of non-interference between Lodges *inter se*. For instance, a candidate initiated in one Lodge, ought to receive his other two degrees in the same Lodge unless the Master courteously applies under extreme and urgent circumstances for the conferring of the other degrees in another Lodge, and the Master of the Lodge so entreated may, if he choose, decline to confer such degrees without appeal. 17. Every Mason is amenable to the jurisdiction, its laws, and ordinances, of the Grand Lodge of the country in which he resides, although he may not be an actual member of any Lodge. 18. Candidates shall not be mutilated persons, they shall be free born, and of mature age. 19. Candidates shall profess a sincere belief in the Grand Architect of the Universe. 20. Candidates shall profess a sincere belief in the immortality of the soul. 21. The Book of the Law constitutes an indispensable part of the Lodge furniture. This, however, need not be the Bible; but according to the religious faith of the Lodge. It may be the Koran, the Zend Avesta, or the Vedas and Shasters. 22. **The equality of all Masons is a landmark.** 23. The secrecy of the Fraternity. 24. The basis of a speculative philosophic science upon an operative art is a landmark—The construction of the Temple of Solomon constitutes this basis, and underlies the whole Masonic fabric in its symbolical application to the human intellect and soul. 25. The last landmark of Craft Masonry—that all these principles are susceptible of no mutation; that they cannot and shall never be, changed; nothing can be added, and nothing taken away from them."

The strict observance of the foregoing leaves no room for quibbling over Rites. At the time these landmarks were adopted, a number of the Grand Lodges of the American Rite were working under

the Grand Lodge of England, while others had Charters from Scotland, Ireland and France. After the Revolutionary war, and matters had quieted down somewhat, the Landmarks were ignored and obliterated in the United States of America. The first vandal act was for Masonic Lodges to announce to the world that they were no longer English, Scotch, or Irish Masons, and foreswore allegiance to the Masonic mothers who gave them birth, and denounced their birthright. They called together the members of three Lodges in each state, and formed to themselves Grand Lodges, without any authority whatever, having surrendered their charters to the mother Grand Lodge that had for so many years succored and cared for them. In this way, they violated their obligations, foreswore their parentage, transgressed the law, changed the ordinances, and broke the everlasting covenant; and every landmark originated by those that gave them Masonic birth and succor, by that one act became obliterated. If Masonry is the embodiment of truth, as we believe it is, we might say, as the Apostle Paul wrote to Timothy: "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables."

"In the year 1773, the Right Honorable and Most Worshipful Patrick, Earl of Dumfries, Grand Master of Masons in Scotland, appointed the Right Worshipful Joseph Warren, Esq., Grand Master of Masons for the **Continent of America**. This Brother was killed at the battle of Bunker Hill. On March 8, 1777, the Brethren who had been dispersed in consequence of the war, being now generally collected, they assembled to take into consideration the state of Masonry. Being deprived of their chief by the melancholy death of their Grand Master, after due consideration they proceeded to the formation of a Grand Lodge, and elected

and installed the Most Worshipful Joseph Webb their Grand Master."

Thus was formed the first self-constituted Grand Lodge in the United States, and was styled "The Grand Lodge of the Most Ancient and Honorable Society of Free and Accepted Masons for the Commonwealth of Massachusetts." From this pseudo Grand Body sprang a great number of the so-called State Grand Lodges in the United States.

This Grand Body, by way of justification, relates in its minutes: "The revolution which separates the American States from the government of the mother country, also exonerated the American Lodges from their allegiance to foreign grand lodges. The Lodges in the several states, therefore, after the termination of the war, resorted to this means of forming and establishing Grand Lodges, for the government of the Fraternity in their respective jurisdictions.

Another Grand Body, the Grand Lodge of Pennsylvania, from which sprang a majority of the Grand Lodges in our Western and Pacific States, was formed as follows: "On the 20th of June, 1764, a warrant of constitution was granted by the Grand Lodge of England to William Bell and others authorizing them to hold a Grand Lodge for the State of Pennsylvania. On the 25th day of September, 1786, after mature and serious deliberation, this Grand Lodge unanimously resolved, "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of any foreign grand lodge, and the said lodge did then close sine die."

The Grand Convention thus assembled did then and there unanimously resolve that the Lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforesaid, lately holden as a provincial Grand Lodge, under the authority of the Grand Lodge of England, should, and they did, form themselves into a Grand Lodge to be called "The Grand Lodge of Pennsylvania and Masonic jurisdic-

tion thereunto belonging," to be held in the City of Philadelphia."

This same history may be called the history of American Rite Masonry. The Landmarks of Masonry as formulated by the union of the Grand Lodges of England in 1813, are supposed to be the law unto them, but they have no application. Not one of them can be made subservient to their condition. They are not susceptible to any mutation. They can not, and never shall be, changed." Nothing can be added, and nothing taken away from them.

The American Masonic Federation has but one foe, one accuser of the Brethren, and that is the American, or York Rite (mis-called) Masons. They have formulated laws, and by the aid of their BB in the several state legislatures, have had them passed, prohibiting any other rite of Masonry to operate within their borders. These laws have all been decided inoperative and of non-effect. "Masonry in the Courts" has become a stench in the nostrils of all decent Masons, and men. Still they keep harassing us, and causing us to spend money in defending our cause—a cause, which they, themselves, should espouse, when this money should be spent in dispensing Charity.

In and around 1826, during the "Morgan Excitement," Masonry in America suffered for a number of years the taunts and darts of the non-Masonic world, and became a prey to its inveterate enemy, the "Church," who was ever exultant, at the persecutions that were heaped upon the Order, and well did the Masons of that day bewail their fate, and the bitter persecutions that they were called upon to endure. But what a change has come over the spirit of their dreams. They are again installed into power, and almost simultaneous with their restoration to power and prominence, they commence to wage a war with their Brethren who, like themselves, have the same claim upon recognition and support. Thus is the world's history in this regard be-

ing repeated. Men for conscience sake many sacrifices make. They have faced the rack, the prison, and the gallows, and the ones that caused them their greatest distress, are the ones that should have nurtured them, when their cause was the same. Universal Masonry will some day be an accepted principle. We may not see the fruits of our labors for years to come, but as sure as the sun rises in the east and sets in the west, it will become a settled doctrine, and as the world will brethren be. We are sowing the seeds of eternal truth, and the harvest is sure. It may be that the reapers will be few, and many harvests will suffer, but ultimately the great consummation so devoutly wished will surely come to pass.

We quote the following from the well-known and able man, who whose name is a household word in these valleys of the mountains, Heber C. Kimball. The same is taken from "His Life," written and published by Orson F. Whitney:

"Heber was a Freemason. In 1823 he received the first three degrees of Masonry in the Lodge at Victor (New York). The year following, himself and five others petitioned the Chapter at Canandaigua, the county seat of Ontario County, for the degrees up to the Royal Arch. The petition was favorably considered, but before it could be acted upon the Morgan anti-Mason riot broke out, and the Masonic Hall, where the Chapter met, was burned by the mob, and all the records consumed.

"Says Heber: 'There are thousands of Masons who lived in those days who are well aware of the persecution and unjust proceedings which were heaped upon them by the anti-Masons; not as many as three of us could meet together, unless in secret, without being mobbed.

"I have been as true as an angel from the heavens to the covenants I made in the Lodge at Victor.

"No man was admitted into a Lodge in those days, except he bore a good moral character, and was a man of steady

habits; and a man would be suspended for getting drunk, or other immoral conduct. I wish that all men were Masons and would live up to their profession; then the world would be in a much better state than it is now."

Commenting on the degeneracy of the Ancient Order—the old, old story of the persecuted becoming persecutors—he continues:

"I have been driven from my house and possessions, with many of my Brethren, belonging to that Fraternity, five times by mobs led by some of their leading men. Hyrum Smith received the first three degrees of Masonry in Ontario County, New York. Joseph and Hyrum Smith were Master Masons, yet they were massacred through the instrumentality of some of the leading men of that Fraternity, and not one soul of them ever stepped forth to administer help to me or my Brethren belonging to the Masonic Institution, or to render us assistance, although bound under the strongest obligations to be true and faithful to each other in every case, and under every circumstance, the commission of crime excepted.

"Yes, Masons, it is said, were even among the mob that murdered Joseph and Hyrum in Carthage jail. Joseph, leaping the fatal window, gave the Masonic sign of distress; the answer was the roar of their murderous muskets, and the deadly balls that pierced his heart."

It is, indeed, the old, old story, of the persecuted becoming persecutors. The only aim of the American Masonic Federation is to bring the Masonic Fraternity into a "Unity of the faith." To establish Universal Freemasonry, and to inculcate the principles into the hearts of the members, that the world may become better off from day to day as our mission progresses. The mission of the York or "American Rite" of Masonry, whose geographical limits are marked by the boundaries of the United States, seems to be to pull down, destroy, and

maintain intact, the policy related by Peter C. Kimball, to persecute those of their own faith and creed, who do not agree with their narrow policy, but who want to expand, and make Masonry limited and world-wide.

There are estimated to be in the neighborhood of one hundred millions of Masons in the world, and over eight millions of them, through their organizations, are in friendly relations with the A. M. F., while the American Rite is scarcely known and hardly recognized outside the confines of these United States. It is also demonstrated that in these United States there are over 300,000 foreigners, Masons, who are without a Masonic home, and who are non-affiliates, although in good standing in their Mother Lodges, because the American Masonic Fraternity will not and does not recognize Masons, not made within their limited jurisdiction, and the jurisdiction of a very, very few with whom they are in gages of amity.

Our experience has proven to our entire satisfaction that the exclusive jurisdiction policy of the American Rite is like the close communion policy of the hard-shell Baptists, the retarding of the growth of the Order. It has reached the limit of its growth, and no one will contend against the fact, that when growth ceases decay sets in. This condition has been demonstrated, and the growth of the Order in the United States, unless some new vigor is transfused, will soon stop and the period of decay set in and become rapidly manifest.

Let our readers turn their attention to the history of Masonry in Great Britain. In England, Ireland and Scotland it has practically come to a standstill. The time was in that country when the admission fee was so small, and the door to a Masonic Lodge so wide that all who were qualified could enter and partake of its fruits. But not so now, the fees have gradually crawled up, to the extent that they are prohibitive, and the advent of the aristocracy, as

first patrons, and later as members, rapidly advanced to office, the institutions no longer represent the Masons who work, and toil as they did in the days of Operative Masonry, but their places are filled by the pampered few, and those who, in life recline on cushioned velvet, fill the places of the older members who are rapidly passing away, and before long it will be said that the gates are only ajar, and well guarded, and the entrance protested, not from cowans, as in days of yore, but from the admission of the sons of those who helped to build up the institution, by their brain and brawn. Decay is surely setting in, and its progress will be well defined, unless some reform is inaugurated, and the Landmarks of Ancient Masonry strictly observed.

Our columns for the past few issues have been well filled with narratives of our persecution, in various states and especially in the Northwest. While no great harm have overtaken us, still we have been called upon to defend ourselves from the unjust and un-Masonic actions of our persecutors, the "American Rite" Masons. It costs money to engage lawyers and travel in this defense, and this money would better be conserved in taking care of our sick and distressed Brethren from time to time. Just as we are about to finish this writing, word comes from Vancouver of another victory which we have achieved. While one of our Brethren was mulcted to the amount of two hundred dollars, the honorable and learned judge decided that we have a perfect right to organize Lodges in any part of the Canadian Dominion. This is indeed a victory. The cause of our organizer being arrested and fined was the alleged statement made that our members could visit Lodges of the York Rite in that country. This he denied, but the conspirators were too much for him. However, this we know, that our Lodges will be rapidly organized and Universal Masonry be built up and the cause of truth, as

represented by the Masonic science, philosophy and landmarks, soon prevail in that land as in this. There are parts of Canada where our credentials are recognized, and friendly relations exist. It is not our aim or policy to enter the domain of our friends. We will spread Universal Masonry everywhere, when it is manifest, that "exclusive territorial jurisdiction" exists, as it does in the United States. On the other hand, where our aims are recognized and we are saluted with the Masonic "God-speed," we pass on to fields yet open for our efforts.

R. S. SPENCE 33°

(To be continued.)

COMMUNICATIONS--CONTINUED

[The following report of the anniversary meeting of the Poet Burns Mother Lodge has been sent in by the W. Bro. Robert Jamieson, Grand Secretary General of the Grand Council of Rites of Scotland.]

The annual Festival of Lodge St. James Tarbolton, No. 135, was held in the Masonic Temple, Tarbolton, on the evening of Friday, 24th Jan., at 7:30 p. m. The R. W. M. Bro. Arthur of Montponerie Castle, presided. The Lodge having been opened, deputations were received from Lodge St. John Kilwinnie Kilmarnock No. 22, St. Marnock Kilmarnock No. 109; St. Andrew's Kilmarnock No. 126; St. James Newton-on-Ayr No. 125; St. Paul Ayr No. 204; St. Clement Riccarton Kilmarnock No. 202; St. Peter Galston No. 331; Burns St. Mary, Hurlford No. 505, and Prestwick No. 1066.

The Lodge was then passed to refreshment, where the Brethren did ample justice to a plentiful supply of "tatties and haggis," supplied in excellent style by the Brethren of Tarbolton Lodge.

The usual Masonic toasts were given and responded to. Bro. The Rev. McHiggins Tarbolton, in proposing "The Immortal Memory," gave a graphic review of the poet's life and work in the course of which he mentioned Burn's connection with the St. James Lodge and of

his term of office as R. W. M., and expressed the opinion that he was one of the greatest men and Masons who had ever filled that important and high position.

The toast was heartily responded to by the Brethren present, numbering about 200, who rose to their feet and sang lustily, "There Was a Lad Was Born in Kyle" in memory of Scoha's National Bard.

"The Visiting Brethren" was then given by the R. W. M., and responded to by the heads of the various deputations present.

A most enjoyable evening terminated with the singing of "Auld Lang Syne."

(The following has been received from the "Press Correspondent" of South McAlester Lodge No. 96, A. F. and M. M. of Oklahoma, with a request that we publish it. We believe that courtesy is, or should be, a characteristic of Masonry and we take pleasure in giving it space.)

McAlester, Okla., Feb.—(Special).—The Grand Lodge, A. F. & A. M., of Oklahoma convened in annual session at McAlester, Okla., Feb. 11-12, with over 400 subordinate lodges represented.

The Grand Secretary reported 435 subordinate lodges in the jurisdiction, with a membership of about 27,000. Ten new lodges were instituted during the year. The gross receipts were about \$85,000, with expenditures of about \$70,000, which includes the operation and maintenance of the Masonic Home.

The Grand Lodge passed some radical legislation during the session, among which was the following: Documentary evidence shall be prerequisite to an examination for admission to a subordinate lodge; two black balls are required to reject for the Fellow Craft and three black balls for the Master Mason degree; one-third of the annual dues to be collected from Entered Apprentices, two-thirds from a Fellow Craft and the regular dues from a Master Mason; candidates elected as an Entered Apprentice cannot be initiated until after the next

regular meeting of the lodge; demitt. can be granted Entered Apprentices and Fellow Craft Masons; the minimum fee for dues in all subordinate lodges shall be \$4 per annum; Master Masons, within sixty days after taking the Master Mason Degree, shall pass an examination for efficiency.

The former action of the Grand Lodge in severing fraternal relations with the Grand Lodge of New Jersey, on account of the negro question, was rescinded.

The loss of four fingers of the left hand, or the loss of the index and middle fingers of the left hand, does not physically disqualify a petitioner for the Degrees of Masonry.

Among the distinguished visitors were Daniel Morris Hailey, 33°, Sovereign Grand Inspector General for Oklahoma; William H. Essex, Grand Commander of the Grand Commandery Knights Templar of Oklahoma, and J. Angus Gillis, Grand Master of the Grand Council of Royal and Select Master Masons of Oklahoma.

Frank Craig, 33°, Grand Representative from the Grand Lodge of England, near the Grand Lodge of Oklahoma, was present and wore a very handsome gold jewel and collar that has recently been presented to him by the Grand Lodge of England.

The next meeting of the Grand Lodge will be held at Guthrie, Okla., in 1915.

The following Grand Officers were elected and installed:

William Perry Freeman, Grand Master, McAlester, Okla.

A. E. Monroney, Deputy Grand Master, Oklahoma City, Okla.

Arthur J. Weir, Senior Grand Warden, Hugo, Okla.

Sam J. Hogan, Junior Grand Warden, Cashien, Okla.

Leo E. Bennett, Grand Treasurer, Muskogee, Okla.

M. W. Anderson, Grand Secretary, Oklahoma City, Okla.

D. A. Hoag, Grand Lecturer, Oklahoma City, Okla.

W. E. Norville, Grand Orator, Tulsa, Okla.

"OKLAHOMA."

MASONIC PATRIOTISM.

An English M. M. turned to a Scotch M. M. and asked him:

"What would you be were you not a Scotch Freemason?"

The Scotchman said: "Why an English Freemason, of course."

Then he turned to the Brother from Ireland and asked him:

"And what would you be did you not belong to an Irish Lodge?"

Our Brother thought for a moment and said:

"I'd be ashamed of myself.—The Masonic Journal.

CHICAGO.

Savoy Lodge meets every second and fourth Wednesday at 716 West Madison St. R. W. W., Michele Manfredi, 678 Orleans St., Secretary, A. Accardo, 503 West Division St.

"What makes you a Mason?" Is it the fact that you have joined a Masonic lodge, that you appear in public processions, that you use Masonic words and phrases?

By no means. These things may make you a Mason as far as the world is concerned, but you may do all of these, and yet not be a Mason at heart.

To be a Mason in truth you must act and live as such. Your character must be above reproach; you must be honorable, charitable, upright in your dealings. You must visit the sick, comfort the sorrowing, relieve the distressed, bury the dead. You must be a Mason in deed as well as in name.

Brethren, it would be well if we would frequently ask ourselves the question, "What makes you a Mason?"—New Zealand Craftsman.

LEXICON.

Capitular Degree—The degree given in a "Chapter" are thus designated. In the Scottish Rite the degrees of the Lodge of Perfection 13-14 and the Rosy Cross 18th, are the Capitular degree of the Rite.

Captain General—The third officer in an Encampment of Knights Templar and a Council of Kadosh.

Captain of the Guard—The name of the Inner Guard in several of the high degrees.

Captain of the "Vails"—An officer in the degrees of "Excellent Mason" and Knight Templar.

Captivity—The Captivity of the Jews, first in Egypt, then after the siege of Jerusalem by Nebuchadnezzar and their release therefrom under the leadership of Moses and Joshua, and Zerubabel forms the legend of several of the higher degrees, notably of the Excellent and Super-excellent Mason, The Prince Mason and the Royal Arch of Zerubabel.

CARBONARI, ORDER OF THE—An Italian Secret Society with political aims now extinct, it is claimed that many distinguished men of the 18th and early part of the 19th centuries were members of this Society.

CARBUNCLE—The third stone in the first row of the High Priests breastplate and was consecrated to Judah.

CARDINAL VIRTUES—Prudence, Fortitude, Temperance and Justice taught to the Entered Apprentice upon whom their practice is enjoined.

CARLISLE, RICHARD—A religious and political reformer of the early part of the 19th century. He professed to publish an expose of Freemasonry, which, after a century, is still printed.

CARPENTERS—The workers in wood like the workers in stone, had their Fraternities with secret modes of recognition, lodge assemblies, etc., of these the "Squaresmen" were the best known, which see,

CARPET—Applied to the Chart or

Tracing Beard of the emblems of the several degrees, these designs were anciently drawn with chalks on the lodge room floor, which had to be washed after each Lodge meeting, in modern times the emblems are depicted, both on the floor carpet and on the wall charts. The Carpet of the Craft Lodge depicts the "Tesalated Pavement," having the "Gazing Star" in the center, bordered by the "Indented Border" with the Tassels at each corner. The Carpet is also used in several of the higher degrees, notably in the degree of Prince of the Royal Secret.

CERES—The Goddess of Agriculture and a leading feature in the Eleusinian Mysteries, mentioned in the old Scottish degree of "Priest of Eleusis."

CASTING VOTE—The R. W. M. of the Lodge, while possessing the right common to all the members of the lodge who are in good standing of voting on all matters coming before the lodge, has also a casting vote in case of a tie, this he should use with discretion, not to further the end that may be his preference, but rather that which may be opposed to his private convictions should he deem circumstances and the good and welfare of the lodge demand it.

CATECHISM—The form of interrogation or testing as well as of imparting instruction has from the earliest times in Masonry been done in a catechetical form. The Candidate for each succeeding degree should, in this form, prove his proficiency in the proceeding degree before advancement, in different jurisdictions the Catechism may differ in minor points, but in the essentials it is much the same everywhere, and usually the knowledge of these essentials is all that is required in testing a visitor to a strange lodge, the aim being rather to allow the Brother to visit than by a too rigorous examination to exclude him. This is the rule everywhere save with the York Rite in the U. S. A., where the Catechism differs so much in different States that a Bro. well up in the work of one State can with difficulty—if at all

—pass in another State, the commonly accepted use of the Catechism being reversed, and used rather to exclude than admit.

CENSER—Part of the furniture of the Holy Place in the Lodge of Perfection.

CERNEAU, JOSEPH—But few men have been so reviled and lied about, particularly in the U. S. A., than has Joseph Cerneau by those of opposing systems, especially by adherents of the clandestine Charleston Rite—falsely styled "Scottish". The following we consider essentially fair and appeared in the "Tyler-Keystone" of October 5th, 1912:

Cerneau, Joseph

a distinguished Mason, born in Velleblevin, France, Nov. 14, 1765, son of Elme Etienne Cerneau, rector of schools, and Felicite Peretue Gateau, was made a Mason in his native land, emigrated to the West Indies, was Master of "La Reunion Desire" Lodge, Port au Prince, St. Domingo, in 1791, and had to flee therefrom because of a negro insurrection. He returned to the island, was Keeper of the Seals and Archives of "Lodge Union des Concours," Port au Prince, in 1793, of which Germain Hacquit was Master. He was the founder and Master of the Lodge "Theological Virtues," No. 103, Orient of Habana, Island of Cuba, and in 1796 we find him recorded as an "Ancient Dignitary of Lodge No. 47, of Port au Prince, and Grand Warden of the Provincial Grand Lodge of Pennsylvania, Orient of Port au Prince."

July 15, 1806, he was initiated "in the highest, in the most eminent and final degree of Masonry," and granted a patent as Deputy Inspector-General by "Antoine Mathieu Dupotet, Sovereign Grand Inspector-General, Grand Master of all the Lodges, Colleges, Chapters, Councils, Consistories, of the higher degrees of Masonry Deputy Grand Master of the Grand Orient of Pennsylvania," "Grand Provincial of San Domingo in the Ancient Rite, Grand Commander or Sovereign President of the Thrice Puissant Grand Council of the Sublime Princes of the

Royal Secret established at Port au Prince, Island of St. Domingo, by constitutive Patent of 16th of January and 19th of April, 1801, transferred to Baracoa, Island of Cuba, on account of the events of war."

Shortly after being elevated to the "final degree of Masonry," he was forced to flee from Cuba, arrived in New York, affiliated with Washington Lodge, then No. 21, and, by virtue of his rank as Past Master, was a member of the Grand Lodge, State of New York, from 1809 to 1827, inclusive. On the 28th day of October, 1807, by virtue of authority in him vested, and "gifted with powers emanating from the Supreme Council for France," he established a Sovereign Grand Consistory of the thirty-second degree in the city of New York, under the Secret Constitutions of the Rite, as amended by the Constitutions of 1762, assisted by the Grand Master of Masons, the Deputy Grand Master, the Grand Secretary, the Mayor of the city, and other distinguished brethren.

In 1809 a Grand Consistory was organized for the State of New York, and on the 25th day of May, 1812, the Supreme Council of Sovereign Grand Inspectors-General of the thirty-third degree, for the United States of America, their Territories and Dependencies, was opened with the high honors of Masonry in the city of New York, and was officered as follows: Joseph Cerneau, Sovereign Grand Commander; De Witt Clinton, Deputy Grand Commander; John W. Mulligan, Lieutenant Grand Commander; Charles Guerin, Minister of State; Cadwallader D. Colden, Grand Treasurer; H. E., John P. Schisano, Grand Secretary; H. E., Jonathan Schieffelin, Grand Keeper of the Seals; J. P. Berard, Grand Master of Ceremonies, and Martin Hoffman, Grand Captain of the Guard. Copies of the Patents under which Bro. Cerneau operated were sent to various regular Masonic Powers in Europe and America, and brought ample acknowledgment of the regularity of his work.

His Patents also empowered him to confer the Orders of Templar Masonry, the degrees of Royal and Select Master, etc., and the first Grand Encampment of Knights Templar in the United States was organized in 1814, for the State of New York, by the Sovereign Grand Consistory he instituted, and its first corps of officers was taken from that organization. He also formed the first Council of Royal and Select Masters in the State of New York.

In 1813, Grand Consistories were organized in Newport, R. I., and New Orleans, La., for those States. In 1815, Jeremy L. Cross and Thomas Smith Webb were elevated to the thirty-third and last degree, and in 1816 the General Grand Encampment of Knights Templar for the United States was organized, De Witt Clinton being the first General Grand Master, and Thomas Smith Webb the first Deputy Grand Master, and with them, as officers, were other members of the Supreme Council established by Cerneau.

This same year, 1816, a Grand Consistory, for the State of South Carolina, was organized in Charleston, with the Grand Master of Masons as its first presiding officer. Shortly after, a Grand Consistory, for the State of Pennsylvania, was organized in Philadelphia, and in 1820, a Grand Consistory for the State of Maryland, was organized in Baltimore. In 1824, when General Lafayette, friend of Washington, visited the United States as guest of the Nation, he received all the degrees of the Rite, was elevated to the thirty-third and last degree, and, as a mark of distinction, was made Commander of the Supreme Council for the time being. After returning to his native land, Lafayette represented the Supreme Council at New York, in the Supreme Council for France, until his death in 1834. In 1825, a Grand Consistory, for the State of Massachusetts, was organized in Newburyport, and in 1827 the anti-Masonic war commenced with all its virulence, in which year Bro. Cerneau returned to

France. Previous to his departure he resigned his office as Commander of the Supreme Council, and was succeeded by Elias Hicks, who continued in office until his death in 1844.

"While a resident of the United States Bro. Cerneau united in his person the offices of Honorary Member of the Grand Orient of France; representative of the Grand Orient of France, near the Grand Consistory of the United States. Sovereign Grand Commander of the Grand Consistory of the United States and Sovereign Grand Commander for life, of the Supreme Council of America."

The Masonic record of Bro. Cerneau is a remarkable one. Arriving in the United States, a stranger, unfamiliar with the language of the country, he became associated with the most distinguished members of the Craft in many jurisdictions. We can imagine what kind of credentials he possessed to command the influence of such brethren, and when he departed, he bore with him resolutions, engrossed on parchment, setting forth the high esteem in which he was held by American Masons.

THE GRAND LODGE OF SCOTLAND BROUGHT TO TAW.

The 78th annual communication of the Grand Lodge of Texas, A. F. & A. M., was held in Waco Dec. 2, 3 and 4. The Grand Secretary's report showed a membership of 58,724, an increase of 2,533 during the year. The receipts for the W. & O. Fund were \$27,108.00. Many changes were made in the Constitution. The new Grand Lodge of the Philippine Island was recognized and fraternal relations were broken off with the Grand Lodge of Scotland because it persists in maintaining two Lodges on the Island contrary to the American doctrine of exclusive territorial jurisdiction. The Grand Lodge expressed itself as opposed to the establishment of a general Grand Lodge of the United States. A. W. Houston of San Antonio was installed Grand Master.—Universal Co-Mason.

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OFFICIAL

To Lodge Secretaries and Deputies: It is imperative that all orders for supplies, including diplomas, be made out on the proper form provided by this office, which can be had upon application. These orders should be endorsed by the Lodge Deputies in every instance. The price list of supplies is printed on the back of these blanks, and the price must accompany each order. It is impossible to vary this instruction, as sending out supplies without the cash accompanying the order necessitates a great deal of labor, and will eventually call for extra help in this office. The Secretary General dislikes to refuse orders not accompanied by the cash, but the order to do so is imperative.

In order that correct records can be kept it is necessary that all orders for Mark diplomas be accompanied by the candidate's mark. This mark is in any desired form, except that it must contain an odd number of points, not less than three, and all must be connected. Any form may be used, except an equilateral triangle. This cannot be used for reasons known to the Craft.

Every order for diplomas should state when the candidate was entered, passed, raised and marked. These requirements are printed on each application blank. The object of this is that a full and complete record may be kept by this office for the use of future generations.

We earnestly request that subscribers to the Magazine notify the office of publication of any change of address of the subscriber. A great deal of disturbance and unnecessary correspondence will be avoided if this is attended to.

The value of the Magazine will be very greatly enhanced if the Lodges will appoint one of the members a Lodge editor, who will, from time to time, send in items of interest pertaining to Lodge work and progress, and any matter of general interest. This is very desirable, as all our Lodges are interested in each other's welfare.

NOTICE TO LODGES AND ORGANIZERS.

This office has on hand a limited number of copies of "Gould's Collected Essays, etc., on Freemasonry," just published, by William Tait at Belfast, Ireland. This is the latest, and we believe the best Masonic History extant. It certainly is the ne plus ultra of his works. It is especially interesting to the American Masonic Federation, and its members, as it treats fully all matters and subjects in which we are deeply interested, especially does it give a history of the "Scottish Grand Council of Rites," Scottish history, or that part of it with which we are connected, compiled by Bro. M. McB. Thomson, or rather the information is furnished by him to Bro. Gould, at his request, to be inserted in this work. This should be in the hands of every reader in the Federation. The

price is One Guinea, postage, duty etc., makes it \$6.00 in American money. I have a few copies which I can furnish at this price, postage paid. They are handsomely bound, gilt tops, etc.

Address, Robert S. Spence, Grand Secretary General, A. M. F., 415 Vermont Building, Salt Lake City, Utah.

In the list of Thirty-thirds given in last month's issue the name of Ill. Bro. August Spilmer of California was inadvertently omitted.

In the work of spreading the knowledge of the principles of Universal Masonry, and establishing Lodges of the order in new fields we depend on the efforts of the organizers. The BB. working in that capacity while faithful and energetic, are utterly unable to cover the territory required which is so vast that were the number of BB. at present laboring multiplied by ten, there would still be ground uncovered. Therefore we earnestly solicit the aid of qualified BB. who are willing to undertake the work, and request them to communicate with the Grand Master, who, in his capacity as Chief Organizer, has this work especially in his care, and who will gladly supply all information to BB. requesting the same.

SCOTCH MASONRY.

(Continued.)

The word "Rite" as applied to Masonry is taken from the Latin ritus, meaning an approved usage or custom. It is also credited to a Greek word meaning "a trodden path." Whatever its origin, it has a depth of meaning. It is impossible to name all the rites in Masonry, as they have become so abundant that there is no profit in following them even in name. However, it may be profitable to explain some of the most common in use and application, and refer to them in detail.

The most common rite is called the

"York Rite." The only excuse this has for its existence is explained in the following quotation from a Masonic Encyclopedia: "This rite does not now exist anywhere, as Masonry has undergone many changes; but it may be considered that the system to which this name may be fitly applied, in a historical sense, is that Masonry which prevailed in England at the time of the revival in 1717. It consisted of the three degrees of E. A., F. C. and M. M., but the Master's degree then contained more than it does now, and the True Word was found in it."

Tradition has it that a Masonic Grand Lodge was established in the City of York, England, in 926, by Edwin the brother of King Athelstane, or perhaps by Edwin, king of Northumbria. This tradition is based upon the fact that the York Cathedral was built by the latter Edwin. Anderson (1738) makes mention of the following: "The Charter of the Grand Lodge of York was purchased by Edwin from his brother, King Athelstane, and a meeting called at York in 926." Be this as it may, it is certain that the City of York, England, was the cradle of Masoury in England. This Grand Lodge was a purely operative body, and continued so until the breaking off of the London Masons in 1717. The reason for the secession is given by Hyneman, in his "Fremasonry in England," as follows: "The city of York, located in the northern part of England, did not offer inducements for enterprise, consequently the growth of population was limited, and therefore the fraternity made but slow progress in increasing their numbers; besides, the Masons there, as many of the old Masons since, and at the present day, were more intent in the conservation of Masonic principles and its esoteric teachings than an increase of membership, and therefore excluded themselves from the world's observation as much as possible. They eschewed notoriety, did not court the public gaze, made no outward demon-

strations, did not decorate themselves with ornamental clothing, wore no gewgaws or trinkets in their daily life to attract the world's attention, and at their assemblings were satisfied with the plain unadorned white lambskin apron. The conditions of the London Masons were entirely different, and this caused them to view Freemasonry from a diverse standpoint to that of the York Masons. London increased vastly in population. It became a commercial center. Enterprise sought it. Immigration flowed there from every quarter, and every inducement existed for the encouragement of labor, trade, the arts, and enterprise of every description. This mixed and constantly increasing population eliminated different opinions and views on almost every subject, and it would have been strange if the craft had not been affected in some degree by the diverse opinions of differing nationalities on the subject of Freemasonry."

This being the condition in and before 1717, the Masons of London considered the time opportune for throwing off their allegiance to the York Grand Lodge and establish an independent Masonic government. The London Masons had grown strong, Lodges and their membership had increased greatly; Masons from every country, coming to the metropolis on business or pleasure, visited their Lodges, and thus the London fraternity became widely known, and their acquaintance sought. They adopted every means to bring themselves into notoriety, to render Masonry popular, and at every opportunity manifested a disposition to be a controlling power—an independent sovereignty. They assumed that the light of Masonry only shone in their metropolis, that its rays radiated from that centre, and that the privilege to exercise the rights and franchises of Masonry was solely vested in the London Craft Grand Lodge they had instituted.

The "York Rite," as it has since become known, was the only rite existing

in Masonry in 1717, when the first schism took place, and the London Masons established themselves as an independent body, to be known as the "London Grand Lodge." Thus was the "Ancient York Lodge," relegated to the background, never again to occupy its primitive position in English Masonry. The York Rite was the original system of Speculative Masonry, and it consisted of only the three symbolic degrees, called, therefore, Ancient Craft Masonry. This was the condition of Ancient Masonry in England in 1717, and thus was the death of the "York Rite" chronicled. Its funeral and utter extinction and dissolution took place in 1813. For many years subsequent to 1717 it was the glory and boast of the brethren in almost every country to be ranked as descendants of the original York Masons, but since 1813 it has no such significance. It may, possibly, be this feeling that still clings to the Order, like the poet has described:

"You may break, you may shatter, the vase if you will.

But the scent of the roses will hang round it still."

As applied to the "American Rite" it has no significance, and should never be applied to that body, nor in fact to any body of Masons, since 1717. The York Rite recognized and practiced only the three degrees, they knew nothing of any other degrees nor the innovations subsequent to the great "revolution," as some writers call the schism of that date. There is no branch of Masonry today practicing the York Rite.

In 1813 the United Grand Lodge of England was formed from the junction of the two Lodges of Ancients (Yorks) and Moderns (London), these two bodies then existing under the leadership of the Duke of Kent and the Duke of Sussex, respectively. At this union of the two Grand Lodges the "Holy Royal Arch" was declared to be a part of the system; and thus the English, or, as it is more commonly called, the York Rite,

was made to consist of four degrees.

Another reason for the "Great schism," as expressed by a writer whose history is almost extinct, published in London in 1829, under the name of "A Short View of the History of Freemasons," by William Sandys, and dedicated to the Grand Lodge, is as follows:

"In the beginning of the reign of George the First, an unfortunate schism arose in the Society in consequence of Sir Christopher Wren—who was then about ninety years of age and unable to attend to any active duties of the Craft—having been superseded in his office of Surveyor of Buildings to the King by William Benson under whose direction the generality of Master Masons in London refused to meet; and the country Lodges, especially at York and in Scotland, kept inviolate the Ancient Landmarks of the Order."

History is full of events of the time from 1717 to 1813, and so conflicting are the writings of Preston, Oliver et al., that little profit will result in quoting them. Suffice it to say that neither the Grand Lodges of Scotland nor Ireland would correspond with the New London Lodge, and for a great many years these Grand Bodies looked askance at it. The following, however, may be of interest in this connection, as showing how the good offices of Scotland were invoked and applied in bringing about the Union of the two Great Bodies of England, and obliterating the Ancient Order, known as the Yorks, or "York Rite:"

"On the 12th of February, 1806, the Earl of Moira in the chair, informed the Grand Lodge (London) that during his residence in Edinburgh he had visited the Grand Lodge of Scotland, and taken the opportunity of explaining to it the extent and importance of this Grand Lodge, and also the origin and situation of those Masons in England who meet under the authority of the Duke of Athol; and the Brethren of the Grand Lodge of Scotland had expressed themselves till

then greatly misinformed of those circumstances, having been always led to think that this society was of a very recent date, and of no magnitude; but being more thoroughly convinced of their error, they were desirous that the strictest union and most intimate communication should subsist between this Grand Lodge and the Grand Lodge of Scotland; and as the first step towards so important an object, and in testimony of the wishes of the Scots Masons, His Royal Highness, the Prince of Wales, had been unanimously elected Grand Master of Scotland."

Lord Moira further declared "that he should consider the day on which a coalition was formed one of the most fortunate in his life," and that of the Prince of Wales, his "arms would ever be open to all the Masons in the kingdom indiscriminately." This shows the anxiety of the high officers to form a union with the Ancient York Masons, led by the Duke of Athol. This desire was fostered, and the various branches of the seceders, and they were legion, being dissatisfied and more or less disgruntled, met together and aired their troubles, from time to time, until the final consummation so devoutly wished took place.

To avoid confusion it may be well to state that the appellation of Ancient and Modern to the disputants were names given to characterize them and their followers. The term Ancient, as applied, meant the York Masons, who were known as the "Ancient York Masons"; the London Masons, after forming an independent Grand Lodge, changed the secret work of the Order, on account of which many of its members attached themselves to the York Masons; and as the London Grand Lodge pronounced them seceders, Irregular Masons, etc., they in turn called the others Modern Masons, as they had infringed upon the ancient charges and usages, and stated that as they had not made any changes

in the body of Masonry, but maintained the ancient customs and ceremonials, they were the only ancient Masons. This quibbling and quarrelling ended in 1813, by the much coveted union of the Ancients and Moderns, and the obliteration of the York Rite of Masonry. The only excuse for any body of Masons of the present day to appropriate the name "York Rite" is the fact that they practice only the three degrees of Masonry, known as Entered Apprentice, Fellow Craft and Master Mason. No more, no less. And, in the face of this, there is not a Body of Masons known, except it be in Scotland, that has not changed its ordinances, violated the laws, and broken the ordinances of the Ancient Order, which existed from 1527 to 1717, in an unbroken succession. America, and the "American Rite", above all Masonic bodies, can lay less claim to this distinction, as it dates its existence from the close of the Revolutionary war, and of its practices and work, the conglomeration of its ceremonies, gives it a distinct place in the Masonic World, so much so, that no Body of Masons in the world recognizes its claim to recognition, except by courtesy. Of this "Rite" we will write later.

As to the number of Rites now in existence, writers differ; Ragon says there are one hundred and eight; the "Encyclopaedia of Fraternities" gives only ten. However, as Bro. Mackenzie says: "It would be impossible to name all the rites of Masonic origin; suffice it to say, that as a principle they are all founded on the York Rite, and subsequent to the revival of Masonry in 1717. No matter what pretensions may be advanced by the various high degrees, it is simply unhistorical to depart from this fact, one which none but the enthusiast would venture to question. The following are among the principal rites now in use, founded in common upon the York Rite, the parent of all: 1, African Architects; 2, American Rite; 3, Ancient and Primi-

tive Rite; 4, Beneficent Knights of the Holy City; 5, Blazing Star; 6, Brothers of Asia; 7, Brother Henoch's Rite; 8, Chapter of Clermont; 9, Chastanier's Rite; 10, Elected Cohens; 11, Emperors of the East and West; 12, Elect of Truth; 13, French or Modern Rite; 14, Globes, Three, of Berlin; 15, Fessler's Rite; 16, Egyptian Masonry of Cagliostro; 17, Martinism; 18, Narbonne; 19, Scottish Rite (Ancient and Accepted); 20, Scottish Rite (Philosophic Scottish Rite Primitive); 21, Eclectic Rite (Reformed); 22, Schroeder's Rite; 23, Vielle Bru.; 24, Pernetty's Rite; 25, Philalethes; 26, Philadelphians; 27, Memphis and Mizraim; 28, Lax Observance and Strict Observance; 29, Perfection; 30, Temple; 31, Swedish Rite; 32, Swedenborg Rite; 33, Zinnendorf Rite. This list might be extended, but it would serve no useful purpose. As a number of these rites have been treated in previous issues, we will confine ourselves to only such as will be beneficial and instructive.

AFRICAN ARCHITECTS (or Master Builders):—Between 1756 and 1767, a society was instituted under the patronage of Frederick II of Prussia, by Bauscheren, under the name of the Order of African Architects. The objects of the society were chiefly historical, but its ritual was a compound of Masonry, Christianity, Alchymy and Chivalry. The last remaining Chapter was that of Constantinople, which meant Berlin. One of its claims was that "when the architects were by wars reduced to a very small number, they determined to travel together into Europe, and there to form together new establishments. Many of them came to England with Prince Edward, son of Henry III, and were shortly afterwards called into Scotland by Lord Stewart. They received the protection of King Ing of Sweden, in 1125; of Richard Coeur-de-Lion, King of England, in 1190; and of Alexander III of Scotland, in 1284. The society ceased to exist in 1786. The rite was divided into two

temples, and consisted of eleven degrees. The first temple comprehended the three first Craft degrees. In the second temple the degrees were Apprentice of Egyptian Secrets; (Menes Musae); 5, Initiate of the Egyptian Secrets; 6, Cosmopolitan Brother; 7, Christian Philosopher; 8, Master of Egyptian Secrets; 9, Esquire; 10, Soldier; 11, Knight. The three last degrees conferred offices for life. They possessed a large building for the meetings of the Grand Chapter, containing a library, a museum, and a chemical laboratory. For many years they gave an annual gold medal of fifty ducats for the best essay on the History of Masonry.

BENEFICENT KNIGHT OF THE HOLY CITY:—This is the sixteenth degree of the Rite of Mizraim.

BLAZING STAR:—An ornament of the Lodge, connected with Hermetic science. The symbol of Divine Providence, and emblematic of prudence. By no means the sun, as may be seen by reference to many philosophic works. Under this title, an important work was printed concerning Freemasonry, in two volumes, by Baron de Tschoudy, at the end of the last century. The doctrines therein promulgated were never used as a rite.

BROTHERS OF ASIA:—This was a schismatical rite, introduced in Germany, either at Vienna or Berlin, about 1780, by some members of the German Rose-Croix. Its symbolism was drawn from Judaism, Christianity, and Islam, and its character was tolerant. Rosicrucian and Hermetic science occupied the attention of this body; and, in common with many other Masonic rites, the philosopher's stone was one of the objects of research. The governing body was the Grand Synedrion, or Sanhedrim, consisting of 72 members. The degrees beyond the three symbolical degrees were six in number: 1, Seekers; 2, Sufferers; 3, Initiaed Knights; 4, 11 Brothers of Asia in Europe; 4, 1 Masters, and 11 Sages; 5, Royal

Priests, or true Brothers of the Rose-Croix; 6, Melchizedek. The Order has long ceased to exist. Vienna in this rite was called Thessalonica.

CHAPTER OF CLERMONT:—Under this name Chevalier de Bonneville founded at Paris, 24th of November, 1754, a chapter of the high degrees. There were at first six degrees: 1, 2, 3, symbolic Masonry; 4, Knight of the Eagle; 5, illustrious Knight or Templar; 6, Sublime Illustrious Knight.

CHASTANIER'S RITE:—Chastanier was a French Mason, who established a Lodge, named the Illuminated Theosophists, in London, in 1767, as a modification of the Rite of Pernetti. It had nine degrees: 1, 2, 3, E. A. F. C. and M. M. 4, 5, and 6, Theosophic E. A. F. C. and M. M.; 7, Sublime Scottish Mason or Celestial Jerusalem; 8, Blue Brother; 9, Red Brother.

ELECTED COHENS OR PRIESTS:—A rite founded by Martinez Paçalais, between 1754 and 1760, and by him introduced into the Lodges of Bordeaux, Marseilles, and Toulouse. It was divided into two classes—the fall of man from a state of virtue and happiness was represented in the first, and his final restoration in the second. There were nine degrees: 1, E. A.; 2, F. C.; 3, M. M.; 4, Grand Elect; 5, Apprentice Cohen; 6, Fellow Craft Cohen; 7, Master Cohen; 8, Grand Architect; 9, Knight Commander. This rite was very popular among the literary class of Paris; if not entirely extinct, it is now in abeyance.

EMPERORS OF THE EAST AND WEST:—This degree was established in 1758 at Paris by a Council. The members called themselves "Sovereign Prince Masons." "Substitutes General of the Royal Art." Grand Superintendents and Officers of the Grand and Sovereign Lodge of St. John of Jerusalem. "The ritual contained twenty-five degrees, the first nineteen being identical with the corresponding degrees in the Scottish Rite. The twentieth was Grand Patriarch No-

chiel; 21, Key of Masonry; 22, Prince of Lebanon; 23, Knight of the Sun; 24, Kadish; 25, Prince of the Royal Secret. The Grand Lodge of the Three Globes at Berlin accepted the system in the same year, and Frederick II (the Great) is said to have merged this Rite in the Ancient and Accepted Rite, with the addition of eight degrees, making the whole thirty-three, the supposed number of years during which Christ's life lasted—or, as some rites say, ripe manhood.

The myth of Frederick will be fully explained in its proper place in this article, but sufficient can be said in a few words here, to brand the statement as a base fabrication. Kloss, the accepted German Masonic author, calls it "the grand lie of the Order."

ELECT OF TRUTH, OR LODGE OF PERFECT UNION:—A Rite adopted in the Lodge Perfect Union, about 1776, at Rennes, in France. Everything allusive to the Templar system was excluded as well as all things connected with magic, alchemy, or the Kabbalah. It consists of fourteen degrees, divided into three classes: 1, I. E. A. P.; 2, F. C.; 3, M. M.; 4, Perfect Master, II Elect of Truth; 5, Elect of Nine; 6, Elect of Fifteen; 7, Master Elect; 8, Minor Architect; 9, Second Architect; 10, Grand Architect, II Knight of the East; 12, Rose-Croix, III; 13, Knight Adept; 14, Elect of Truth. This Rite is no longer in existence.

FRENCH OR MODERN RITE:—This Rite was instituted by the Grand Orient in 1786, consisting of seven degrees: 1, E. A.; 2, F. C.; 3, M. M.; 4, Elect or First Order of Rose-Croix; 5, Ecossais, or Second Order of Rose-Croix; 6, Knight of the East, or of the Sworn, Third Order of Rose-Croix; 7, Sovereign Prince Rose-Croix, or ne plus ultra. This Rite is practiced in France, Brazil and in Louisiana. In the fourth degree there are three Chambers: the Room of Preparation, the Cavern, and the Council Chamber. The moral of this degree is the fact of the certainty of crime being promptly aveng-

ed by punishment. The President is called Tres-Sage (very wise), the S. W. Grand Inspector, the J. W. Severe Inspector, and the members are termed Secret Elects. In the fifth degree three Chambers are also required. 1, Preparation Room; 2, Secret Vault; 3, Temple of Perfection, or Sublime Lodge, divided by a curtain into two divisions. President is termed Tres Grand (very great), the Wardens are Grand Wardens, and the members Sublime Masters. Sixth degree, three Chambers as before: 1, Preparation; 2, Council of Cyrus; 3, Hall of the West. The President represents Cyrus, as Sovereign Master; the Orator represents Daniel, and is Grand Master of the Palace; the S. W. is General Grand Master of Cavalry, representing Sisinnus; the J. W. is General Grand Master of Infantry, representing Nebuzardan; the Keeper of the Seals is Grand Master of Chancery, representing Ratim; Treasurer, Grand Master of Finances, representing Mithridates, son of Gabazar; Secretary, Grand Master of Dispatches, representing Semelius; the Grand Master of Ceremonies represents Abazar, and the candidate representing Zerubbabel, Prince of Judah; the President is termed Very Illustrious Master, and the Wardens are styled Illustrious; the members are called Knights. The seventh degree is identical with the eighteenth degree of the A. and A. Rite, with some modifications. In 1860, the seventh degree was made conformable to philosophic principles and so remains at the summit of the French Modern system. This Rite is also practiced in some Lodges in Holland.

RITE OF THE GRAND LODGE OF THE THREE GLOBES:—This Lodge, now a Grand Lodge of Prussia, was formed 13th of September, 1740, at Berlin. It at first worked in the Three Craft Degrees, but it has now a Rite of its own, founded on various systems, and consisting of seven degrees, beside the three symbolic degrees.

FESSLER'S RITE:—This Rite was pre-

pared by Fessler at the request of the Grand Lodge Royal York zurFreundschaft at Berlin. The degrees are nine in number: 1, Apprentice Theosoph; 2, Fellow Craft Theosoph; 3, Master Theosoph (differing only slightly from ordinary symbolical Masonry); 4, Holy of Holies (comprehending an historical investigation of the theories concerning the alleged origin of Masonry); 5, Justification (historical inquiry into the high degrees, such as the Ecossais and the Chapter of Clermont); 6, Celebration (critical examination of the Rose-Croix, Strict Observance, African Architects, and Initiated Brothers of Asia); 7, True Light or Passage (investigation of the Swedish system, the Zinnendorf Rite, the English Royal Arch, and the Mysteries); 8, The Country or Fatherland (examination of the Mysteries of the Divine Kingdom of Jesus of Nazareth, and the secret doctrines of Christianity, to the time of the Gnostics); 9, Perfection (a degree never completed, although the general principles were approved by Frederick William, in 1797). Fessler's Rite is rather to be regarded as a grand educational Masonic experiment, than a practicable system. His mind had been so steeped in the mysticism he loved, that, like many a great scholar, he expected too much from those he was qualified to teach; little thinking of his own naturalization, as it were, among such matters, he failed to convey those ideas to others, clear as daylight to himself. He was undoubtedly the greatest writer Masonry has ever seen.

Fessler is rightfully classed among the greatest men the world has seen fit to honor. He was a Hungarian by birth, and of the Roman Catholic religion. He was educated by the Jesuits, and became a Capuchin monk at Vienna. He exposed some of the monastic abuses to the Emperor Joseph II, and from that time his persecutions began. He afterwards adopted the Lutheran faith, and settled at Berlin, where he devoted himself to the prac-

tice of the civil law. In 1798 he accepted a commission to revise and reform the high degrees. He was at one time Deputy Grand Master of the Royal York Lodge of Friendship at Berlin. He wrote a work called "Critical History of Freemasonry and the Masonic Fraternity from the earliest times to the year 1802." This work was in four volumes, and sold for \$50.00. His biographer says of him: "He was a man of singular erudition, and his labors were all directed to an elevation of the intellectual side of Masonry."

R. S. SPENCE, JR.

(To be Continued.)

COMMUNICATED.

Editors of the Universal Freemason,
Salt Lake City.

March 16, 1914.

Ill's and V. Dear Brethren: In the February issue of the Universal Freemason I see where the Supreme Lodge of the A. M. F. has been invited to attend a conference to be held in Portugal this summer.

As this will be a very important meeting and in view that next year our own Conference will be held in San Francisco, it seems to me that should we have no Delegate there we shall miss one of the greatest opportunities that has ever been offered to us, as at that time we can bring our Claims fairly before the Masonic World and also extend to them the personal invitation to attend our Convention.

Now, in consideration of the standing it will give us to have our Delegate in attendance, and also afterwards he could personally visit the various G. Orients in Europe, I feel sure if this opportunity is brought to the notice of the B. B. throughout the country a fund ample to defray the expense could be easily raised. Hence this effusion, which kindly publish in your next issue, in hopes that it will spur one of the P. G. Lodges or some Brother to take the initiative and start a fund for this great opportunity.

Fraternally, J. GASIOROWSKI,
Secretary of Echo Lodge No. 48, Chicago, Ill.

Attention of the Members of the Federation is called to the fact that we are now manufacturing the correct rings, charms and pins for the Scottish Rite. For prices and workmanship we cannot be duplicated. Write for catalogue. Peoples Jewelry Co., 503 W. Division street, Chicago. —(Adv.)

Mr. R. S. Spence, 415 Vermont building, Salt Lake City, Utah.

My Dear Brother: On February 18, 1914, the following Bros. were duly recommended to fill the respective offices in the Grand Lodge in the State of Oregon for the ensuing term, as herein stated:

R. W. M., Bro. S. H. Haines (who has his credentials.

Sr. Deacon, Bro. J. F. Johnson.

Secretary, Bro. E. M. Senn.

Chaplain, Bro. P. A. Johnson.

Marshal, Bro. D. D. McKinnon.

Orator, Bro. A. Leman Davis.

Trustee, Bro. J. L. Wheeler.

This report perhaps should have been forwarded sooner, but owing to conditions and peculiar circumstances that you are in touch with far better than I am throughout the country, my instructions were not given me until today. I sincerely trust that all may be in order and no grave difficulty will arise from the delay in forwarding the same, as we all hope conditions will automatically change in favor of the A. M. F. Fraternally yours,

W. S. DAVIS,
Secretary.

The initial meeting of the 1915 World's Masonic Congress Committee of the American Masonic Federation was called to order in San Francisco, Cal. at 1:30 p. m. March 22, 1914. Brother C. S. Perry, chairman of the Foreign Re-

lations committee, presiding, Frank M. Wynkoop, secretary pro tem. On roll call the following were found to be present: Dr. Wm. E. Peele, H. A. Rayne, Herman Muller, C. Sparre, C. S. Perry, G. H. McCullum and Frank M. Wynkoop.

On motion the following permanent officers were elected: C. S. Perry, president; C. Sparre, vice-president; Frank M. Wynkoop, secretary; G. H. McCullum, treasurer. In addition to the brethren chosen as the officers of the committee, the following were announced to compose the general committee: J. J. Enos, Dr. Wm. E. Peele, M. P. Toone, H. A. Rayne, Herman Muller, Dr. W. A. Duntton, Joseph Blust, August Spilmer, C. A. Lewis, J. Spinelli and Fred Gunther.

The general committee then proceeded to select the following chairman of subsidiary committees with power to appoint their assistants: Herman Muller, finance, whose duty it shall be to devise means of raising, caring for and supervising the proper disbursement of the funds connected with the congress; Dr. Wm. E. Peele, hall and headquarters, whose duty it shall be to arrange for a hall in which the congress is to be held, a hall in which to hold a mass gathering of visiting brethren and members of the American Masonic Federation, a hall to be used for the purpose of holding a reception, banquet and ball, and to secure suitable headquarters for the Supreme Grand Master of the American Masonic Federation. M. A. Rayne, entertainment, whose duty it shall be to attend to the suitable entertainment of visiting brethren; C. Sparre, reception and information, whose duty it shall be to properly receive visiting brethren and maintain an information, reading and writing bureau for the use of all brethren in amity with or members of the American Masonic Federation; C. A. Lewis, Joseph Blust and J. Spinelli, auditing, whose duty it shall be to audit all accounts connected with the congress; G. H. McCullum and Frank M. Wynkoop, printing.

A letter was read from Bro. C. A. Lewis, regretting his inability to be in attendance at the meeting and placed on file.

NEW BUSINESS.

On motion the secretary was empowered to purchase the necessary equipment for the keeping of a proper record of the proceedings of the committee.

On motion the secretary and treasurer were authorized to order the printing of letterheads and envelopes suitable for the uses of the committee.

On motion the secretary was instructed to notify the chairmen of committees and designate their duties.

No further business appearing the committee adjourned to meet in regular session in San Francisco at 8 p. m., April 11, 1914.

Respectfully and fraternally submitted,

FRANK M. WYNKOOP,

Secretary.

San Francisco, March 22, 1914.

EDITORIAL.

A short time ago two of the organizers of the American Masonic Federation were arrested in Vancouver, B. C., by the police of that city, at the request of the A. F. and A. M., charged with obtaining money under false pretenses. Whether they were guilty or not was not the issue in the case; the real issue, raised by the Grand Master of the Grand Lodge of British Columbia was, shall the American Masonic Federation establish Lodges in British Columbia?

We care little for the result of the trial, as with it we had small concern, beyond the sympathy we are bound to exercise to our BB. when in trouble. The A. M. F. is ever ready and willing to defend its organization and right to exercise its calling wherever and whenever it is assailed; also to lend its aid and assistance to its organizers whenever they are disturbed in the exercise of their official duty; but we dislike to be called in to defend them when they

commit offenses against the law of the land in which they are laboring. We were not informed to what extent this had been done in Vancouver, if at all, hence we took an active part in seeing justice meted out to the alleged offenders. In the course of the trial, the Hon. Court made the following pertinent and timely statement:

"I wish it to be clearly understood that it is no offense to establish any other order of Freemasonry than that which is known by the name of the Ancient Free and Accepted Order of Masonry and it is no offense to solicit members for any such new order. But the crux of the present charge is that in soliciting members for the new order representations were made that the men were joining an order of Masonry connected with the older and well-known Order of Freemasonry."

With this decision we have much to do, as it deeply concerns us and our interests in British Columbia. We would not have invaded that Province if the Masons had admitted our members as they do in other parts of the Dominion, for we have no desire to interfere with our friends in the exercise of their rights. In some parts of the British possessions our diplomas and credentials are recognized and a welcome accorded our members, and in such places we have no need to interfere.

The ruling of the Court in the above case will not change our policy in this regard, but where we are opposed in our labor of love, in spreading Universal Masonry, we shall assert our rights and prerogatives and establish Lodges. The Grand Lodge of British Columbia, we are informed, is working the "American Rite," while the majority of the Canadian Lodges work under the Grand Lodges of the Mother country. These latter exercise tolerance and true Masonic freedom, and receive into their bosom all Masons who prove themselves to be such, and against whom no ill re-

port is found, and they are properly vouchered for. With these Lodges we exchange gages of amity and wish them godspeed.

Our attention has been called to the following clipping from a daily paper, February 25, 1914. We publish it for the reason that it may be productive of much good to the American people in general and to the A. M. F. in particular. A few years ago, while one of our Lodges in Washington, D. C., was in session, the police of that city unceremoniously thrust the Tyler aside and burst open the door to the Lodge room, and arrested the Lodge officers and dragged them to jail. The books and papers and paraphernalia of the Lodge were confiscated and taken to the police station, and even the rituals were dealt out to the bystanders and otherwise maltreated. Nothing came of the case. The BD were not even brought to trial, but their property was confiscated and retained by the minions of the law.

The same thing occurred a short time ago in Vancouver, B. C. The officers of that city raided the place of meeting of the Lodge while they were in sacred session, and the books, papers and Lodge paraphernalia taken to the police station, and some of them have not yet been recovered. We are not surprised at the Canadian authorities ignoring the Constitution of the United States, but we are surprised at the citizens of our own country doing it. It is time some attention is paid to the Constitution, and our judiciary taken to task for their neglect of our Constitutional rights. It is seldom a question of this kind reaches the highest court, as in this instance, but the inferior courts and courts in bank of the several states should see to it that the Constitutional guarantees are not trodden under foot, and made a thing of naught. It is only large and national interests that reach the court of last resort, but the exercise of the judicial

functions of the courts of every state should reach these questions that justice may be meted out and the citizens protected in their Constitutional prerogatives. The following is the text:

ALL CRIMINAL PROSECUTIONS

MAY BE REVOLUTIONIZED

Washington, Feb. 24.—Criminal prosecutions may be revolutionized by a decision today of the Supreme Court restricting the conditions under which prosecuting officials may seize papers belonging to persons accused of crime. The immediate result of the decision was that Fremont Weeks, an express messenger at Kansas City, Mo., will be given a new trial on a charge of using the mails to further an alleged lottery scheme.

The point that the government improperly seized papers in the "dynamiters" cases against Frank M. Ryan and other bridge union officials in a raid in Indianapolis has been raised and the decision may enter into that prosecution if a new trial is granted, as sought, in an application for review filed today with the Supreme court.

After Weeks's arrest the United States marshal entered his house and procured over 600 letters, which were used against the prisoner when he was placed on trial. No search warrant had been issued.

Justice Day, in announcing the court's unanimous decision, held that the constitutional guarantee against forcible search had been violated.

"If letters and private documents can thus be seized and held and used in evidence against a citizen accused of an offense," Justice Day said, "the protection of the fourth amendment declaring his right to be secure against such searches and seizures is of no value, and so far as those thus placed are concerned might as well be stricken from the Constitution. The efforts of the courts and other officials to bring the guilty to punishment, praiseworthy as they are, are not to be aided by the sacrifice of those great principles established by years of

endeavor and suffering which have resulted in their embodiment in the fundamental law of the land."

Kilmarnock Lodge No. 57 was chartered on March 14, 1914, at Astoria, Oregon, with a roll of 114 active members, eighty of whom had received the Mark degree. Our correspondent informs us, "This was an occasion which will be long remembered. At that date we had the first installation of officers, and our Lodge received its charter. Our BB. from Portland visited us in a large body and took part in our celebration." This is certainly good news, owing to the rapid growth of this Lodge and its firm footing in the State of Oregon. We congratulate BB. Sommerville and Court for their zeal and energy as organizers.

As will be seen in another column of the present issue a new Grand Lodge has been born in France, and we understand that it has received the recognition of the Grand Lodge of England and is favorably looked upon by the York Rite Grand Lodges of America. No doubt this favorable view is because the new Grand Lodge was formed in American fashion, viz: by three subordinate lodges. The fact that these three lodges had no authority for their action from the Grand Orient from whom they held their charter, but on the contrary were acting in direct opposition thereto, can in no way affect their recognition as every American Rite Grand Lodge occupies the same position.

The advent of this new Grand Lodge is professedly welcomed in America, because it retains the Great Lights on the Altar and requires from candidates belief in the Grand Architect of the Universe. This is as we believe it should be, and is obligatory in all lodges in the American Masonic Federation, but while this is obligatory in our own lodge, we do not seek to bind other jurisdictions by our laws, nor do we deny the possibility

of a man being a good, true man and Mason whose religious beliefs do not coincide with ours. We have dwelt for some years in the tents of the Yorkists and have seen when these sticklers for the presence of the Bible on the Altar did not know the sequence of the books in that Bible, who did not even know that it opened with Genesis and finished with Revelations, and when looking for significant passages had to hunt all over to find not only the passage sought, but even the book containing the passage, showing that the Holy Record was to them but an empty name only seen in the Lodge room. The name of Deity was only used as an expletive.

It may interest our readers to know what this Rectified Scottish Rite is that is professed by this new French Grand Lodge. It is supposed to have been the creation of Baron de Tshoudi (1776). From "Ragon", the great French Ritualist, we learn that in the first three degrees this Rite follows the custom of the Grand Orient of France in transposing the E. A. and F. C. degrees. The Rite is composed of ten degrees in two series or Temples. In the first Temple are the Craft degrees, 4th. Ancient or Perfect Master is similar to the Perfect Master of the other Continental Rites. 5th. Symbolic Elect, seems to be the Parent of the many so-called "Elu" degrees. In it we are told that "Stolkin" discovered the murdered body of our ancient Grand Master. That "Perignan" discovered the hiding place of the murderers, whose names are given as "Hoben, Schtedke, and Eleham." 6th. Grand Architect of Heredom is similar to the old degree of "Scottish Master," with cabalistic additions. 7th, which is the last degree, given in the first Temple is a form of the Royal Arch degree according to the Nine Arches of Enoch.

The 8th grade and first in the second Temple is the Prince of Jerusalem. The legend of the degree is founded on the IV Book of Kings, Chap. XXV, and the

first Book of Esdras, Chap. IV. In the main it is similar to the degree of the same name in the Scottish Rite, but more elaborate. 8th. Knight of Palestine. This grade bears considerable resemblance to the degrees of the Swedish system. It is of a Christian nature and deals with the times of the Crusades. The principal officer represents Godfrey de Bouillon. The other officers the Princes and the members of the Knights of the Crusades.

The 10th and last degree is Knight Kadosh, given in three points, "Illustrons Knight of the Temple, Knight of the Black and White Eagle and Grand Elect Kadosh. In the main points it resembles the Kadosh of the Scottish Rite from which in other and minor points it differs.

This number appears in a brand new dress or covering, and its acquisition is somewhat romantic. The mail brought the original design to our table, and the letter accompanying it requested that we use it, if found suitable, and announced that it was the work of a friend. No name was attached, nor was there any means of ascertaining the author. We would very much appreciate this knowledge, as we certainly desire to send him a copy of the magazine, to show our appreciation of his kindness, and our admiration of his skill and handiwork. We hope, however, he will see a copy, and read this, and communicate with the editors so that we may be a little more elaborate in our appreciation.

His or her friendship, in this line particularly would be much appreciated, as our business requires a great deal of such designing.

There are a number of lodges that have not yet made their semi-annual returns and remittances. We earnestly call their attention to this, as it is imperative that this be done. We will be compelled to send official requests to

these lodges unless this is brought to the notice of the Secretaries.

LIST OF LODGES.

King Solomon Lodge No. 32, New York City, meets every first and third Wednesday night of the month at Hunt's Point Palace, One Hundred and Sixty-third street and South Boulevard, at 8 p. m. R. W. M., Hyman S. Kessler, 460 Grand street, New York; secretary, Harry H. Zorn, 96 Willett street, New York.

Kindest regards.

H. S. KESSLER, R. W. M.,

King Solomon Lodge No. 32, No. 4 Eldridge street.

Officers of Robert Burns Lodge U. D., Springfield, Oregon.

R. M. W., E. E. Morrison; W. S. W., L. K. Page; W. S. W., L. E. Durrin; S. D., Jack Littell; J. D., E. C. Martin; I. G. J. A. Staniger; Tyler, Chas. Kingwell; Secretary, P. A. Johnson. Meeting night, every Monday.

(Secretaries are requested to notify this office of any changes or mistakes in this list.)

California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3213 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland; Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—

Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Palk Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a George Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets

every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H. Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, 1051 West Eleventh Street; Secretary, Francis Carbone, 2905 West Twelfth Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gasiorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willisville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2629. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois.—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois.—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

Michigan.

Michigan.—Meets first and third Wednesday at 318 Woodward Avenue, Detroit.

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

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secre-

tary, Jacob Wagner, 538 East Sixth Street New York City.

King Solomon Lodge No. 55, New York City.—(This Lodge is just Chartered and no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H. Haines, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E. Portland.

Kilarnock Lodge, U. D., Astoria.

Metropolitan Lodge, U. D., Portland.

Harmony Lodge, U. D., Springfield.

Panama.

Enreka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesdays in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—No report.

Utah.

Garibaldi No. 6, Salt Lake City.—Meets every second and fourth Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —. Branson; Secretary, —.

Arcacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McLeary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44, Seattle.—Meets every first and third Wednesday at 8 p. m. at 148 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room

257 Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1923½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue, every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1608 Knox Avenue; Secretary, George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. C. Pahle, Tacoma.

Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, T. E. Ziller, Diamondville.

Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above di-

rectory. This is owing to incomplete reports and in several cases no reports at all, at time of going to press.—Editor.

FREEMASONRY—

Whence It Came, What It Once Was,
and How It Became What It Is Now.

(By John A. Thorp, P. A. Gr. D. E.,
England.)

Synopsis.—The Brotherhood of Masons. Its origin in the East. Its primary objects. Travels westward. Its achievements. Roman Collegia. The Comacine Masters. Arrival in England. Athelstan. Guilds, their privileges and restrictions. Masons and Freemasons. The Golden Age of Operative Masonry. Its rapid development. The Grand Lodge of England. Continuity of English Freemasonry through five centuries. The Old Charges. Retrospect. Conclusion.

I am to speak to you this evening about the past of Freemasonry, and I want you therefore to accompany me back through many centuries, in order that we may ascertain some details of the History of Freemasonry which are fairly well authenticated.

Just when the Brotherhood of Masons took its rise we do not know, its beginnings are lost in the mist of the ages; but we do know that it originated somewhere in the East, and thence traveled slowly Westward.

Its foundation was probably due to two causes:

1. The dangerous character of the employment.
2. The necessity for excellence of work.

These would naturally tend to draw together the various members of the Craft for mutual assistance.

Starting, then, as a purely operative body, possibly from India or Egypt, the Masons traveled westward, traversing Phoenicia, Asia Minor, entering Europe

by way of Constantinople, and on through Greece to Rome, where already several centuries before the Christian era we find them bound together in corporations called Collegia, which in some respects resemble the Freemasons' Lodges of later years. These Collegia flourished in all parts of the great Roman Empire, traces of their existence having been discovered in England as early as 50 A. D.

In due time Rome was taken and pillaged by the Goths, the Collegia were suppressed and their members scattered. A remnant of the Masons took refuge among the hills of Northern Italy, and through several centuries handed down from generation to generation the secrets of their Craft.

When law and order had been re-established, the Masons set about restoring the ravages of the Goths, after which they set out once more on their journey to the West. On they went through Lombardy, Germany, France, and over to England, where, by the time of Athelstan (925-940) we find them strongly established for mutual assistance and protection under the name of Guilds. In many respects these Guilds were similar to the old Roman Collegia, and were probably founded upon their ruins.

Athelstan, the grandson of Alfred the Great, was a wise and pacific prince; in the words of one of the Old Charges, "He brought the land to rest and peace, and builded many great buildings of castles and abbeys, for he loved Masons well." What wonder then that the Guilds flourished, establishing themselves in almost every town, and becoming very powerful. They continued for several centuries, being eventually suppressed in the reign of Edward VI.

The members of these Guilds of Masons had many privileges. They were allowed to frame their own rules and regulations, and to enforce obedience thereto. They had the monopoly of all the building in the town in which they were established, and no Mason could obtain em-

placement at his trade unless he were a member of the local Guild. On the other hand, they had serious responsibilities, limitations, and restrictions. No member of the Guild could undertake any work outside the town, but was compelled to hold himself in constant readiness for the repair or strengthening of the castle or town walls, which was an urgent necessity in those troublous times.

The year 1375 is a very important date in the history of our fraternity, for in the records of the Company of Masons of the City of London of that year, we first meet with the word "Freemason."

Now, who and what were the Freemasons of those early days? Many explanations of the origin and meaning of this word have been suggested, but the following seems the most feasible of all.

After the Norman Conquest, England was invaded by a perfect army of ecclesiastics, and church, monasteries, cathedrals, and abbeys were commenced in every part of the country. Where these buildings were being erected in towns, the work could be undertaken by the local Guilds, but when they were far from the populous places a difficulty was experienced in procuring sufficient skilled labour. To meet this, it is supposed that many experienced members of the Guilds were induced to sever their connection with the local body, and accept service under the new ecclesiastical authority, thus becoming free from the restrictions and limitations to which they had previously been subject, and henceforth designated Freemasons.

There were thus from the fourteenth, and perhaps even earlier, two distinct classes or bodies of Masons working almost side by side, viz., the Guild Masons and the Church building Freemasons, from the latter of which the Freemasons are descended.

Although similar in some respects, these two bodies of Masons differed in others. Thus the Church building Freemasons, from their constant association

with ecclesiastics, were a particularly religious body, permeated with religious ideas and symbolisms, a fact which comes out prominently in their later history. On the other hand, the Guild Masons were not eminently a religious body. Besides this, the Guild Masons were a strictly local body, their operations being restricted to the area within the town walls, while the Church building Freemasons were a national organization whose members traveled throughout the length and breadth of the land, wherever employment was obtainable.

From this latter fact, reference to their late employers for their character and qualifications was oftentimes impossible, hence arose the necessity for sign, token and word, with which our ancient brethren traveled to and fro in the land for several centuries, beautifying and adorning it with stately and superb edifices.

Whence came this sign, token and word?

We do not know. We read of an Assembly at York, 926 A. D., of which, however, no records remain. But there must have been a meeting held somewhere, at which regulations were adopted, which served to bind the Brotherhood together for many generations. Many copies of these regulations, called "Old Charges," are still in existence, ranging over nearly four centuries, and are justly considered the title deeds of Freemasonry.

The twelfth, thirteenth, fourteenth, and fifteenth centuries were the golden age of Operative Masonry in England, and then came the decadence, due in great measure to three causes, viz.—

1. The impoverishment of the country in consequence of the long continued civil wars.
2. The dissolution of the monasteries.
3. The rise of Puritanism.

The Lodges thus lost their best clients and in consequence turned to the nobility and gentry of the country for support, undertaking the erection of their castles, mansions, and country residences, many

of which, dating back to the sixteenth and seventeenth centuries, are still in existence. Some of these gentlemen who were antiquarians or archaeologists, and attracted probably by the antiquity and the mystery of the Order, joined the various Lodges, being "accepted" as Masons, although they had no connection whatever with the Craft, hence the designation of the Freemasons as "Free and Accepted."

This gradual reception of non-operatives became general, until by the end of the seventeenth century there were probably few Lodges composed exclusively of Operative Masons.

In 1717 the members of four London Lodges met and established the first Grand Lodge, the original body from which all Grand Lodges throughout the world are directly or indirectly descended.

These Lodges were—

1. The Lodge meeting at the "Goose and Gridiron."
2. The Lodge meeting at the "Crown," Both Operative and Speculative.
3. The Lodge meeting at the "Apple-tree." Principally Operative.
4. The Lodge meeting at the "Rummer and Grapes." Speculative.

Thus it will be seen that at this time, 1717, the two parties were equally balanced. The first Grand Master, Anthony Sayer, was an "Operative," and of his Wardens one was an "Operative" and the other a "Speculative," the proportion thus being two Operatives to one Speculative. In 1720 the proportion changed to two Speculative against one Operative, while in 1723 the Grand Master and Wardens were all Speculatives, after which the Operative element decreased rapidly and the Fraternity became almost exclusively speculative.

Up to the year 1723, the "Old Charges" with their quaint combination of operative regulations and moral rules, had bound the Masons together, but in that year Anderson's Book of Constitutions superseded the "Old Charges," and still

remains in many respects the code of regulations which governs the Fraternity today. In comparing the "Old Charges" with the new "Constitutions," it will be seen that the moral rules which stand in the front with the old operatives in mediaeval times are equally prominent in the new code. These may be expressed in the apostolic language thus—Fear God, Honour the King, Love the Brotherhood. And as long as the Craft is faithful to its old transactions, it may confidently look forward to a continued prosperous existence.—From Transactions Humber Installed Lodge.

§ CERNEAUSISM.

"Cerneausim" is used as a term of opprobrium applied by the members of the Charleston Rite to the system of high grades inaugurated by Joseph Cerneau. The name, like most of the terms applied to their opponents by the York and Charleston Rites, is meaningless so far as it implies that the arrangement of degrees introduced from France to New York in 1807 by Cerneau in any way differed from the same arrangement of degrees by the Morinists in Charleston in 1801, as there is ample proof that the degrees were the same in name and arrangement. In method of government only did the two differ, the one being democratic and elective, the other aristocratic and oligarchic, the system of Cerneau being the most Masonic, even as the body he founded was most regular of the two, in fact, was the only regular one.

Allowing, for the sake of argument, that the name properly designated a separate system, and that was the system introduced by Joseph Cerneau, it is interesting to know whether there is at the present time any Body in the U. S. A. to whom the term can be legitimately applied, we hold, and are able to prove that there is none such any more than there is to the Morinist Council of Mitchell and Dalcho, of Charleston, or of the

"Mandestine production of Emanuel de la Motte, of New York, which he styled the Council for the Northern Jurisdiction, all died unwept, unhonored and unsung," and the several bodies which at present claim to be their descendants and successors are frauds. That the Morinites Bodies ARE FRAUDS has been so often shown that it would be a waste of time to dilate on the subject, that the claimants to Cerneausim are without legitimate claim to the title we will proceed to show.

The whole story of what these several claimants to the title mis-called "Scottish Rite Masonry," has been on one continued disgraceful series of crimination and re-crimination, expulsions and counter-expulsions until the very name was a stench in the nostrils of all good Masons. In this the followers of Cerneau were the least culpable as they were mostly on the defensive, and it has never been said truthful of them as it can of their opponents that they made the Craft Lodge their battle ground, and could the present so-called Cerneausites show a clear abstract of title, they would, beyond question, be the only legitimate (not Scottish Rite, as the term applied to either Cerneausites or Morinites is a misnomer) representatives in the U. S. A. of the French Council of "Emperors of the East and West." As it happens, however, the Supreme Council founded by Joseph Cerneau (1801-7) became extinguished by merger with the Supreme Council of Terra Firma" in 1832. That this was not a merging of the Terra Firma Council with that of Cerneau as some would have us believe is clearly shown by the declarations of the respective heads of the two Supreme Councils at the amalgamative meeting (see Folger's history, page 211). On the part of the Cerneau Council the Commander Elias Hicks then said: "In virtue of the powers on me conferred, and in conformity with the stipulations of the treaty just ratified I declare and proclaim,

That the Supreme Council for the United States of America, their territories and dependencies, of the P. Sov. Gr. Ins. Gen., Thirty-third and last degree of the Ancient and Accepted Scottish Rite (Cerneau Council), has ceased to exist under that title, and that, united forever to the Supreme Council of Terra Firma, South America, New Spain, etc. (from the one sea to the other), the Canary Islands, Porto Rico, etc., it takes from this moment the collective title conferred by the second article of the said treaty (between the two Councils) and that it will work and be known only by that title."

"The Ill. Bro. Gnd. Sec'y then read the minutes of the proceedings of that meeting, which is approved, and the M. P. Sov. Gnd. Com. said. The labors of the Supreme Council of the United States of America, etc., are forever closed under that title." From this it will be seen that the original Cerneau Council known as the Supreme Council for the United States, etc., ceased to exist and became part of a new Supreme Council to be known as the "Supreme United Council for the Western Hemisphere." This United Supreme Council had a short and stormy existence. For a time it sought to control all the degrees from the first up. This caused division amongst its members, and, to quote Folger again (page 221), "A little more than four short years numbered the period of its activity. It continued in a moribund condition, however, for a few years more until the 27th of October, 1846, when there were present at the annual meeting of the Supreme Council only four members, and on "motion of John Telfair it was ordered that the funds of this Supreme Council in the hands of the Treasurer be distributed pro rata, among the surviving members who composed the body previous to the introduction of new members." This date terminated the existence of the body as then constituted, and it thereby came to an end." Thus died the United Supreme Council for the

Western Hemisphere, and with it as a matter of course, died also the Supreme Council for the United States, etc. (Cerneau), and the Supreme Council for Terra Firma, of which the Western Hemisphere Council was composed.

From the foregoing one would naturally suppose that this was the end of Cerneauism, and so it was as far as its Supreme Council was concerned, but there was a Grand Consistory in New Orleans which had been organized in 1813 under Charter from the original Cerneau Council of New York, and which had never ceased its activity even after the United Supreme Council had gone to sleep. To quote again from Folger (page 229), "The United Supreme Council of the Western Hemisphere ceased to give signs of life. Our Ex. Grand Consistory vainly wrote to it. The letters fell into the dead letter box at the postoffice, and our predecessors were about to take measures to ascertain the cause of this sudden interruption of correspondence when the Marquis de Sant Angelo, who for some time previous was a member of the Supreme Council, and had been its Leul Grand Commander, arrived in New Orleans.

It was in 1839. There were then in New Orleans several 33ds, and among others Bro. Contt, who had received the degree in the Grand Orient. The Marquis De Sant Angelo informed his colleagues of the slumber into which the Supreme Council for the Western Hemisphere had fallen; and concurrently with them proceeded to give force and vigor under the title of "Supreme Council of the Thirty-third and last degree of the Ancient and Accepted Scottish Rite for the United States of America."

The Supreme Council thus formed as it was by competent authority—by the ranking officer of the moribund Western Hemisphere—and from the only living, active representative of the Western Hemisphere Council, became the legitimate and regular successor of that body.

Inheriting all its powers, privileges and prerogatives, both as the representing the original Cerneau Council, and that of Terra Firma individuals, and of these Councils united. That this was the view taken by others also is evidenced by the fact that the Grand Orient of France recognized the Supreme Council thus organized in New Orleans by its full style and title.

Subsequent to the final and formal dissolution of the Supreme Council for the Western Hemisphere in 1846 several unsuccessful attempts were made to form new Supreme Councils which professed to be revivals or continuations of it. At length the fact was recognized that it was dead beyond the hopes of resurrection, and that its powers had passed to the Supreme Council for the United States with its see at New Orleans. Therefore to gain legitimacy the aid of the Ill. Bro. James Foulhaue, Sov. Gnd. Com. of the New Orleans Council, was sought, and in 1852 he installed the officers of a Supreme Council of which Henry C. Atwood was the Sov. Gnd. Commander. This was beyond doubt a legitimate Supreme Council, the act of Bro. Foulhouze healing all previous irregularity, but it was not a Cerneau or Terra Firma Council, as both these Councils closed forever under these titles, neither was it the Council of the Western Hemisphere as that Council dissolved itself and distributed its funds among its members. It was not the Council of the United States as organized in New Orleans by San Angelo as the successor of the Western Hemisphere Council, as the Sov. Gnd. Com. of that Council (Foulhouze) was called upon to heal and install this new Council, for new it undoubtedly was and in no way the successor of any previously existing one.

Again, however, for the sake of argument, and to bring our subject down to the present time, and as we must have some name by which to distinguish this new creation, we will call it the "Su-

preme Council for the United States, Their Territories and Dependencies," which title it claimed itself, and will inquire what became of it?

The first Sov. Gnd. Com. of the New Council, Bro. Atwood, was succeeded by Bro. E. B. Hayes, under whose leadership an application was made for healing and affiliation by one of two rival Morinist Supreme Councils styling itself a "Supreme Council for the Northern Jurisdiction of the United States," and known as the Raymond Council. This was agreed to and on April 15, 1863, this union was effected.

When the two bodies came together the Sov. Gnd. Com. of both bodies resigned, together with all the respective officers of each body, thus dissolving both the Hayes-Cerneau and the Raymond Council, each Sov. Gnd. Insp. General retaining his status as such. They at once formed an entire new Council, under the title of the "Supreme Grand Council for the United States of America, Her Territories and Dependencies," and by previous agreement Edmond B. Hayes of the so-called "Cerneau" Council was elected Sov. Gnd. Commander, Edward A. Raymond of the Morinist Council Lieut. Grand Commander, and making an equal division of officers between the members of each body." (Folger, page 59, Supplement.)

Thus was this so-called Cerneau Council merged with another body and its identity lost as was the original Cerneau Council when it merged with the Council of Terra Firma, and one would think that here at last is the end; but no. In 1865 this union Council again changed its name, resuming the name of one of the parties to the union, viz., Supreme Council of the Northern Jurisdiction of the United States for the unified body, thus wiping out even the shadow of Cerneau that had remained in it.

A few members of the Hayes-Cerneau Council claiming to have taken no part in the union of that Council with the

Morinist-Raymond Council got together under the leadership of Harry J. Seymour three years after the union had been accomplished and organized a new Council, which they claimed to be the original Hayes-Cerneau Council. Later, in 1881, a few members of the Northern Jurisdiction Council who had originally been members of the Hayes-Cerneau Council professed to have but newly discovered the changes made in 1864-5, left the Northern Jurisdiction Council and formed a new Council which they claimed to be the original Hayes-Raymond Council.

Both these latter Councils claim a Cerneau ancestry, with what authority the reader who has followed this recital can judge. Both are bitterly opposed to each other, and to the Councils of the Morinist Northern and Southern Jurisdictions which in turn reciprocate the feeling, and all of them require Candidates to have taken the Symbolic degrees in the York Rite Lodge.

Recapitulation.

1807—Joseph Cerneau established the "Sovereign Grand Consistory of the Ancient Constitutional Rite of Heredom for the United States of America, Her Territories and Dependencies" and later organized a Supreme Council thirty-third degree.

1827—Sovereign Grand Consistory dissolves and is brought to end.

1832—Cerneau Council dissolves, and with the Supreme Council of Terra Firma becomes the Supreme Council of the Western Hemisphere.

1836—Supreme Council of the Western Hemisphere falls asleep.

1839—The Supreme Council of Louisiana formed to succeed to the powers of the Western Hemisphere, then dormant.

1846—The Council of Western Hemisphere, reduced to four members, formally dissolves, dividing its funds among its remaining members.

1852—A new Supreme Council formed by old members of the Western Hem-

isphere which was made regular and its officers installed by James Foulhouze, Sov. Gnd. Com. of the Sup. Council of Louisiana, with Atwood as S. G. Com.

1863—Atwood's Council under E. B. Hayes, his successor, dissolves, and with the Morinist-Raymond Council forms the "Supreme Grand Council for the U. S. A.," known also as the "Hayes-Raymond Council."

1865—The Hayes-Raymond Council dissolves and with another Morinist Council resumes the name "Supreme Council for the Northern Jurisdiction of the U. S. A."

1868—Harry J. Seymour, with dissatisfied members of the Hayes-Raymond Council, starts another new Council, which he claims to be the original Atwood-Hayes Council. Of this Judge Prevost of New York is the present Gnd. Commander.

1881—A few members of the Northern Jurisdiction Council profess to have, after seventeen years' membership in it, just discovered that the Northern Jurisdiction Council was not the Hayes-Raymond Council, form a new Council which they claim to be the original Hayes-Raymond Council. Of this Col. Baylis of Washington, D. C., is the Sov. Gnd. Commander.

1914—The Supreme Council of Louisiana, the inheritor of the power, standing and prerogatives of the Western Hemisphere, Cerneau and Terra Firma Councils, still exists and does business at the same old stand, and is the only true representative of the original Council. No other claimant has a shadow of right to the name.

A NEW GRAND LODGE IN FRANCE.

The old saying, "It depends whose ox is gored," could never have been more appropriately applied to any situation than to the present stand of so many English Masonic papers towards the recently organized "Independent and Regular Grand Lodge of France."

Any Grand Lodge started in England

or in the United States under similar circumstances would be denounced and called clandestine and irregular by the same papers that applaud the new French Grand Lodge.

At the last Annual Convent of the Grand Orient of France (September 15-20, 1913), the Lodge Le Centre des Amis, Or. . . of Paris asked to be authorized to work the Rectified Scottish Rite and to open the Lodge with an invocation to the G. A. O. T. U. The first part of the request was granted and the other part was refused with three votes in favor. The three Lodges withdrew from the Grand Orient and formed a new Grand Lodge, electing Brother Dr. Ribeaucourt, Grand Master.

This is the new Grand Lodge that has been granted recognition by the Grand Lodge of England and is hailed with joy by the American papers.

There is room under the Sun for all sorts of opinions and all sorts of Grand Lodges, and when the Grand Orient was so bigoted and narrow as to refuse those who so desired the right to invoke the G. A. of T. U., no blame can be placed on the organizers of the new Grand Lodge, that is from the Masonic standpoint of Continental Europe, but not from the American or English standpoint.

The Masonic Sun, Toronto, says that "they have good reasons to expect many accessions of Lodges all over France to this new Grand Lodge."

Would this paper be so full of optimism if the secession had taken place in Canada instead of taking place in France?

C. C. Rogers, P. G. M., who writes about "Other Grand Jurisdictions" in the Masonic Tidings, says:

"There are hopeful signs that the influence of the ruling powers in the Grand Lodge of France, known as the 'Grand Orient,' are working toward the rehabilitation of that Masonic body and that soon a legitimate and regular Masonic body from an American Masonic stand-

point will be an assured fact."

The brother may be well posted in Masonic affairs in the United States, but he is sadly mixed in his French Masonic knowledge and in this case silence on his part would have been golden.

In the first place the ruling powers of the Grand Orient are not working towards the rehabilitation that he wishes for, and in the second place the Grand Lodge of France is not known as the Grand Orient. They are two separate bodies, the Grand Lodge of France working the Scottish Rite and being an independent body according to American Masonic standpoint, while the Grand Orient works the French Rite and has a Supreme Council of its own under the name of Grand College des Rites."

The American Freemason, the most impartial and instructive Masonic paper in this country, writes as follows about this new Grand Lodge:

The report of the last meeting of the Grand Lodge of England brings me first knowledge of a new organization of Masons in France. The English Grand Master takes occasion to congratulate his brethren on the establishment in the neighboring republic of a Masonic body which is warranted to satisfy those who have for so long held up hands in holy horror at the ATHEISTIC tendencies of the Grand Orient, and in only lesser degree, of the Grand Lodge of France. From this source we learn that the Lodge "Le Centre des Amis" of Paris has been the moving factor in such departure, and that Brother Dr. de Ribaucourt of that Lodge has been chosen as Grand Master of the new body. This split from French Masonry is warranted not to flutter the susceptibilities or soil the rectitude of even the most holy of English and American Masons, though I can imagine that enemies of the entire Craft will welcome the schism as weakening opposition to themselves, and at a time when a united front is the most necessary. But what matters strength or weakness

in the face of danger, if so be that the narrow-minded ones can hold for a while longer to their petty ideas, disdaining to consider needs or the conditions obtaining elsewhere? French Masonry has accomplished much, and will do more, but its future successes will not be gained by following slavishly after the Grand Lodge of England. If you would just now judge upon what different planes of the fraternity is moving in the two countries, compare representative journals of the Craft, and then express an honest opinion as to which has reached highest conception of the place and work of Masonry in the world. But let those who imagine that religion, or rather dogmatism, must be thrust to the front in every association of men, comfort themselves to learn that this new French body will work always with the V. S. L. always open; that its Rite will be that "with which the Duke of Kent was initiated in 1792;" and therefore not to be questioned by any loyal Englishman; that the "Lodge will always be opened and closed in the name of the G. A. O. T. U.; that it will always eschew religious and political subjects, and never take part, officially, in any political affair." In short, it will be as innocuous as an English or an American Lodge, and may be visited without fear of contamination. For my own part, I shall wait information from French, Belgian or German Brothers before reaching opinion that this organization is to be hailed with rejoicing, notwithstanding the laudatory words of the Grand Master of England.—Universal Co-Masonry.

COMMUNICATED.

Centralia, Wash., March 8, 1914.

Robert S. Spence, G. Sec. G., Salt Lake City, Utah.

Dear Sir and V. D. Brother: Re your letter of February 28. We are small in numbers, but are true blue. We hope and expect to keep up the good work. We have had work every meeting for

the past month, and called one special meeting to give the Mark. We have work ahead for every meeting for one month, and expect to have more in readiness when this is done. We are after members now. None but good ones need apply. We want men who know what they want and then when they have it to have the backbone to stand up for the right. Fraternally yours,

WILLIAM M. GRAFTON,
Secretary.

W. J. Bryan says: "In the lodge room we do not ask who his father was; we simply inquire what he is. We do not ask what his father has done; we simply ask him if he is ready to do the work that falls to him; we do not ask him whether he has received a diploma from some institution of learning; we simply ask him if he has studied the science of 'How to Live;' if he recognizes the ties that bind him to mankind. We do not ask him how many acres of land he possesses; we ask him whether he is possessed of the spirit of brotherhood and whether he counts all as entitled with him to the benefits of civilization and to the helps that come therefrom. The lodge room helps to draw us together; it helps to unify the world; it teaches the spirit of brotherhood."—Selected.

MINNESOTA IS RIGHT.

The degrees of Masonry are conferred on the instalment plan in Illinois; that is to say, a fee is charged for each degree, and paid as the degree is conferred. That is the law in a number of other jurisdictions, and an injudicious law we believe it to be.

The Masonic Chronicler says that one of the Chicago Lodges proposes to change its by-laws so as to collect the entire fee in advance. It points out that many Lodges have on their trestle-boards candidates who have advanced to various stages in the Masonic journey, and stopped. It believes that in the majority

of cases "the man who fails to take all of his degrees within a reasonable time is simply hampered by a lack of funds." It questions whether such a man is not apt to be a burden to the fraternity, rather than a desirable acquisition.

In this jurisdiction the entire fee must be paid before the Entered Apprentice Degree is received. We can assure our contemporary that the law works well, and is not considered a hardship. Masonry is of no advantage to a man who cannot afford to pay for it.—Masonic Standard, Minneapolis, Minn., September 17, 1913.

THE MANNER OF VOTING.

I was told that a visitor to one of the lodges in Little Rock recently gave as an explanation of the manner of voting in lodges, that it formed a part of a particular sign. I was asked if that is true. I answered that that might do for an explanation in the absence of any other. The fact is, however, that in nearly every jurisdiction except Arkansas the voting is done by raising the right hand instead of the left. I visited a lodge in another state several years ago, and remarked to a brother of the lodge that I was surprised that they voted by holding up the right hand, that in Arkansas we held up the left hand. He said, "You must all be left-handed." On further investigation I found that the rule is general, in fact, almost universal, to hold up the right hand, so that the brother's explanation does not explain.

The manner of voting by raising the hand originated, according to Mackey's Encyclopedia, in the Grand Lodge in England, in 1736. Among other rules adopted for governing the Grand Lodge was one providing that voting should be done "by holding up one hand." The rule did not specify which hand. But the natural movement would be to hold up the right hand. Just when or why the Masons of Arkansas adopted the rule of holding up the left hand I have no knowledge.—Exchange.

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OFFICIAL.

Bib. Matt. Brander and Walter Kalunki of Kilmarnock Lodge, Astoria, Ore.; Dr. J. H. Friedman and Julian Krutianski of Benjamin Franklin Lodge, New York; B. R. Snyder, of the Prov. G. L. C. B., Washington, D. C., have received the honorary grade of Excellent Master for services rendered to the Craft.

Abe. Gerscowitz, August Schwartz and H. Blank have been expelled from Union Lodge, Washington, D. C., for gross unmasonic conduct.

ORGANIZERS WANTED.

The demands on the Organizing Department of the A. M. F. have recently become so great that with the present staff of assistants it has become impossible to give the attention necessary to the needs of the department, and it again becomes necessary to appeal to the BPs for assistance.

It is upon the department of organization that the progress of the work principally depends, and were there enough qualified BPs to supply the needs of the department, in less than a year there will be lodges of Universal Masonry in every city of importance in the United States.

Brothers who desire to fill the position of organizer kindly correspond with the Chief Organizer at the central office, when they will be given all particulars and information required.

The Supreme Lodge in the American Masonic Federation has exchanged Gages of Amity with the Grand Lodge of Yucatan. The Right Worshipful Bro. Victor Senior Warden of the Grand Lodge of Yucatan represents the A. M. F. near his Grand Lodge, and Bro. Lopez, P. M. of Cosmos Lodge of San Francisco, will represent the Grand Lodge of Yucatan near the Supreme Lodge of the A. M. F.

SCOTCH MASONRY.

(Continued.)

EGYPTIAN MASONRY OF CAGLIOSTRO: This Rite was supposed to have been perfected by Cagliostro somewhere about 1786. So much has been written in these columns about Cagliostro and this rite that little is left to be said. It was founded upon the "Egyptian Mysteries." The Lodges of Egyptian Masonry were dedicated to St. John the Evangelist on account of the great affinity existing between the Apocalypse and the ceremonies of the ritual. The emblems used in the Rite were the septangle, the triangle, the trowel, the compass, the square, the gavel, the death's head, the Cubical Stone, the rude ashlar, the triangular stone, the wooden bridge, Jacob's ladder, the phoenix, the compass, the square, and others.

MARTINISM: The Rectified Rite of St. Martin was established at Lyons by the Marquis de St. Martin, a disciple of Martinez Paschalis, and had a philosophical character. The Rite was divided into two classes, called temples. The first contained—E. A. P.; 2, F. C.; 3.

M. M.; 4, P. M.; 5, Elect; 6, Grand Architect; 7, Mason of the Secret. The second class comprehended—8, Prince of Jerusalem; 9, Knight of Palestine; 10, Kadosh. The Martinists were mystics, and believed in the possibility of communicating with spirits of the ultramundane spheres.

NARBONNE: This rite is known by and under several names. It was named from a Lodge at Narbonne, France, where the Primitive Rite was first established. It is also confounded with the Philadelphians, a sect of the seventeenth century, followers of one Jane Leadly. They professed a disdain for forms and ceremonies, and committed their souls to the guidance of an inward monitor. It was this that gave it the name of the "Rite of the Philadelphians." Strictly speaking, the Rite of Narbonne is the Primitive Rite. It was founded at Narbonne, in France, April 19, 1780, by the Superiors of the Order of Free and Accepted Masons, and attached to the Lodge of Philadelphians, under the title of First Lodge of St. John, united to the Primitive Rite, for the country of France. The degrees were divided into three classes: I—1, E. A. P.; 2, F. C.; 3, M. M. II—4, Perfect Master, Elect and Architect; 5, SublimeEccossias; 6, Knight of the Sword, Knight of the East, and Prince of Jerusalem. III—7, First Chapter of Rose Croix, with ritual instructions; 8, Second Chapter, with historical information; 9, Third Chapter of Rose Croix, comprising physical and philosophical instructions; 10, Fourth and last Chapter of Rose Croix, or Rose Croix Brethren of the Grand Rosary, in which the occult sciences formed the main object of research. This Order united with the Grand Orient of France, in 1786, and afterwards reconstituted in The Netherlands in 1819.

SCOTTISH RITE (Ancient and Accepted) has been written up and fully recorded in these columns so often that it almost become a "household word" to

our readers.

SCOTTISH RITE PHILOSOPHIC: This Rite was established in Paris in 1776, being on Pernetty's Rite of the Hermetic Sublime Masters of the Luminous Ring, in which alchemical ideas were promulgated. Boileau, a physician, Pernetty's pupil, reformed the system and gave it the name it still bears. The Master's degree is indispensable; then we arrive at 1, 2, 3, Knight of the Black Eagle or Rose Croix, in three Points; 4, Knight of the Phoenix; 5, Knight of the Sun; 6, Knight of Iris; 7, True Mason; 8, Knight of the Argonauts; 9, Knight of the Golden Fleece; 10, Grand Inspector, Perfect Initiate; 11, Grand Inspector, Grand Scottish Mason; 12, Sublime Master of the Luminous Ring. This Rite was suspended in 1792, and only resuscitated at the termination of the Revolution; the Lodge of Social Contract, and that of St. Alexander of Scotland, then, in 1805, assumed the title of Mother Lodge of the Philosophical Scottish Rite in France.

ECLECTIC RITE: A Rite established by Baron von Knigge, at Frankfort, in 1783, for the purposes of controlling the high degrees and limiting their number, then greatly on the increase. Eclectic Masonry only recognized the three symbolical degrees, but permitted the Lodges under its system to select any of the philosophical degrees in continuation, provided they in no way interfered with the uniformity of the workings of the first three degrees. Eclectic Masonry, however, was not successful, and is now in a dormant condition.

SCHROEDER'S RITE: This Rite was created by Friederich Joseph William Schroeder in 1766, at Marburg, where he founded a Chapter of True and Ancient Rose Croix Masons, and later on he founded at Sarreburg a school of rite based upon magic, theosophy and alchemy, consisting of seven degrees, known as the Rectified Rose Croix. This Rite is acknowledged as legitimate by

the Grand Lodge of Hamburg, and several Lodges still work it. There was another rite, known by this name, but its influence is but little felt. This was founded by Friederich Ludwig Schroeder, which is a mixture of the Rites of Zinzendorf and Schroeder.

VIELLE-BRUE: This Rite was established at Toulouse, France, by Sir Samuel Lockhart, an adherent of Prince Charles Edward, in 1743, under the name of Vielle-Brue, or Faithful Scottish Masons. There were nine degrees in three chapters: I—Chapter Symbolic—1, E. A. P.; 2, F. C.; 3, M. M.; 4, Secret Master. II—Chapter Elect—5, 6, 7, 8, Four elu degrees similar to Templar Masonry. III—Chapter, Scientific Masonry. At the head of the Rite was a Council of Men-at-arms. This Rite is long since extinct, having been twice refused recognition by the Grand Orient of France—once in 1804, and again in 1812, on the grounds that it represented nothing of importance, and because its charter could not be proved authentic.

PERNETTY'S RITE: This Rite can hardly be called by that name, as it has no real Masonic significance. Its author, Antoine Joseph Pernetty, was a Frenchman, born in France in 1716. He was a devout Catholic, and was for many years a Benedictine monk. In 1765 he renounced his vows. He then went to Berlin, and Frederick II made him his librarian, but he soon after returned to Paris. He embraced Swedenborgian ideas, but that sect would not receive him. He published a system of Hermetic Masonry, and he is the reputed author of the degree of Knight of the Sun, twenty-eighth of the A. and A. S. R.

PHILALATHES: This word is taken from the Greek and means "Lovers of Truth." This Rite was founded in Paris in 1773, in the Loge des Amis Reunis. Its assemblies were called convents, and the members made special study of the occult sciences. There were twelve

chambers or classes of instruction, viz.: 1, E. A. P.; 2, F. C.; 3, M. M.; 4, Elect; 5, Scottish Knight or Master; 6, Knight of the East; 7, Knight of Rose Croix; 8, Knight of the Temple; 9, Unknown Philosopher; 10, Sublime Philosopher; 11, Initiate; 12, Philalethes, or Searchers After Truth. The principal members of this Order were prominent members of the learned and cultured class of that time. The Order did not spread very rapidly, for after nine years there were only some twenty Lodges in France and elsewhere. It is not now heard of, and has passed into history.

The PHILADELPHIANS have been treated under the head of Narbonne.

MEMPHIS AND MIZRAIM have been written up in this journal so often that it is not necessary to even refer to it here.

LAX OBSERVANCE is not, properly speaking, a Rite at all. At the time of the establishment of the Rite of Strict Observance by Hund, the adherents of the latter designated by this term 2: Lodges preferring to remain faithful to the English Rite.

STRICT OBSERVANCE: History, and historical writers are much disturbed over this Rite and various are the reasons given for its origin. The subject has been handled at length in all Masonic histories and the opinions of the writers aired at length. The matter is not of sufficient interest to detail them in these columns. One writer, however, is very outspoken and we quote him:

"This Rite was purely a Jesuit Rite, and was the third attack made upon true Freemasonry; the bait held out was the hope of arriving at a restoration of the hidden treasures of the Knights Templar. It was established by Baron von Hund about 1754, consisting of at first six degrees: 1, 2, 3, the Symbolical Degrees; 4, Scotch Master; 5, Novice; 6, Templar Knight; but afterwards a seventh degree was added, that of Eque Professor, or Professed Knight. The

head of the order was supposed to be unknown; and in one sense this was true, inasmuch as the General of the Jesuits directed the entire proceeding. Europe was divided into nine provinces, the seventh of which was assigned to Hund, including all North Germany between the Elbe and the Oder. The Rite was founded upon an organized system of deception, which was discovered, and proved its extinction."

Another well-known and recognized writer, Robert Freke Gould, gives us the following:

"The Baron von Hund declared that he was received into the Order of the Temple at Paris, by the Knight with the Red Feather, in the presence of the Earl of Kilmarnock, and with Lord Clifford acting as Prior. A solemn pledge, he averred, prevented his revealing the identity of the Knight with the Red Feather, though in effect he allowed it to be inferred that the presiding officer on the occasion of his being knighted as a Templar was no other than the Young Pretender himself. He stated, however, that he had been especially presented, as a distinguished member of the Order to Prince Charles Edward shortly after the ceremony of 1743."

That the object of this Order was plainly manifest in the desires of the founders to obliterate ancient Masonry and make the symbolic degrees subservient to the higher degrees is plainly set out by Brother Gould as follows: "Throughout the continent of Europe, Pure and Ancient Masonry almost vanished, and no less than twelve reigning princes—bound by vows of unquestioning obedience to unknown superiors—were active members of the Strict Observance in 1774."

At the death of Von Hund in 1776, his papers were searched with the object of ascertaining who was the real head of the Order, but nothing was discovered beyond the circumstance that Von Hund believed Prince Charles Edward Stuart

to be the man. The Young Pretender was then duly communicated with, and with the result that he disclaimed being Grand Master of the Strict Observance. However, the matter at this day is of little importance, and the writers may have free indulgence of their opinions, but the fact still remains that "The oath of implicit obedience to UNKNOWN SUPERIORS was the leading characteristic of the order, and on taking it new-comers received a promise—the breach of which ultimately broke up the organization—that those Superiors would impart to them an occult wisdom, which (as a matter of fact) we know that the historical Knights Templars could never have possessed." (Gould.)

At the Congress of Wilhelmstadt in 1782, it was resolved and declared that the Freemasons were not the successors of the Knights Templars. From that moment the STRICT OBSERVANCE, as a system, practically ceased to exist.

PERFECTION: This Rite is said to have been established by De Bonneville at Paris in 1754, in the College of Jesuits of Clermont; hence called Chapter of Clermont. The College of Clermont was the asylum of the adherents of the Stuart party, and hence the Rite possesses Stuart peculiarities. Some of the degrees are the same as those of the Emperors of the East and West.

TEMPLE: This Rite is distinct from the Knights Templar, although claiming a common origin. It was organized in 1705. This Rite was launched with great magnificence by Ledru de Saintot, Fabre Palaprat and Claudius Matheus Radix de Chevillon. There were three houses: I, Initiation—1, Initiate (E. A. P.); 2, Initiate of the Interior (E. C. M.); 3, Adept (M. M.); 4, Adept of the East (Elect of Fifteen of the Scottish Rite); 5, Grand Adept of the Black Eagle of St. John (Elect of Nine, Scottish Rite); II, Postulance—6, Postulant of the Order (Rose Croix Degree). III, Council—7, Esquire, merely a preparation for the

Eight Degree; 8, Knight or Levite of the Interior Guard (Philosophical Kabalah). The Order is in a flourishing condition at Paris at the present day.

SWEDISH RITE: This Rite was formed about 1777, principally by the exertions of Gustavus III. It is a mixture of the old York Rite, with some of the French high degrees, and fragments of Templarism and Rosicrucianism. The Swedish Rite is exclusively confined to Sweden, and consists of the following degrees: I, Symbolic—1, 2, 3, the Craft degrees as in our Masonry; 4, 5, Apprentice and Fellow Craft Master of St. Andrew; 6, Master of the Scotch Lodge of St. Andrew; 7, Knight of the East and Jerusalem, an apocalyptic degree, in which the celestial Jerusalem and its twelve gates are represented; 8, Knight of the West, or Knight Templar, also called True Templar, Master of the Key; 9, Commander of the Temple, or Favorite Brother of St. John; 10, Preceptor of the Temple, or Favorite Brother of St. Andrew. II, Illuminated Chapter—11, Master of the Temple, and Knight Commander of the Red Cross; 12, Dignitary of the Chapter; 13, Vicar of Solomon. The last degree is held by the King as Perpetual Grand Master of the Order.

SWEDENBORG RITE: This Rite consists of six degrees: 1, T. A. M.; 2, F. C.; 3, M. M.; 4, Enlightened Freemason, or Green Brother; 5, Sublime Freemason, or Blue Brother; 6, Perfect Freemason, or Red Brother. It is difficult to describe its ceremonies, but it is interesting and perfect in its symbolism. It is practiced in Canada as a distinct Rite, and also under a charter from the Dominion, by an independent Supreme Grand Council in the United Kingdom, by whose authority the last three Degrees only are conferred.

ZINNENDORF: This Rite was founded by Johann Wilhelm Ellenberge Von Zinnendorf about 1766. The author of this Rite was at one time a very influential man in German society and in scientific

circles. He was a medical practitioner of note, and finally reached the high position of General Staff Surgeon and Chief of the Medical Corps of the Prussian Army. He joined the Lodge of the Three Globes at Berlin, and afterwards the Strict Observance. He was elected Master of the Scottish Lodge, and in this capacity he had absolute control of the funds. For some reason he refused to account for them, and his biographer says he was immediately excommunicated from the Order. Upon this he retaliated by denouncing the Strict Observance as an imposture, and stigmatized its doctrine of the Templar origin of Masonry as false. He sent his friend Hans Carl Baumann to Sweden to obtain manuscript rituals of the Swedish system, which had been promised him by the Grand Master of the Scottish Chapter at Stockholm, Carl Friedrich von Eckhoff. These manuscripts were very imperfect, but from these documents Zinnendorf constructed a new Rite in opposition to the Strict Observance, and his energy, together with his personal influence, soon attracted to him many friends and followers. In 1766 he founded the Lodge Minerva at Potsdam, and in the next year opened a second Lodge at Berlin, called the Three Golden Keys. By the 24th of June, 1770, his system had obtained, that twelve Lodges of his rite were strong enough to unite into a Grand Lodge of Germany, with the Prince of Hesse Darmstadt as Grand Master; the Grand Lodge of England entered into alliance with this body in 1772, withdrawing from it, however, in 1780. In 1774, Zinnendorf secured the patronage of the King of Prussia; and such was the impetus given to the Rite by these proceedings that in 1778 it had thirty-four flourishing Lodges under it, with Provincial Lodges in Austria, Silesia, Pomerania, Lower Saxony and Russia. In 1774, Zinnendorf was elected Grand Master, an office he held for the rest of his life. His principal opponents

were the members of the Royal York Lodge at Berlin, who obtained a declaration from the Duke of Sudermania in 1777 to the effect that the warrant granted by Eckleff to Zinnendorf, on which he had founded his Grand Lodge, was spurious and unauthorized. In 1779, Zinnendorf retired from the government service, and went to Stockholm to obtain all the documents connected with the Swedish System, but failed to accomplish this design. He was undismayed at this failure, and returned to Germany, and continued to preside over his Grand Lodge until his death in 1782. There were at first seven, afterwards nine, degrees of the Rite of Zinnendorf, as follows: 1, Blue Masonry—1, E. A. P.; 2, F. C.; 3, M. M. II, Red Masonry—4, Scottish Apprentice; 5, Scottish Fellow Craft; 6, Scottish Master. III, Capitular Masters—7, Confidant of St. John; 8, Enlightened Brother, or Knight of the South; 8, Vicarius Salomonis, or Most Wise Master of the Order. Gould, in his "Concise History," says of this Rite:

"A compact with the Grand Lodge of England by which all Germany was virtually handed over to the Zinnendorf body, was concluded in 1773, and the New Grand Lodge obtained the protection of Frederick the Great in 1774. It also benefited by the Royal Edict of 1798. Disputes with the Grand Lodge of Sweden arose, but were eventually settled, and a formal treaty between the two Masonic powers was concluded in 1819. A revision of the Ritual took place about 1840, but only so far as words and expressions were concerned—nothing else was altered. Since then the assertion that the Society of Freemasons is directly descended from the Order of the Knights Templar has been dropped, and a spiritual succession is only maintained. In 1840 Prince William of Prussia (later Emperor Wilhelm I) was initiated, and in 1853 his son (later Emperor Frederick II) joined the Society. The latter, as "Master of the Order,"

presided over the Grand Lodge from 1860 until 1874. In 1889 Prince Frederick Leopold of Prussia was initiated; in 1894 he was appointed Protector of the three Prussian Grand Lodges, and in 1895 "Master of the Order" (or Grand Master). In this jurisdiction there are 7 Chapters, 28 St. Andrew's Lodges, 111 St. John's Lodges, 148 Benevolent Institutions and 11,764 active members; 81 of the Craft Lodges are in Prussia proper and the others in the different German States."

R. S. SPENCE, JR.

(To be continued.)

CORRESPONDENCE.

The principal objects of Freemasonry of today is primarily the same as of the Venerable Association of Perfect Masters of Ancient India, from which country it has ramified through all others. It has descended to us of America from that ancient course through every epoch of the world's history.

Every initiate must have received the "Light," yet it means nothing to him unless he endeavors to think and study for himself. The great majority of Masons, "so-called," do not realize the fact that Light is an attribute of the human soul. They do not know that Light signifies Knowledge, Wisdom, Intelligence and development of their spiritual natures. Only by the development of these faculties and capacities that lies dormant within the sanctuary of the soul of man, will they ever be enabled to see the true "Light." The vast majority of those who have been initiated do not seem to know or care that as his moral, intellectual and spiritual nature develops he is laying the foundation and building the temple of human character. I have noticed in my short time as a member of the greatest fraternity the lamentable fact that those who call themselves Masons, have no more idea what Masonry teaches than a

could unborn. If you are to convince yourself of this, ask any brother Mason the meaning of the allegories and symbols found in the various degrees, and you will find him sadly deficient in any of the most simple subjects. Should you question very closely you will find that seemingly he has no apparent interest in the actual knowledge of what Masonry is and what it stands for. As I look at it the True Mason will never be satisfied with the ritualistic ceremonies of the various degrees, but will begin to investigate and search for himself among the moral principles, allegories and symbols in order to discover the divine truth that lies buried beneath that the ritualistic ceremonies and innovations have been mistaken for Freemasonry. Every word in Masonic degrees is fraught with perfect significance. Everything you do, everything you say, see, hear, should be carefully studied. Your very footmarks leave the imprint of most sacred symbols of our beloved fraternity. Therefore it is I think the duty of every Mason to discover the hidden meaning of every symbol as well as understand the true meaning of every word.

I am respectfully and fraternally yours,

D. W. INGLES.

5325 82nd St.

Portland, Ore.

New York City, N. Y., April 13, 1914.

Mr. M. McB. Thomson:

Dear Sir and Bro.: Kindly publish the following in the May edition of the magazine and keep same on file in the list of lodges published monthly:

The King Solomon Lodge No. 52 of New York City, which meets every first and third Wednesday of the month at 8 p. m. has removed to better quarters and will meet at Tuxedo Hall, 59th St. and Madison Ave. Hyman S. Kessler, 460 Grand St., R. W. M.; Harry H. Zorn, 84 Willett St., Secretary.

With Masonic greetings to the D.B.,

HYRAM S. KESSLER, R. W. M.

King Solomon Lodge No. 52, 460 Grand St., New York.

Centralia, Wash., April 12, 1914.

Mr. Robt. S. Spence, 412 Vermont Bldg.,

Salt Lake City, Utah:

M. Sir. and V. D. B.: You will have noted in the paper the change of officers in our lodge. It should state that Bon Accord No. 46 meets every Thursday evening at 7:30 p. m., in Masonic hall, 109 West Main St., but the Secretary is not at that address. Harry G. Kendall, R. W. M., and Wm. M. Grafton, Sec. The Secretary's address is box 504, Centralia, Wash. All visiting B.B. welcome.

Yours fraternally.

WM. M. GRAFTON, Sec.

Brooklyn, N. Y., April 14, 1914.

Dear Sir and Brother: Kindly insert the following in your monthly magazine:

"Benjamin Franklin Lodge No. 50 of Brooklyn, N. Y., (Mother Lodge of the State of New York), meets every second and fourth Mondays of each month at New Teutonia Hall, Harris Avenue and Hartlett Street, Brooklyn, N. Y., and beg to announce that beginning Monday, May 11th, they will meet at their new quarters at Knapp's Mansion, 554 Bedford Avenue, Brooklyn, N. Y. All visiting brethren are welcome.

L. E. SAMS,

Secretary.

132 Lorimer St., Brooklyn, N. Y.

San Francisco, Cal., April 3, 1914.

Publisher Universal Freemason:

At a meeting of the installed Masters in the Province of California, holden upon this date, by and under authority of the A. M. F. privilege had and received, a lodge of Installed Masters was organized at which the following officers were selected:

R. W. M., H. A. Rayne, of Golden Star Lodge.

W. Deputy M., C. R. Little, of Golden Star Lodge.

W. Substitute M., F. Blust, of Los Angeles Lodge.

S. W., G. H. McCallum, of Golden Star Lodge.

J. W., F. M. Wynkoop, of Glenlevit Lodge.

Sec., Dr. W. E. Poole, Cosmas Lodge.

Treas., F. Muller, of St. Johannis Lodge.

Marshal, H. Methmann, of St. Johannis Lodge.

Chaplain, G. J. Kasling, of Golden Thistle Lodge.

Orator, C. A. Lofis, Palestine Lodge.

S. D., H. A. Deline, Cosmas Lodge.

J. D., J. E. Seeley, Golden Thistle Lodge.

S. S., L. C. Natenstedt, Palestine Lodge.

J. S., J. W. Mott, Palestine Lodge.

I. G., L. Havard, Cosmas Lodge.

Tiler, R. S. Barclay, Golden Thistle Lodge.

Full working committees were appointed.

Monthly meetings will be held. Much good is expected from this new organization.

GO TO LODGE.

By Our Chaplain.

The "Go to Church" movement is now before us, and it is an admirable and necessary effort to lift people to higher, happier and more useful lives. But why not have a "Go to Lodge" movement? Why not start a voluntary group of those who will pledge to go to lodge at least once a month? What is the use of a lodge at all unless the members not only pay dues but give of their personal support? The usefulness, the efficiency, and the enthusiasm of the lodge would be increased many fold if the attendance were larger. The social power of the lodge would be enriched with an increased attendance. There are many men who need sympathetic sociability, who are sometimes discouraged, disheartened, discontented, who lose their nerve in the hard

battle of life. To such the companionship of the lodge would bring new courage and inspiration. Some time we heard one say—I have not attended lodge in a year or more. I do not know any one there, and have no intimate friends there. But this is a very selfish idea. The way to get friends is to make them by going where they are, by being a "mixer," else we become morose, crabbed, unhealthy, cold, and dead. Then, too, we should remember that we owe something to others, that when we go among men we have something to give, we should not think always of what we may get. "It is more blessed to give than to receive."

Mingling with men makes us broader, more liberal, less narrow and selfish. It is true that the home and the wife should not be neglected. But the man who mixes with his fellows is liked, and is more cheerful and helpful at home, and men do neglect the home for other things and think nothing of it. Let us have a "Go to Lodge" movement and make the New Palestine Home a place filled with happiness, inspiration and gladness. Give and it shall be given unto you.—Palestine Bulletin.

COMMUNICATIONS.

Portland, Oregon.

Brothers Walter Kallunki and Matt. Brander, whose pictures appear in this magazine, have put forth their utmost power and ability, and given freely of their time to assist in building up one of the strongest Lodges in the Federation.

After seven months of active campaigning, during which time the local Masons were continually fighting us, the Lodge was Chartered with 114 members, comprising all of Astoria's leading business men and citizens. At this time they are strong financially, physically and spiritually. They have started to do things properly, which is clearly demonstrated in their paraphernalia, which is of the most elaborate type.



A building association is being organized, and it is their strong determination to erect a Temple in the near future at a cost of not less than \$60,000.

One of the most interesting features of the American Masonic Federation in Oregon is the rapid growth of Kilmarlock Lodge No. 57, at Astoria.

It will be remembered that when this territory was first opened two of the organizers were arrested by the city attor-

ney on trumped-up charges, for the sole purpose of persecuting and carrying out fraudulent misrepresentations with a view of discouraging the citizens of Astoria and residents of Clatsop county from investigating and becoming affiliated with Ancient Free Masonry as practiced by the Universal Supreme Grand Lodge of the American Masonic Federation, the only body with civil and Masonic authority on the Pacific coast.

Continued on Page 260

THE UNIVERSAL FREE MASON.

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EDITORS:

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Salt Lake City, Utah.

Robert S. Spence - - Evanston, Wyo.

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

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EDITORIAL.

For several years we have been sending this magazine to the Masonic Press generally, in this and foreign countries, and we are sorry to announce that quite a number have failed or neglected to respond to our desire for an exchange of courtesies.

We shall send this number out as usual, with the word "exchange" in black face type on the wrapper, and unless we receive the same courtesy we shall discontinue the practice.

The American Masonic Federation is still enlarging its boundaries and this month we have to record new lodges in both East and West, one new Lodge in New York City due to the efforts of Provincial Grand Master Dr. Friedman, and three Lodges in Utah the work of Bro. August Spillmer, D. G. Organizer. Phenomenal as the growth of the A. M. F. has been, it is nothing to what it could be had we enough workers in the field. The people generally are finding that there are two sides to this, as to every other question, and the very efforts put forth by the enemies of universal Ma-

sonry, the charges they make are so obviously false, and their whole attitude towards Universal Masonry and its chief exponent, the American Masonic Federation, are so bitterly intolerant as to gain no sympathy, and elicit inquiries which often result in the organization of new lodges. Thus are the efforts of the bigots turned against themselves, ending in their own discomfiture.

Our contemporaries still devote space to the new Grand Lodge of France. The American journals rejoice in the dissemination the advent of this new Grand Lodge has caused, and may yet cause, in the ranks of French Masonry, and the action of the seceders from the Grand Orient is justified, they claim, by the fact that the seceders did not agree with some of the peculiar laws of the parent body. A curious line of argument is this, and one which, if followed, would result in universal confusion, as the minority in any Grand Lodge could advance the same plea for secession. We recollect some years ago that the Grand Lodge of Ohio (York) sought to impose an obnoxious law on its members by forbidding them to take any of the so-called higher degrees from any other body than the one indorsed by it. Three lodges of the jurisdiction refused to accede to this, and separated, forming a new Grand Lodge, claiming that the parent body had forsaken the Ancient Landmarks—the same reason given by these French Masons. But note the different manner in which the Ohio secessionists were received. They were declared clandestine, bogus, etc., and ostracized by every York Grand Lodge in the United States of America. It was another ox that was gored then.

We do not defend the Grand Orient in banishing the Great Light from the Altar, but we recognize the peculiar conditions existing in France religiously. To the average Frenchman religion and Rome were synonymous terms. In Rome they recognized the bitter and inveterate en-

omy of all progress, of all freedom, whether civil or religious. Rome claimed to be the keeper of the oracles, the source of all religion, and Rome fought Freemasonry as the champion of that freedom and education, the spread of which she so greatly feared and so bitterly opposed. Can we then so greatly blame our French brethren if they, seeing in the Church of Rome, if not the only religion, the dominant one in their country, and seeing, and deploring the result brought about by that religion, that they should doubt all religion, though giving to each man the right to believe or not as he chose, for this is what the French Grand Orient does. It requires neither belief nor disbelief in religion or in the Deity as a prerequisite for membership.

Therefore we of the A. M. F. while requiring belief in the Deity as a qualification in our Candidates, and the presence of the Great Light on the Altar, whether it be the New Testament of the Christian, the Scroll of the Law of the Hebrew or the Koran of the Mohammedan, claim no right to interfere in the internal affairs of a sister jurisdiction any more than we would allow them to interfere in ours.

Stress is put by the Yorkists on the fact that three Lodges organized the new Lodge, as is their practice, to justify which they quote the organization of the Grand Lodge of England, that it was four and not three lodges that organized the English Grand Lodge, does not affect the argument. What does affect it, though, is the well-known fact that all the then known lodges in England participated in its formation, and that it could form no precedent for future action by others, is shown by the fact that there never could be others similarly placed.

To prove this we have only to call attention to the fact that these lodges had an inherent right to meet when and where they pleased with no superior or controlling authority over them; that fur-

ther, the Brethren composing these lodges had the right wherever the requisite number were assembled, to open a lodge and make Masons. These rights, individual and collective, these Brethren voluntarily resigned to the Grand Lodge then formed by them, agreeing that for all time coming, no Mason should be made except in a Lodge holding a Charter from the Grand Lodge, and that no Lodge could exist without such Charter. The Grand Lodges of Ireland and Scotland when organized received from the Lodges forming them a similar renunciation of ancient privileges and passed similar laws, and as all Masonic Grand Lodges have sprung mediately or immediately from these three, they can possess no more or greater rights than possessed by the powers creating them. Therefore this so-called new Grand Lodge of France is no more a regularly organized Grand Lodge than are the York so-called Grand Lodges of the United States of America.

Our congratulations are extended to Bro. Louis Goldberg of Passaic, N. J., on his betrothal and approaching marriage. We have known Bro. Goldberg for some time now and he has been a faithful and enthusiastic member of the A. M. F., and a true Mason, and as it is our belief that a good Ma-son can not be other than a good husband, we are justified in congratulating both parties to the betrothal.

Like the chequered pavement of our lodge good and evil, joy and sorrow is the lot of man. We had but written the preceeding paragraph when we received word of the great loss sustained by Bro. H. A. Rayne, Deputy of the Supreme Lodge in the Provincial Grand Lodge of California, in the death of his beloved wife. For such a loss, words are inadequate to express our sympathy with our brother in his sad bereavement in this, the greatest of all earthly losses, a loss which no one can appreciate fully who has not, like our brother, stood by the

side of a new made grave and seen the wife of his youth and whom he had fondly hoped would be the companion of his age, laid therein. We hope he will have sufficient faith in the future, and fortitude in the present to say with him of old, "the Lord gave, He hath taken away, blessed be the name of the Lord."

THE YORK RITE AND THE CATHOLIC CHURCH.

To read the articles on the Catholic Church in the current York Rite Journals one would think that there could be nothing more opposed to each other than these two—that is, one who did not look below the surface would think so. A closer examination of the methods adopted by both these bodies towards all who oppose them will show a wonderful similarity. In fact, scratch the Yorkist and you will find the Papist, and that at his worst, too. To prove this contention we will quote a few extracts by Yorkists from Catholic Journals. We ask our readers to carefully read them and by substituting the name "Universal Freemason" for "Protestant," see how closely the Yorkist follows the tactics of the Catholic.

"All Catholics should exert their power to cause the Constitutions of the States to be modeled after the principles of their Church.—Pope Leo XIII."

This the Yorkists have done in the States of Oregon, Wyoming, Massachusetts, Pennsylvania, New York and several other States where they had sufficient influence in the State legislatures, and in other States they tried to follow the same course and were defeated.

"If Catholics ever gain a sufficient numerical majority in this country, religious freedom is at an end." If we use the word "Masonic freedom" in place of "religious freedom" it will be word for word the York Rite threat to the A. M. F.

"Protestantism has not and never can have any right where Catholicity has tri-

umphed. Therefore we waste the breath, we expend in disclaiming against bigotry and intolerance and in favor of religious liberty or the right to be of any religion that best pleases him.—Catholic World."

This is exactly the assertion that the Yorkist makes. They are in the majority, consequently the territory is theirs; that to submit their claims as against those of the A. M. F. is a waste of breath; that it is not bigotry and intolerance to persecute the Universal Masons, as said Universal Masons must of necessity be frauds, as they are not of the York Rite, and consequently are not Masons at all; they have no right to choose what Masonic Rite they shall belong to, or decide for themselves what system is most pleasing to them.

Well has it been said, "Consistency, thou art a jewel," more valuable because of its rarity. To the Yorkist it is horrible that the Catholic should defame and spitefully use one who differs from him in religious belief. But the Yorkist is perfectly justified in treating in the same manner the Universal Mason.

THE AMERICAN MASONIC FEDERATION AND THE GRAND LODGE OF SCOTLAND.

We have explained the position of the American Masonic Federation, its origin, claims, aims and objects, and especially its connection with foreign Grand Bodies, so often that the subject has got monotonous. We are driven again to speak of it because of the persistence with which certain York Rite writers and leaders lie about us, more particularly in asserting that the A. M. F. claims to have been chartered by the Grand Lodges of Scotland. The only reason that they can have for persisting in this lie—a lie, too, which the A. M. F. has often refuted—is the attempt to put the A. M. F. in a false light, first, with the Grand Lodge of Scotland by inducing that body to believe that the A. M. F. made such a claim, and secondly, with uninformed persons by

showing the denial of the Grand Lodge of Scotland of having ever granted such authority. In this Jesuitical maneuver the Yorkist is ably seconded by the secretary of the Grand Lodge of Scotland, one David Reid, himself the tool of a clique, by which he allows himself to be used for their advantage to his own disgrace. This we say advisedly, as we personally explained to him in his office in Edinburgh, Scotland, whence the A. M. F. derived its authority, and in addition gave him a marked sketch of our history and several times since marked copies of the "Universal Freemason" have been sent him wherein it was stated clearly and emphatically that the A. M. F. has not now, never had, and never claimed to have, any authority from or connection with the Grand Lodge of Scotland. Therefore in the letters Reid writes to his American Masters denying that the Grand Lodge of Scotland ever granted authority to the American Masonic Federation he technically tells the truth, but in such a manner that he lies in the telling of it, as he leads the reader of his letters to infer that he—Reid—believes the A. M. F. makes the claim he denies, when he well knows that it makes no such claim.

What the American Masonic Federation does claim, and not only claims but stands ready to prove is:

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

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

But very few of the founders of the American Masonic Federation ever owed allegiance to the York Rite. The majority of the officers received their Masonic light under other auspices, and having once drunk at the pure spring of Universal Masonry, the un-Masonic, un-American and selfish doctrines of the sectional Masonry known as the York or American Rite has never appealed to them. In this condition of mind, and realizing that a non-affiliated Mason was losing 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 these Brethren sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with full protection of the law, both civil and Masonic, which said aggregation could, without let or hindrance, carry on

their Masonic labors in accordance with the Ancient Landmarks and the tenets of Universal Masonry. Masonry that is not universal is useless and worthless, except in the narrow section to which it is indigenous. Masonry throughout the world is united into one family, with the sole exception of the adherents of the State Grand Lodges in the United States of America. With this end in view, and to carry out its purposes, the founders of the American Masonic Federation applied to the Supreme Council of Louisiana, 33d Degree Ancient and Accepted Scottish Rite, and by that body was given authority, on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Joseph 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 fideli to the A. A. S. R. On April 5th, 1907, five lodges in the city of Boston, which had previously worked the Rite of Memphis, were healed, took the oath de fideli, and petitioned for a Grand Lodge Charter from the American Masonic Federation. This was subsequently granted, and was installed on May 11th, 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. G. W. Secretary of the Grand Lodge Inter-Montana being the incorporators. The Grand Lodge Inter-Montana then gave the following charter to the American Federation:

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

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

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

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

(Seal) M. 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 Lodges in sixteen states,

and on the Atlantic and Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representations with it. Here, at home, as an exponent of Universal Masonry, it has the field to itself. The Brotherhood of Man is now recognized as the Brotherhood of God, and when Universal Masonry is known as an advocate of these principles and the Landmarks of Masonry are adhered to, and a refuge established for the worthy wanderer and social outcast, and the objects and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother and depend upon his honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of Brethren who sought and found the Grand Master. So mote it be.

The ancient Charges make it imperative that "A Mason is bound by the tenor of his obligation to strictly observe the moral law." The Decalogue says: "Thou shalt not bear false witness against thy neighbor," and the lie is promised a share in the lake that burneth with fire and brimstone. The knowledge of all of the above (presuming that they are acquaint with either the Bible or the Ancient Charges, which we doubt) does not deter a certain class of York Rite officials and writers from making statements that for pure unadulterated falsehood would make their prototype "Annanias" sick with envy for their superior accomplishments.

The above is called forth by reading newspaper and magazine clippings sent us by some of our BB. Under ordinary circumstances we would not waste our time, or the space of the "Universal Freemason," in noticing or replying to these effusions, our own BB. know their falsehood, but remembering the old say-

ing that if a lie be well persisted in there will be some to believe it, we have concluded to briefly notice them. And then only for the information of BB. not of the A. M. F.

The Supreme Council of the Charleston Rite has a monthly organ called the "New Age," which printed in its January issue of the present year the following which we quote on the authority of a Portland, Oregon, paper:

"The Masons of California have had much trouble with clandestine, or fake Masonry.

In October of last year an organizer for the "American Federation of Masons" named Kay was arrested in Oakland and charged with obtaining money under false pretenses. One William C. Cavit, styled "Grand Master of the American Federation of Masons for the District Grand Lodge of California," defended Kay in the police court and stayed proceedings until February, 1913, when the case was tried by a jury, which disagreed. The case was retried in April by a jury, which resulted in a verdict of guilty, and the court sentenced him to jail for six months."

We trust that the "New Age" has been misquoted as we would hate to know that even an enemy, but one whom we have heretofore considered an honorable one, would descend to barefaced lies, and, what is as bad, barefaced suppression of the truth as this item contains, in which there is hardly enough truth to make the lies stick together.

It is true that an organizer named "Kay" was tried in California on the charge of obtaining money under false pretense, what is not said is that the policeman whose duty it was to select the jury (we say "select," not "pack," though we might be excused if we had) the attorney who prosecuted, and the judge who tried the case were all York Rite Masons, and we have all heard of the folly of sulging the devil when the court is held in hell, not that we mean

to insult his Satanic Majesty by the comparison, and with all the power for injustice at their command, it was only at the second trial that they were able to gain a conviction, and then the prosecuting attorney took special pains to impress on the jury that he did not deny the right of the American Masonic Federation to organize lodges in California. It is true also, though not mentioned by the "New Age" that three separate times has the California legislature through York Rite influence, passed laws to prevent the spread of the American Masonic Federation in the state, and that as many times has so many governors of the state refused to sign the bills.

The other case which we refer to hails from the City of Portland, in the State of Oregon, where some one spoils every month some perfectly good paper in the attempt to print what he is pleased to call a Masonic Journal. Amongst the few original articles in it is one with the caption, "Are Fake Masons the Tools of Rome?" and apparently leveled at the American Masonic Federation. The idea of such a connection would be laughable were it not pitiable to think that one who even pretends to be a Mason (and it is only in pretense that such are Masons) would descend to such tactics in the attempt to meet an opponent. We say "attempt to meet" advisedly, as he could never ascend to the plane we occupy, and certainly we can never descend to his. Of argument he uses none. Billingsgate and vituperation seem his stock in trade, and were we to apply to him the terse and expressive word "LIAR," it would be a fitting reply to all he says. Therefore we will pass from the falsehood and puerilities of the editor to the—if possible—more glaring falsehoods of his star contributor, Jas. F. Robinson, whose other name is Annanias, and who signs himself "Grand Secretary, Grand Lodge A. F. and A. M. of Oregon."

Robinson says that he is almost daily in receipt of letters from parties inquir-

ing about the American Masonic Federation. (How it must hurt him to acknowledge that the A. M. F. creates so much interest.) To these inquiries he gives his reply—it seems he sends the same reply to all inquirers, probably because his invention has been strained to breaking point with the first effort. It seems curious to the man in the street that no one writes to Robinson making inquiries for themselves, but always some hypothetical person who is interested in the welfare of a friend, and there is not a single paragraph of Robinson's reply to this supposed inquiry that does not contain either a lie, or a perversion or suppression of the truth, e. g., he lies when he says that the BB. of the A. M. F. have no authority from any lodge or Grand Lodge of A. F. and A. M. to establish lodges. The Supreme Lodge in the American Masonic Federation is itself a body of Free and Accepted Masons and not only holds, but can produce its charter giving it the right to work as such, which Robinson acknowledged on the witness stand that his Grand Lodge could not do, but then he also acknowledged that he did not know what difference, if any, there was between the names "A. F. and A. M." and "F. and A. M." In fact, what he does not know about Masonry is "prodigious."

He lies when he says that the A. M. F. is branded by all A. F. and A. M. Masons as fakes. The A. M. F. is in fraternal relations with 20 Grand Bodies of A. F. and A. M., some of which are also in fraternal relations with the Grand Lodge of Oregon.

He lies most damnably when he says our BB. who were arrested in Portland (at the instigation of himself and associates) "only escaped conviction on a technicality." He knows better, as he was present at the two trials, and knows that despite all the efforts of the York Grand Lodge of Oregon, which had one of its members hired as assistant to the prosecuting attorney, also a Yorkist, and

that the BB. were tried under a law drafted by an officer of the York Grand Lodge, and that as one of the attorneys put it, "the York Grand Lodge of Oregon used the machinery of the court and the money of the tax-payers to fight the battles that they knew they could not do themselves," the jury with but one ballot found the BB. not guilty.

He lies most damnably when he says that two of our BB. were fined \$200.00 on Feb. 16th in Vancouver, B. C., and that the judge said, "that a repetition of the offense (of spreading the A. M. F. in Vancouver) would be more severely dealt with." What the judge did say was as follows:

"I wish it to be clearly understood that it is no offense to establish any other order of Freemasonry than that which is known by the name of the Ancient Free and Accepted Order of Masonry, and it is no offense to solicit members for any such new order. But the crux of the present charge is that in soliciting members for the new order representations were made that the men were joining an order of Masonry connected with the older and well known Order of Freemasonry."—Daily Peonike, Vancouver, B. C., Feb. 16, 1914.

Thus establishing our right to work in the Dominion, and a flourishing lodge is working there now. It is an item of interest in regard to Vancouver, B. C., that this man Robinson in another place said that "McBain Thompson (meaning McBlain Thomson) was expelled from the Masonic order in Scotland and should he or any of his representatives ever put foot on British territory, they know what would happen." That McBlain Thomson was ever expelled from Masonry in Scotland or that even charges of any kind for wrong-doing had ever been preferred against him, either in his Lodge, Chapter, Encampment or Council is a LIE. On the contrary, he is a life member in all these. Among this mass of lies it is refreshing to have one truth, even if told

inadvertantly. We know what happened when Thomson put foot on British territory; the right to work in Canada was established for the A. M. F.

When Robinson says that any one joining the A. M. F. in the expectation that they could join or visit lodges under the York Grand Lodge would be disappointed. He inferred that inducements or promises to that effect was given to prospective candidates by the A. M. F. he lies by inference as the application blank signed by each candidate contains the following clause:

"I am well aware that your lodge has no affiliation with the Grand Lodge of the State of (name of State) of the York Rite, or with any lodge working in that Rite."

When Robinson says that he can show letters from the Grand Lodge of Scotland deynling that it had ever given the A. M. F. charters or authority to establish lodge in America, he leads those not acquainted with the facts, to believe that the A. M. F. makes such a claim, in doing so he lies again, and he knows that he lies as he heard the testimony on oath given in the court in Portland to the contrary.

Too much time and space has been devoted to this unsavory matter. These men are in a class by themselves and it would be perhaps unfair to try them by the same moral standard that apply to other men. They are of them who make and love a lie, who love a lie rather than the truth, and for the reason that their deeds are evil, and to expect otherwise from them would be as unreasonable as to expect the Ethiopian to change his skin, or the leopard his spots.

KNIGHT TEMPLARY IN SCOTLAND.

We are in receipt of the long delayed decision of the case of the "Grand Encampment of the Temple and Malta in Scotland" vs. the "Great Priory of the Temple and Malta" in the Scottish Court

of Session, the highest court in Scotland. The Judge decided that the "Grand Encampment" had delayed so long in starting suit that it was barred from suing.

It may interest the readers of the "Universal Free Mason" to know the history of this case as a great deal has been said and written about it. To make the subject plain it will be necessary for us to slightly trace the history of Templar Masonry in Scotland.

All writers on the Masonry of Scotland agree that all then known degrees of Masonry were worked under the aegis of the Craft Charter during the eighteenth century (and how much earlier, we know not), and that in 1800 the Grand Lodge of Scotland forbade her Daughter Lodges from working other than the three great degrees of St. Johns Masonry the ostensible reason given by the Grand Lodge for this action was, that treasonable practices against the government were concocted in gatherings held professedly as meetings of Masonic high degrees. The real reason was without doubt the fact that the Mother Lodge of Kilwinning, then working independently as a sovereign Masonic power, was universally acknowledged as the source of the high degrees, and the Grand Lodge, jealous of the Mother Lodge's prestige, took this means of giving her rival a left-handed blow. Be this, however, as it may, the effect of the Grand Lodge's edict was to cause the possessors of the advanced degrees to seek other authority under which to continue their work. In the neighboring Kingdom of Ireland there was a governing body of Knights Templar which had originally sprung from a Scottish source in a Charter granted by the Mother Lodge of Kilwinning to brothers in Dublin. From this body, known as the "Early Grand Encampment of Ireland," the Scottish High Degree Masons sought for and obtained Charters enabling them to work the degrees they had before worked under the Craft Charter.

Under the Charters thus granted, all known degrees beyond the Craft degrees were worked, and this authority was the only one known until, in 1812, a traitor appeared in Encampment No. 31 of Edinburgh, who led some of the Fraters astray by founding a clandestine body which he termed the "Grand Conclave." To this illegal body the Traitor Deuchar induced the Duke of Kent to lend his name as Patron. This Grand Conclave was but of short duration, as the members, displeased with Deuchar's assumption of life-long Mastership, forsook it, and it died of inanition, subsequently to be revived as a non-Masonic organization, which, dying, was replaced by a body styled the "Convent General of the Religious and Military Order of the Temple and Malta."

The original and legitimate Encampments continued to work under the Irish Charters until 1822, when they believed themselves strong enough for self-government, and consequently applied for and obtained a Charter of Renunciation from the Early Grand Encampment of Ireland creating the Encampments in Scotland into an independent Grand body, and as such it continued waxing in numbers and influence while the schismatic Convent General dwindled until it became but the shadow of a shadow.

Previous to the year 1895 there had been two governing bodies for the Royal Arch Degree, and after their consolidation some well-meaning brethren conceived the idea of consolidating the two Templar Bodies also, and meetings looking to that end were held, and it even seemed as though a union would be accomplished, as negotiations had gone so far that a joint name for the united bodies was agreed upon, viz.: "The Grand Priory of the Temple and Malta." At the last moment, however, the cloven hoof was shown, and when the schismatics sought to have the Grand Encampment cease all connection with another high-grade body that prior to 1822

had been an integral part of the Templar system, and since then had been intimately associated with the Grand Encampment. This body was known as the "Scottish Grand Council of Rites," which governed all degrees beyond the Knights Templar. This the officers of Grand Encampment emphatically refused, stating that as a Knights Templar body they had nothing to do with bodies or degrees not of their system. In consequence of this the negotiations were broken off, but the schismatics for a fourth time changed their name, adopting that which was to have been the name of the united body had the union taken place.

To let the reader understand the motive underlying the attempt of the schismatics to array the Grand Encampment against the Grand Council of Rites, it will be necessary to revert back to the year 1846, when the "Supreme Council of France" (falsely styling itself of the Scottish Rite, and an illegitimate child of the clandestine Council established at Charleston, S. C., in 1802), in despair of ever gaining recognition from the regular Scottish Masons, established another illegitimate body in Edinburgh which styles itself the "Supreme Council for Scotland of the Ancient and Accepted Scottish Rite," a title as false as all else is that hails from the same source. Its very name is a triple lie; it is not "ancient," as it is Masonically but a thing of yesterday; not "Accepted," as its very existence is unknown to the vast majority of Scottish Masons, and the fact of its importation from France disposes of its claim to be "Scottish." This mongrel was jealous of the recognized position and antiquity of the genuine high-grade body, and using the Templars as a tool thought to destroy the Grand Council of Rites by depriving it of Candidates, as the possession of the Templar grades was a necessary pre-requisite to the Council degree.

From the time of the original seces-

sion of the traitor Deuchar from the Early Grand, persistent efforts had been made by him and his successors to kill or absorb the Grand Encampment by fair means or foul, the latter preferably as more in keeping with their character, and this, their latest effort, having failed, they bethought them of another scheme and found ready-made a fitting subject for any nefarious work in the person of one of their members, a man of unsavory repute, by name A. A. Murray. This disgrace to the name of Mason, while the hired tool of the schismatics, professed to be an earnest believer in the superior legitimacy and antiquity of the Grand Encampment, and sought membership therein and took the oath of fealty to it. We think we hear some good brother say in horror, "but this is perjury." True, Brother, but what is such a small thing as perjury to such men, especially when a fat office is offered as the reward, as our immortal Brother Buens has it of another character?

Who'er thou art, O reader know
That death has murdered Johnny,
An' here his body lies fu' low,
For soul he ne'er had ony.

Murray having gained admission to the Grand Encampment as a proselyte showed great apparent enthusiasm for the cause, and so wormed himself into the confidence of the unsuspecting brethren that after a short time they elected him Grand Master, having achieved this position he craftily changed the order of Grand Encampment, bit by bit, until, with the assistance of a body hitherto unknown to the democratic government of Grand Encampment, called the Grand Masters Council, and by ignoring some laws of Grand Encampment leged amalgamation of the Grand Encampment and the schismatic Grand Priory on terms so obviously unfair and one-sided, so very different from those offered by the schismatics but a few years before as sufficed to show, were there nothing else, that he was the tool

he afterwards proved to be. All the records, seals and Charters were surrendered to the schismatics by the Grand Recorder and the funds by the Grand Treasurer, both tools of the arch traitor. The ancient Knight Templar Encampment was supposed to be then a thing of the past, so confident were the schismatics of this that they issued a new edition of laws in which they prefaced a professed sketch of their history in which they congratulated themselves on being healed of their irregularity by the union with the genuine body. The traitor Murray was rewarded for his treason with the office of Grand Scribe of the Royal Arch Chapter, and the incident was considered closed, as Murray expressed it, there were none left to object except some weavers and colliers in the country Encampments, and they had no money to fight. The brethren thus sneered at had the courage of their convictions, and they found the money to take the case to the Court of Session. Unfortunately for them, the time that it was necessary to take to raise the funds to fight has, in the judge's opinion, deprived them of their right to sue. We understand that the case will be appealed, but whether or not, whether the loyal Knights prevail over the traitorous and time serving, they will have the respect of all true Masons, though their ranks may be weakened by defection. Truth and justice is on their side, and they will as before bear aloft the ancient banner of the old early Grand with the proud motto, "We were the first, and we shall be the last," and that, too, when the very name of the traitors is forgotten, or only remembered like the traitor Meneth, because of their infamy.

COMMUNICATION

(Continued from page 249)

The Federation, on seeing this vigorous demonstration, decided that the Astoria local Masons would stoop to any

level in order to accomplish their purpose, and therefore deemed it advisable to place one of their most staunch and active representatives in the field. After a great deal of deliberation Bro. A. J. Court was chosen to shoulder the responsibility. Living up to the reputation earned by his victories in other fields, he started out with a full determination to place a Lodge of pure Scottish Rite Masonry on such a foundation that it would resist all onslaughts of its enemies. His faculty for making friends stood him in good stead, for it was not long before two of the most progressive citizens of Astoria openly came out for him and Scottish Rite Masonry.

G. W. M. SOMMERVILLE,
Portland, Ore.

REVIEWS.

We regret to learn of the suspension (only temporary we hope) of "Universal Co-masonry," the English edition of the organ of the Co-masons in America. While not in sympathy with the principal part of the Co-masonic program, we have had the pleasure of meeting many members of that body and have found every MAN of them whom we have met (we have not risked meeting with the co-ones) to be Masons in all the word implies. With their Grand Master and the associate editor of the "Universal Co-Mason" we have the honor of personal acquaintance, and have ever found him an honorable gentleman and a true Mason. The magazine was newsy and well edited and again we express the hope that the suspension is only temporary.

"The Co-Mason" of London, England, is the organ of the English Co-masonic body, the April number of which is now before us. As usual, it is replete with interesting matter. We can safely say that no Mason, regardless of the Rite to which he may belong, but will be benefited by reading the "Co-Mason." In the

editorial department, conducted under the caption "From the Master's Chair," we are a little surprised to see prominence given to a discussion of the internal policy of the Grand Lodge of England, seeing that the Grand Lodge of England does not recognize the Co-masons as being Masons at all.

To treat at length all the good things in the April number would take more space than we have to spare; therefore we will touch but slightly on them. The article on Heraldry given an account of the ceremony of inducting a new Knight into the Order of the Garter, England's chief order of Knighthood, as the Thistle and St. Patrick are those of Scotland and Ireland. Though not in any way allied to Masonry, the subject is of interest.

The space devoted to what its members are please to call "The Worshipful Society of Free Masons," so called because they are not FREE MASONS, could have easily been devoted to more interesting subjects. We had thought that Fabulous Masonry had died with the middle of the nineteenth century, but it would seem that it has some votaries yet.

The article on "Moses, the Law Giver or Manu," and the English Parliamentary laws relating to Masons are both interesting and instructive.

The "Universal Free-mason" receives a favorable review.

The title "Masonic Home Journal" would lead one to believe that the Journal was a one subject one, but one has only to read it to be undeceived, as it is our opinion the best written and least one-sided of all the American York Rite Magazines. It is so at least of all that come to our table. The April number just received is an issue of sixty-four pages, and every page an interesting one. The article on Mexican Masonry is very fair and allows—contrary to the usual York dictum—that the Mason of another Rite is still a Mason and has some rights

as such. The writer of the article, however, mistakes when he says that the Scottish and York Rites are the only ones practiced in Mexico, as the "National Mexican Rite," which is similar to the modern French Rite, is the official Rite of the Grand Lodge of the Federal District. He also omits to mention the "United Grand Lodge of Mexico," with its see at Vera Cruz, which is the strongest of all the Mexican Grand Lodges.

In the editorial the benefits to be derived from a Masonic press are enlarged on, and we agree with our Brother in every word he says—that is, if all Masonic journals were like the "Home Journal," filled with live news or original articles, not with clippings from out-of-date encyclopedias and little stories. The start is made of a Masonic Press Association and a Portrait and Biographical sketch are given of Bro. the Count Goblet D'Alviola of Belgium, one of the most prominent of the Masons of Continental Europe.

There is a positive antagonism between the Roman Catholic Church and Freemasonry. This is apparent on every hand, and no effort is put forth by either side to conceal it. Why this is, or should be, is not the purpose of this article to disclose. Suffice it to say, that this feeling is deep seated and impossible to be rooted out. The Roman Catholic Church has become a menace to ever sect or creed that is or can be denominated protestant. Accepting this word in its general and accepted meaning, every person or community, that does not accept the faith as detailed in its canonical law, is protesting by life and actions against the enforcement of that law. Freemasonry does not accept any of the tenets of that faith, hence, is tabu, and a heretic.

We have just read an interesting article written by A. W. Ryerson and published in the "Tyler-Keystone," of March, 1914, and it is well worth a perusal. It is too lengthy for publication here, but

we take the liberty to excerpt a few prominent passages:

"In this connection we note that Bro. Elmer E. Rogers, Chicago representative of the Tyler-Keystone, and well known as a contributor to these columns, has been delivering a series of seventeen-minute stereopticon addresses before Chicago audiences. Some of his topics are: Who Laid the World's Cornerstone? The Sunrise of Masonry. That's Some Masonry. Who's Who in Masonry. After Masonry—What? The Masonic Nations. The World of Masonry. The Masonic World. The Patriotism of Masonry. The Best Foot Forward. The Past Masters of the World. The Future Masters. Delivering the Goods.

The Illinois Grand Lodge has just endorsed popular treatment of Masonry in addresses.

This is a big theme, and it is quite probable some of our readers have clear and well defined ideas on the subject.

"Under the name of Freemasonry a secret society claiming to have inherited the traditions of the Templars, gathered together under pretext of the public good, **Men of the Highest Wealth, Rank and Intelligence**—all the emblems of this society relate to the building of a temple. The real object of the institution was known only to a few of the leaders and never entrusted to private members. It was enough to have gathered together a secret army, perfectly disciplined, ready to rise, at the first signal, against the church and society."

Then comes the famous Bull. of Pope Clement XII, in Ennineti (April 28th, A. D. 1737) which condemns Freemasonry and forbade the faithful to take part in it on any pretext whatever or contribute to its progress in any manner. This solemn anathema has never been revoked.

This edict of the Church of Rome against Freemasonry was issued twenty years after the birth of the Grand Lodge in England, and when the Freemasons of France and Germany rebelled against

the power of the confessional and utterly refused to submit to infliction of priestly penance. From that time on Freemasons were considered heretics. Now, let us see how the Church of Rome defines a heretic. In the decretals of Pope Gregory the IX, the heretic is defined to be a man "Who in whatever way or by whatever vain argument is led away and dissents from the orthodox faith of the Catholic religion which is professed by the Church of Rome." The remedies for the cure of this evil are defined according to the Canon Law, as follows:

"It is commanded that archbishop and bishops either personally or by their archdeacons or other fit persons go through and visit their dioceses once or twice every year and enquire for heretics and persons suspected of heresy. Princes of other supreme power in the commonwealth are to be admonished and required to purge their dominions from the filth of heresy the work of Purgation to be conducted in the following manner: I. Excommunication: This sentence is to be pronounced not only on all notorious heretics and those suspected of heresy, but also on those who harbor, defend or assist them, or who converse familiarly with them, or trade with them, or hold communion of any sort with them. II. Proscription: from all duties ecclesiastical or civil, also from all public duties and private rights. III. Confiscation of all their goods. IV. The last punishment is death, sometimes by sword, more commonly by fire."

A degree of Pope Honorius III reads:

"And all heretics of both sexes and of every name be damned to perpetual infamy; we declare hostility against them; we account them accused and their goods confiscated. Nor can they ever enjoy their property or their children succeed to their inheritance; inasmuch as they grievously offend against the eternal as well as the temporal king."

"That as regards princes who have been required and admonished by the

church, and have neglected to purge their kingdom from heretical pravity a year after admonition, their lands may be taken possession of by any Catholic power who shall undertake the labor of purging them from heresy."

But to pursue our quotations:

"The bishops of Rome may excommunicate emperors and princes, depose them from their states and absolve their subjects from their oath of obedience to them."

Now let us hear the canon laws upon the power of the pope to annul oaths, release subjects from their allegiance, for this is of particular interest to Freemasonry.

"The pontifical authority absolves some from their oath of allegiance."

"The bond of allegiance to an excommunicated man does not bind those who have come under it."

"An oath sworn against the good of the church does not bind; because that is not an oath, but perjury, which is taken against the church's interest."

And you, members of the judiciary, what do you think of this?

"Secular judges, who dare in the exercise of a damnable presumption to compel priests to pay their debts, are to be restrained by spiritual censures. * * * The constitutions of princes are not superior to ecclesiastical constitutions, but subordinate to them. * * * The law of emperors cannot dissolve the ecclesiastical laws. * * * Whatever belongs to priests cannot be usurped by kings."

"The tribunals of kings are subjected to the power of priests."

"All the ordinances of the apostolic seat are to be inviolably observed."

"The yoke which the holy chair imposes must be borne although it must seem unbearable."

"The decretal epistles are to be ranked along with the canonical scripture."

"Temporal power can neither loose nor bind the pope."

"It does not belong to the emperor to

judge the pope."

"The Emperor ought to obey, and not command, the pope."

"If the pope should become neglectful of his own salvation and that of the men, and so lost to all good that he draw down with himself innumerable people by heaps into hell, and plunge them with himself into eternal torments, yet no mortal man may presume to reprehend him for as much as he is judge of all and is judged of no one."

But the climax of all in these extracts from the code of Rome's jurisprudence is contained in the following remarkable canon.

"Temporal princes shall be reminded and exhorted, and if need be compelled, by spiritual censures to discharge every one of their functions: and that, as they would be counted faithful, so for the defense of the faith they publicly make oath that they will endeavor bon fide with all their might to extirpate from their territories all heretics marked by the church; so that when anyone is about to assume any authority whether of a permanent kind or only temporary, he shall be held bound to confirm his title by oath. And if a temporal prince being required and admonished by the church shall neglect to purge his kingdom from this heretical pravity, the metropolitan and other provincial bishops shall bind him in fetters of excommunication, and if he obstinately refuse to make satisfaction within a year, it shall be notified to the supreme pontiff that then he may declare his subjects absolved from their allegiance and bestow his lands on good Catholics, who, the heretics being exterminated, may possess them unchallenged, and preserve them in the purity of faith."

"Those are not to be accorded homicides, who, fired with zeal for the mother church, may have killed excommunicated persons."

During the period when the power of the Roman Church was supreme it may

be gleaned from the foregoing as well as the history of the past that to have been a Freemason, that is, a hertic, in the sixteenth century, required great fortitude, courage and secrecy, as well as obligations one to the other and to the craft, of a character that would assure their standing by one another during the perilous period. Had the Roman Church the same power today to enforce its canon laws as it had in the sixteenth century, and whether or not it is striving to regain that power in America, may be judged by the reader in our concluding quotations from recent publications.

First from Western Watchman (Roman Catholic), July 7, 1910:

"Protestants need not expect that the judgments of Catholics on the reformers and their work are going to undergo any mitigation. Time only added confirmation and irrefutability to the original estimates. The process of religious peace will be on the lines of truth and loyalty to the church's heroic past. The church has nothing to withdraw for what she has said of its enemies. Our Lord said that those who opposed Him were impelled by anti-Christ. The church's enemies are Christ's enemies. **The promoters of heresy are the children of perdition.** She has always maintained this as a theory. She is prepared to demonstrate its truth in the lives of her detractors; but the original protestant sin has found its authors out. **Get Ready the ropes.** The bloated authors of reformation will soon be toppled from their place of pride and cast in the dung hill of the world's scorn."

From the Missionary (Roman Catholic) May, 1910, we quote as follows:

"It seems to me that the main support of Protestantism comes from the United States and England. The millions subscribed in these two countries keep protestantism alive. So far as converting to Christianity the heathen is concerned, it is true that the Protestant missionaries accomplish nothing, but they do interfere

with and retard the work of our missionaries in Catholic countries. If we put an end to the effort in England and the United States, by making these nations predominantly Catholic, we will have removed the chief obstacle to the conversion of the whole world to the true faith. * * * A vigorous effort in the United States at this time will reduce the opposition to an insignificant condition. In the course of another century the (Protestant) sects will be a study for the historian and antiquarian, along with arrianism."

The Missionary Movement (Roman Catholic) Page 12, reads thus:

"It is clearly intimated that the conversion of the United States to the Roman Catholic faith, or making of America dominantly Catholic, will mark the utter downfall of Protestantism in the world."

DAD'S A SHRINER NOW.

My dad's a good old sport, all right,
Last night he took the Shrine;
When he got home, he was a sight—
Say, none of that for mine.
Ma sewed his trousers to his shirt,
And underwear as well,
But when she told pa it was torn,
He simply said, Oh . . . !
The fellows all like pa real well,
He Master of his lodge.
He says the Nobles have a goat
Too quick for him to dodge;
A camel, too, and red-hot sand—
Oh, yes, a great big rope—
And when he saw the caravan
He says he lost all hope.
Dad didn't go to work today,
But sticks real close to bed;
He has a plaster on his side
And bandages on his head;
His feet and hands are blistered some,
But he says it was fine.
The crowd must be just awful rough,
Where father took the Shrine.

—Bob Dyrenforth.

The Universal Free Mason

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OFFICIAL.

BB. Frank Yates of Euphrates Lodge, Detroit, Mich., and J. Schonberger of Haladas Lodge, New York, have been awarded the Honorary grade of Excellent Master for eminent services rendered to the Craft.

DEPUTIES WANTED.

We have again to appeal to the Brethren to assist the Chief Organizer in spreading the knowledge of Universal Masonry by recommending to him capable BB. to act as Deputy Organizers. Brethren desirous of taking up this work will be given all particulars by applying to the Chief Organizer at this office.

There will be a meeting of the Supreme Grand Lodge held in Chicago, Ill., on June 28th, 1914. The M. W. President General will attend. The object of the meeting is to deliberate upon and discuss matters appertaining to the welfare of the Lodges in the Eastern States.

It will be noticed that the Directory of Lodges is very incomplete and incorrect. There have been so many changes since the last reports came to this office that it is almost impossible to make the necessary corrections. Secretaries are particularly requested to send in their semi-annual reports as early as possible, and as full as possible, so that the July issue may contain a full and correct directory.

SCOTCH MASONRY.

(Continued.)

IS FREEMASONRY AXIOMATIC?

I have been taught in my Masonic school that Masonry and truth are synonymous. I believe this to be the correct teaching. I have also been taught that doctrine and discipline should not be confused. The doctrine of Masonry is the embodiment of truth. But the discipline of the Lodges is a matter left largely to the labor and good judgment of those in charge of the various Bodies.

It would seem to me to be necessary that the actions of those in charge of Masonic Bodies be in conformity with the doctrine or principles of the Order. Especially is this so in confining their words and actions to the principles of truth. If truth is not necessary to be enacted in the propagation of Masonry, then are we "whited sepulchres" and false to our faith and profession.

My attention lately has been called to an effusion from the pen of one James F. Robinson, styling himself Grand Secretary of the Grand Lodge of Oregon. This slander is being industriously circulated in that state, and so eager is he, or the Grand Lodge of Oregon, for which he claims to be sponsor, to have it as widely circulated as possible that at the end of each newspaper article is the little word "advertisement" appended, showing that the coffers of that Grand Lodge furnish the means to pay for the same.

Methinks it were better if that money were applied to "Charity," the keynote of the Masonic arch.

I am ready to admit that all men, as the Psalmist says, are liars, but there usually exists some excuse for men's everyday prevarications, but in this instance I see no excuse, and more particularly Masonic excuse, for the falsehoods and slanderous untruths contained in this aforesaid effusion. It is not my purpose to answer the article in any way, but inasmuch as its purpose is to malign and untruthfully place before the people of Oregon an alleged pedigree of a man and a Mason, who is so far above the author of the effusion either as a man or a Mason, that comparisons are odious, it becomes my duty as a Mason to defend him. Matthew Mac B. Thomson is, without fear of contradiction, the brightest Mason in the United States. I put this forth as a challenge to any Masonic wiseacre who desires to take issue with the statement. For this reason I desire the people of Oregon to know the truth in contradistinction to the slanderous statements made by James F. Robinson, Grand Secretary of the Grand Lodge of Oregon.

I am not Brother Thomson's appointed protector, nor has he solicited my efforts in his behalf, but as a Mason, and a friend of his for over thirty years, and on behalf of our many Brethren in Oregon, and their name is legion, I wish to nail the lies that have been presented under the guise of Masonic truth. The time-worn and hackneyed expression that the American Masonic Federation is not authorized by the Grand Lodge of Scotland has been so often explained that it is nonsensical to further debate it. It is nowhere claimed that it has any connection with the Grand Lodge of Scotland. It has none, nor does it desire any recognitions from that body.

The Grand Lodge of Oregon, through its official mouthpiece, James F. Robinson, quotes a few isolated passages from

what is alleged to be a letter from one Alfred A. A. Murray, Grand Secretary of the Grand Chapter of Scotland. One of the quotations is as follows: (This alleged letter bears date November 4, 1912.)

"Nearly all the descriptions you quote in connection with Thomson are perversions of the truth. In the sense that he is an expelled Mason, and that he is not a member of the recognized Masonic Bodies in Scotland bearing the descriptions quoted by you."

The following are the facts and the truth, and anyone interested, be he a Mason or Profane, can substantiate the truth by addressing the Bodies that I name. Brother Thomson was born in the town of Ayr, Scotland. He first received Masonic light (1875) in a pendicle of the Ancient Lodge of Melrose, before it joined with the Grand Lodge of Scotland. He afterwards affiliated with the Lodge Newton-on-Ayr, St. James No. 155, on the roll of the Grand Lodge of Scotland. He is still a life member of that Lodge, and has never had a charge preferred against him in all his Masonic career. He also served as First Principal of the Early Grand Royal Arch Chapter of Scotland. He is now a life member of his Mother Chapter, Ayr Chapter, Royal Arch Masons, No. 3, of Ayr, Scotland, a subordinate Body of the Grand Chapter Royal Arch Masons of Scotland, of which Alfred A. A. Murray is Grand Secretary. He has never had a charge preferred against him in his Mother Chapter, and yet this man Murray claims he was expelled from the Grand Chapter, when everyone familiar with Masonic law knows he must be first tried for offenses in his Mother Lodge or Chapter, and the Grand Body has no original jurisdiction, but is an appellate body, and can only take cognizance of offenses when brought before it on appeal from the lower body..

Brother Thomson is the Grand Representative in America of the Body, known

as the "Scottish Grand Council of Rites," this Grand Body holding within its bosom all the higher degrees, and all the A. M. F. higher degree diplomas issue from that Body.

He published, for a number of yeys, in Scotland, a magazine known as "The Scottish Freemason," and had for his contributors such Masons as John Yarker, William J. Hugham, Robert Freck Gould and others. His name appears very prominently in the latest work of Brother Gould, just off the press of William Tait of Belfast, Ireland, in which Brother Gould acknowledges in grateful language Brother Thomson's contribution to his history. Sir Charles A. Cameron, in his work entitled "The Origin and Progress of Chivalric Freemasonry in the British Isles," published in Dublin in 1901, has this to say of Brother Thomson: "I have pleasure in acknowledging the fraternal assistance in collecting materials for it which I have received from the following Brethren: William J. Hugham, P. S. G. D., Eng., Torquay; Charles F. Mattier, Grand Vice Chancellor of the Temple, London; Dr. Chetwood Crawley, P. S. G. D., Ireland; Colonel Peter Spence, G. M.; Robert Jamison, Secretary; Robert Jackson, Past Secretary, and Matthew McB. Thomson, Past G. M. of the Grand Encampment of the Temple and Malta, in Scotland," etc.

I have a book before me, published in Glasgow, Scotland, in 1895, called "The Scottish Freemason Calendar," a valuable compendium for the use of the Craft, edited and compiled by Matthew McB. Thomson, P. M., P. Z., P. E. C., etc. This was twenty years ago, and he was evidently a good and recognized Mason in that country at that time.

He was Grand Master of the Early Grand Encampment of Knights Templars, in Scotland, from 1876 to 1881. He is a Knight of the Grand Cross bestowed for faithful services in that capacity.

The Early Grand Encampment was introduced into Scotland in 1798. In 1895

he was Grand Representative of that Body, and served on the following committees: Jurisprudence and Appeal, Foreign Relations, Printing. In the same year (1895) he was First Grand Principal Z. of the Early Grand Royal Arch Chapter of Scotland, and it was during his incumbency of that office that the amalgamation was perfected whereby it became a part of the present "Grand Royal Arch Chapter of Scotland," the body of which the maligner, Alfred A. A. Murray, poses as Grand Secretary, and who states that Brother Thomson is not a Mason, and is a FAKE.

The following is an excerpt from the minutes of the Early Grand Royal Arch Chapter of Scotland, on the 25th of September, 1894.

"The annual meeting of the Grand Chapter was held in the Masonic Hall, Parkhead, Glasgow, on the morning of the 29th of September, Com. M. McB. Thomson, M. E. G. Z., presiding. * * * The election being over, the M. E. G. Z., M. McB. Thomson, submitted for the approval of Grand Chapter a set of proposals which he, on their behalf, had sent to the Grand Scribe E. of the Supreme Grand Chapter as a basis of union between the two bodies."

The following excerpt is from a later meeting:

"The regular quarterly meeting of the Early Grand Royal Arch Chapter of Scotland was held in the Sun Hotel, Kilmarnock, on the 29th of December, 1894, Comp. M. McB. Thomson, M. E., Grand First Principal, presiding. The principal business coming before Grand Chapter was considering the proposal of terms of union between the Early Grand Royal Arch Chapter and Supreme Grand Chapter, when it was resolved that they also should agree to the terms already agreed to by the Supreme Grand Chapter; and that a committee should be appointed consisting of the First Principals of the various E. G. Chapters to make final ar-

rangements. Thereafter the Grand Chapter was closed in ample form."

The final consummation was reached on June 11, 1895. Extract from the minutes of that date:

"Meetings of the Supreme Grand Royal Arch Chapter of Scotland and the Early Grand Royal Arch Chapter of Scotland were held in Masonic Hall, Buchanan Street, Glasgow, on the 11th ult., to consummate the union of the Early Grand Chapter with the Supreme Grand Chapter.

"The Early Grand Chapter met in the St. John's Hall at 3 p. m., Com. M. McB. Thomson presiding. The minutes of the previous meeting having been read and approved, the Grand Z., M. McB. Thomson, informed the Companions that, as the business of this meeting was simply to carry out the resolution of the last Grand Chapter meeting, anent dissolution of this Grand Chapter, and uniting with the Supreme Grand Chapter, the business would be mostly of a formal nature and called upon the Grand Scribe E. to call the roll of active Chapters, which was done. It was then proposed by the Grand Z., seconded by the Grand H., that the Early Grand Royal Arch Chapter of Scotland resign all right or title it has, or claims to have, over Royal Arch Freemasonry, in favor of the Supreme Grand Royal Arch Chapter of Scotland, which was carried unanimously. Companion A. H. Martin proposed, seconded by Companion W. Young, that the thanks of this Grand Chapter be accorded to Companion M. McB. Thomson, Grand Z., for the many services he had rendered, and his labors in the interests of the Early Grand, which was agreed to by acclamation. The Grand Z. then declared the Early Grand Royal Arch Chapter of Scotland dissolved, and closed forever."

The consummation of all was reached when the united meeting was held in St. Mark's Hall, where the final arrangements were made. The M. E. Depute

First Grand Principal, in the course of a congratulatory address, said that he considered the event was unique in the history of Royal Arch Masonry in this or any other country; it was the consummation of the happy union of two bodies which had hitherto claimed jurisdiction over Royal Arch Masonry in this country. Now, he was happy to say, we have a united Supreme Grand governing authority for Royal Arch Masonry in Scotland, united in the diffusion of light and knowledge, and in cultivating Masonic charity—the great object of our Institution. Companion M. McB. Thomson, past Grand First Principal of the late Early Grand Chapter, expressed, on behalf of the Companions who lately composed that body, their gratification at the consummation of the long desired union. The Supreme Grand Chapter was then closed in full form by the M. E. G. Depute First Grand Principal, and the Companions were for a time entertained at refreshment as the guests of the Supreme Grand Chapter, during the progress of which the toast of the Supreme Grand Chapter was given by the late First Grand Principal of the Early Grand, Com. Matthew McB. Thomson, and Com. McN. Campbell in a humorous speech gave the Chapters lately forming the Early Grand, and congratulated the Supreme Grand Chapter at beating the record in maternal results, in having on the present occasion ten children at one birth. "The Grand Scribe E., Companion R. S. Brown," was given in felicitous terms, by Companion Dr. Dickson, and was received in a manner which showed the high estimation in which Com. Brown is held. The climax was, however, reached when "The Chairman, Major F. W. Allan, was given, in the enthusiasm with which it was responded" to. Although the stay of the Companions together was necessarily short, owing to the distance many of them had to travel, the meeting will be long remembered by those who had the privilege of being present."

The foregoing showed the condition of Royal Arch Masonry in Scotland, in the days of "auld lang syne," years before the man A. A. A. Murray became a Mason at all, and this "king who has arisen and knows not Joseph" has the temerity to say to the world, and that in the face of the hundreds of Scotch Royal Arch Masons who took part in these proceedings that Companion Matthew McB. Thomson is an expelled Mason and a clandestine worker, and a fake, etc. If this man Murray is not ashamed of himself and his nefarious actions, he ought to be, as in his own country he will be dubbed a Masonic "Montieth" by his Masonic countrymen, for the name of Matthew McB. Thomson is honored and revered by Masons all over Scotland, while his name is now and will increase to be execrated. This magazine has a large circulation in Scotland, and its influence is already being felt there for good, and Mr. Murray will feel the reverberations and his ears will tingle. He has associated himself with strange bedfellows, and the results of this unhallowed intercourse will redound to his chagrin and discomfiture, and eventual disgrace.

We have little care for the babblings of Robinson and his ilk, and do not desire to controvert his slander.

The Grand Secretary of the Grand Lodge of England says we are not in amity with his body. More he saith not. We never claimed we were, and I do not know if we care much to be so recognized.

The Grand Secretary of the Grand Lodge of Scotland utters his accustomed wail, to the effect that the A. M. F. is NOT AUTHORIZED BY THE GRAND LODGE OF SCOTLAND. This is certainly begging the question. We have never at any time claimed that we were. Matthew McB. Thomson is a life member of one of the oldest Blue Lodges in Scotland, and is an honorary member of a number of the oldest and best Lodges in that land. In all the long

years of his Masonic life, he has never given offense, nor been charged with Masonic delinquency. All the Lodges to which he belongs are on the roll of the Grand Lodge of Scotland. Masonically he is without spot or blemish, in that land of his birth.

We hope that the crowning glory of Scotch Masonry will not be sullied or disturbed by this apparent lack of Charity on Brother Reid's part, and that we may be led to believe that what he has said is like what the Grand Lodge of England has said, a mere perfunctory reply to inquisitorial letters. However, be it as it may, we do hope that this American controversy may not extend so far as to sow the germs of Masonic disintegration in Scotland, and thus bring about "Chao ab Ordo." We think we know whereof we speak.

President Matthew McB. Thomson is today in as good standing in Scotland, in Craft Masonry, as is the Grand Master of the Grand Lodge. He is in as good standing in that land, as a Royal Arch Mason, as is the defamer, Alfred A. A. Murray. He is in better standing as a Knight Templar than any of his accusers as the foregoing epitome of his career in that Order shows. In all the higher degrees of Masonry he is in possession of all the credentials desirable, and, in fact, he is the Grand Representative of the Scottish Grand Council of Rites in America. This body, as Reid and Murray both know, is the only lawful and legitimate body in Scotland holding the higher degrees within its bosom, being of time immemorial in that land, while the pseudo Chapters and Councils in Scotland are the offspring of the Albert Pike, resuscitated body, of the fake organization known as the Charleston Council of 1802, founded by Stephen Morin et al., who, without any authority, concocted a scheme whereby the faked and forged constitution of Frederick the Great was the chief cornerstone.

If by any possible chance the Body in Scotland known as "The Scottish Grand Council of Rites" has been overlooked by Messrs. Reid and Murray, and they have not thought it worth their while to make inquiry regarding its position as a Masonic Body in Scotland, I copy the following from "The Scottish Freemason's Calendar," published in Ayrshire in 1905. The following is the excerpt:

"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, 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, Grand Chapter, and Grand encampment, and which by its constitution it acknowledges to be the property of these Grand Bodies in Scotland, and with which it has neither right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practiced by them in Scottish Craft Lodges in the Eighteenth century is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft Degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time, the spirit of change and reconstruc-

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

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

The work of the Grand Council has always been conducted quietly and without ostentation or parade, and so little has been known concerning it, except by Masonic students, that Rites and Degrees which it has controlled from time immemorial have been introduced into Scotland under charter from foreign bodies as into unoccupied territory. In consequence of such acts as these the Grand Council has resolved to assert itself, and in self-defense to put its claims as the **ONLY NATIVE SCOTTISH** high grade Body in the Masonic world.

The Grand Council controls all Rites and Degrees in Scotland not controlled by the Grand Lodge, Supreme Grand Royal Arch Chapter, and Grand Encampment of the Temple and Malta. The Grand Council is a member of the "Confederation of Rites of the World," of which J. Henri Pessina, 33°, 90°, 97°, is Sovereign Grand Master, and is in relations of amity with the Grand Councils of America, Canada, Canary Isles, France, India, Italy, Roumania and Spain.

The Grand Council meets annually on St. Andrew's day, or the Saturday nearest that day, and quarterly thereafter. The meetings are movable, the Grand Council deciding at each meeting where the next shall be held. When not in session all business is transacted by the Triplite Council, which is the Executive branch of the Grand Council.

Within the bosom of and controlled by the Grand Council of Rites are the following Rites and Orders, viz.:

Early Grand Rite of XLVII°.

Grand Council of S. G. I. G., 33° of the Ancient and Accepted Scottish Rite. The Royal Order of Scotland.

Supreme Council of the Rite of Misraim, 90°.

Sovereign Sanctuary of the Egyptian Masonic Rite of Memphis, 96°, and the Ancient and Primitive Rite, 33°.

The Scottish Rite of Adoption, 7°.

Order of the Sat Bhal.

Order of Pilgrim Knights of the Palm and Shell.

Oriental Order of Nobles of the Mystic shrine.

The Adoptive Order of the Eastern Star."

Among the Grand Officers of the Council at the time the above was chronicled appeared the name of M. Ill. Past Grand Master M. McB. Thomson, 33°, 90°, 96°.

Representative of the Grand Council in America, Matthew McB. Thomson, 33°, 90°, 96°.

The following Councils are working in Scotland under the Scottish Grand Council of Rites: 1, Coila, Ayr; 2, Moira Union, Kilmarnock; 3, Airdrie; 4, Glasgow; 5, Aberdeen; 6, Loudon Newmills; 7, Cunningham Stewarton; 9, Fauldhouse; 10, Cambuslang; 11, Forth; 12, Wishaw; 13, Catrine; 14, Tarbolton; 15, Rutherglen; 16, Saltcoats; 17, Troon; 18, Sorn; 19, Irvine; 23, Keith, Peterhead; 24, Johannesburg; 25, Solomon, Fraserburg; 26, John O'Groats, Wick.

And yet in the face of all these recorded facts, Messrs. Reid and Murray

make partially successful efforts to pull the wool over the eyes of the gullible Masons in America, and with the assistance of the Grand Secretary of the Grand Lodge of Oregon have the effrontery to pay for advertising space in the leading papers of Oregon, informing the Masons, members of the A. M. F., that Matthew McB. Thomson is not a Mason, that he is making Masons in America without authority, and as authority for their paid assertions, quote garbled extracts from the Grand Lodge of England, that that Body did not recognize Thomson nor the A. M. F.; and from the Grand Lodge of Scotland to the effect that it had not conferred authority upon the A. M. F. to establish Lodges in America. David Reid is the Grand Secretary of that Body, and is not the Grand Lodge of Scotland by a long way. I have before me a copy of the proceedings of the Grand Lodge of Scotland at its sittings in Edinburgh, on the 7th day of May, 1914, and no mention is there made of any authority delegated to Mr. Reid to speak for that body. Well might we inquire, "On what meat does this our Caesar feed that he hath grown so mighty?" But we do not attach so much blame to his purported correspondence as we do to the man Robinson, who claims to be the mouthpiece of the Grand Lodge of Oregon, for he keeps secret his letters to Europe and his questions are only answered in a perfunctory way, and do us little harm. In fact, no harm comes to the A. M. F. from these paid advertisements. It only proves they are sitting up and taking notice of our progress, and we can safely say, with the prophet: "Let the heathen rage and the wicked imagine vain things."

Our progress in Oregon is phenomenal, and it will not suffer by the expenditure of money that should be used for a better purpose by the Grand Lodge of Oregon. We will continue this article if deemed necessary for the purpose of showing our right to establish Lodges of

Craft Masons in America, as the above only refers to the high degrees, as the Scottish Grand Council of Rites only controls the degrees above the Craft degrees, and the "Confederated Supreme Councils of America," a Body organized under the laws of the State of Utah, under warrant from the Scottish Grand Council of Rites of Scotland, only controls the high degrees, as the following, taken from the by-laws of that body, shows:

"Confederated Supreme Council of America.

"Sovereign Grand Inspectors General.

"Thirty-third and Last Degree of Scottish Freemasonry.

"Office of the Secretary.

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

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

"(Attest) ROBERT SPENCE,
"Secretary."

I shall take up the question of the Craft degrees in the next issue of this magazine should occasion require.

ROBERT S. SPENCE, 33°.

(To be continued.)

SPRINGFIELD, ORE.

Robert Burns Lodge of Springfield, Ore., is enjoying a steady growth with the prospects of becoming the center of Masonry for southern Oregon. At our meeting of May 1 Brother Rankin was raised to the degree of M. M., Brother Brassfield receiving the F. C. For May 8 we have candidates for the E. A., and

a class to receive the Mark Master degree.

We have been receiving a great deal of respect of late from the York Rite Masons; in fact, several have expressed themselves as believing we of the A. M. F. having something much surpassing what is practiced in the State Lodge. For instance, there are Masons here in the mercantile business who have been boycotted by Brethren of their own faith. Two other brothers have been known to remark that the Oregon Masons of the York variety had turned a deaf ear to their poverty and distress, etc. Another is expecting to change his membership to Robert Burns from a York lodge.

Brother Bradley, organizer, has been transferred to Portland, and Brother Martin of Springfield appointed as district organizer. J. E. S.

CENTRALIA, WASH.

Editor Universal Freemason:

Thinking that possibly you might be interested in the events of Benaccord Lodge No. 46, we thought it worth while to say that we are not dead, by any means. The first meeting of this lodge was held October 20, 1912, and since that time we have missed but one meeting. How is that? We feel proud of the record, as our numbers are not very many, and we know of other orders that have large memberships that quite often do not call to order for lack of a quorum. We have nice, convenient rooms in which to meet, and have the exclusive use of the hall, dining room, pantry and preparation room. We rented the hall unfurnished and levied a special assessment of one dollar per month for six months to buy the necessary carpets, chairs, tables, etc. We have met the obligations incurred as every brother responded promptly. We are up to date on our rent and could pay ahead if necessary. We have not the tools to make good the work, but we do the best we can, and in time will add to as we feel able. The

general financial conditions that prevail make it slow getting members as many do not feel able to use their cash now to join, but we are getting some and have many who are interested and will come later. We gave two the Mark Degree at our last meeting and made one a Master at the meeting before, and have more on the way. Will have F. C. work at our next meeting.

Considering our size we think we are doing well, indeed, as no one has time to devote to telling those who might be interested about the work. All of the Brethren have personal matters that take all their time, so no one really does any work at all only when some one makes inquiry and shows that he is interested.

When we know of one who seems interested we do not hurry to get him to sign up, but the name is talked over, and if not acceptable to some of the Brethren the matter is dropped at once, but if all is well and he is thought to be a suitable man, then the work is fully explained to him as far as can be done to a stranger. The result is that all we do get are of the best, and we have no reason to cast any negative votes.

Hoping for the good work to go on with Peace and Harmony prevailing, I remain, yours fraternally,

WILLIAM M. GRAFTON,
Secretary.

PORTLAND, ORE.

Editor Universal Freemason:

In regard to remarks of W. J. Bryan on page 240 of April issue, we wish to note a difference of opinion.

Instead of waiting for Lodge room issues, inquire first, who his father was; what he is, and, as far as studying the science of living gives him a helping hand, show him how to live, if he recognizes the ties which bind him to mankind, which any man who has made a

study of life has done. We will admit the Lodge room identifies a man, helps him realize and unify the world, teaching the spirit of Brotherhood. His material wealth should make no difference. Education should be no worse than common school, so that a person realizes his obligations and makes himself debtor to the Lodge that considers him their equal in everything in making him a member.

Also in report from G. L. of France, would like to inquire why the word atheistic is used. As in our obligations, if we remember rightly, we profess a belief in the Supreme G. A. O. T. U. Is the new Lodge of France an offshoot of the York Rite? And why are they regarded as Masons Universal? As we understand it, extending to the whole or all. There happens in our immediate vicinity to be several Yorkists who for awhile were very indignant with us for joining the so-called "clandestine organization." When we were considering the advisability of becoming a member of A. A. S. R., naturally we would seek information, they telling us to go ahead and do as we pleased. And when we did join the A. A. S. R., were we recognized as old friends? No. Why? Because they could not approach us as Brethren, and so began to revile us and traduce us, laying all the blame on the Catholics. Claiming that through the instrumentality of judges and lawyers we got off where we should have gotten the full sentence of the courts. When they were shown the sworn statements of their own W. G. M. as well as Secretary, nothing was right. Now everything is working all O. K., and they are finding out that we are right. Slowly, but they are all coming around. It is amusing to talk with some of them who are so radical and have belonged thirty or forty years, and never gotten above the Blue Lodge or third degree. Now, I would like some of the Brethren to give some of their experiences among the Yorkists, as an interchange of thought oft times leads to

things supreme. Respectfully and fraternally,
 D. W. INGLES,
 5325 Eighty-second street S. E., Portland, Ore.

CORRESPONDENCE.

Oakland, Cal., May 10, 1914.

Dear Brother M. McB. Thomson:

There happened last month a very pathetic and striking incident which came in a peculiar manner to my attention, and it occurred to me that you might like to know about it, since it is deeply tinged with true Masonic spirit. The writer by chance became acquainted with several Brothers residing in Waterford, Ontario, Canada, a thriving little place of about twelve hundred people, and among those stopping at the Teeter hotel as a guest was a certain gentleman who, as it happened, was a Mason Brother, and as things occur many times and by chance in the mystic associations of our social life, we came to know each other, and I made his particular acquaintance, as I, too, was a guest at said hotel.

This isolated acquaintance developed to be a Brother of quite a business turn to his affairs, and he had a certain associate in a business way, and upon his association he became dependent, certain promises were to be carried to fulfillment for financial payment, and in event they were not dire disappointment and humiliation would take place to the expectant one of the two. Like as it is sometimes and unexpectedly occurs, my acquaintance waited day in and day out for the promised money, but no funds were sent to him by his business associate to permit him to settle his hotel bill and obtain money as well to purchase a ticket for his home destination, and there he was in a particularly strange place with no money to settle his bills and to take him to his home place.

One cannot easily imagine the mental suffering occasioned by being suddenly

thrust into such an extreme condition of affairs, with seeming darkness only surrounding him. This gentleman being of a modest disposition, did not feel like making his wants known in a special way, of his own volition, and so he suffered on for over a week in this mental strain until the somewhat singular climax came to this trying and unusual condition for my acquaintance to meet with. By chance, some of the Brothers learned of the hard plight this gentleman was in, and they went about it of their own free will and without being appealed to for aid from the distressed brother, and raised a handsome purse of \$26.00, which allowed him to pay his hotel bill of \$16.00, and \$5.00 to buy him a railroad ticket, and to have \$5.00 over as pocket money to meet any incidental demands made upon him for eatables and hotel bills en route.

This incident has such a dramatic setting of deep pathos, of sincere Masonic inspiration, of the helpful spirit of Masonic charity in all of its characteristics, that I felt its lessons of free, open-hearted, unsolicited helpfulness to do for a ready Brother in such painful distress under those trying conditions, that I owed it to the Craft to write the whole story to you that you might publish it in your journal, that the Craft might have another of the many like beautiful acts of sincere brotherly Masonic relief where it meant more than tongue can tell or the pen can picture. "It is more blessed to give than to receive." There is another striking peculiarity connected with this incident and that is this, that these Waterford Brothers are not only of the Simon pure quality, but they are of the Universal kind, since the Brother in proving his standing in membership displayed a receipt for dues in an A. A. S. R. Symbolic Lodge of the American Masonic Fraternity of the United States, while the Waterford Brothers were of the Grand East of Ontario.

GEORGE A. SANBORN.

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EDITORIAL.

We love often to quote old saws and sayings. They are mostly trite and expensive, even if not necessarily true. Of the truth of one we more than doubt, the good do not always die young. Of this we have proof in the invitation to assist in celebrating the Golden Wedding of our old and intimate friends and brother, Wm. Young, Grand Treasurer of the Grand Council of Rites of Scotland. The fact that "wild woods grow and rivers row, wi' mony a hill between" has prevented our bodily presence, we heartily wish to Bro. Young and his Guild-wife the rowth o' a' that's guld, and hope they may live to celebrate their diamond wedding. Our acquaintance with Bro. Young has been a pleasant one, and extends over forty years, during which time we have been closely associated in Masonic work, in Lodge, Chapter, Encampment and Council, in all the work of which Bro. Young was an adept and was ever ready to impart of his learning to the young and aspiring brother, and even yet with the weight of years beginning to bear upon him he is as enthusiastic as the best among the brethren.

Many a pleasant and instructive hour have I and others passed with "Willie," as his friends affectionately call him, and great will the loss be to Masonry when the column rises in the south and labor gives way with him for refreshment.

In reviewing the "Masonic Home Journal" of Louisville, Ky., in our May issue we spoke of the formation of a Masonic Press Association advocated by the editor of the "Journal," we had an invitation extended to us to become a member of the Association, but fearing that the invitation might have been extended under a misapprehension, wrote the editor an explanatory letter, the members of the A. M. F. are too proud of their position in the Masonic family, and respect themselves too highly to go where there might be even a suspicion of the genuineness of their welcome. Commenting on our letter we find the following in the "Journal" for May:

"We are not sure just what the American Masonic Federation consists of, save that it is irregular, and therefore we could not sit in one of its lodges. It seems not to be "Cerneau," nor to pretend to practice the A. A. S. R., nor does it call itself Free and Accepted. However, there may be a chance to look and speak pleasantly at each other outside the lodge, just like a Democratic editor may smile at a Republican after the day's editorials are over for each. The subordinate bodies of this organization, according to the letterhead, are "Grand Jurisdictions" in Utah at Salt Lake, Illinois at Chicago, California at San Francisco, New York at New York City, Washington at Seattle, Michigan at Detroit, Oregon at Portland, Canal Zone at Ancon, and India at Tinnevely Bridge."

By this we find that our letter has not been sufficiently explanatory. Therefore we assure our brother that he is right when he says that we are not "Cerneau," though wrong in saying that we are "Irregular." But then, that is purely a mat-

ter of opinion. We do practice the A. A. S. R., but in the Symbolic degree only. And further, we call ourselves "Free and Accepted" as all regular Masons do.

We thank our brother for the kindly spirit in which he writes. He seems to be a "Mason" as well as a member of the lodge, and were there more Masons like him in the York Rite there might have been no necessity for the American Masonic Federation.

Much capital has been made by our opponents of letters which they professed to have received from the Secretary of the Grand Lodge of Scotland denying that the later body had ever granted authority to the A. M. F. Why our opponents should have selected the Grand Lodge of Scotland more than any other Grand Lodge to have a denial given to a claim that the A. M. F. never made is somewhat of a conundrum, unless indeed these ignoramuses confounded "Scottish Masonry," the most ancient in the world, with the Grand Lodge of Scotland, which is, Masonically speaking, but a thing of yesterday. Or it may be that in no other Grand Lodge could they have found the pillant tool that they found in Reid, the Secretary of that Grand Lodge.

One of our brethren lately conceived the idea of writing to this man Reid, asking him the question point plank, did the American Masonic Federation ever receive a Charter from the Grand Lodge of Scotland; did they ever apply for a Charter from that Grand Lodge; do you know if the American Masonic Federation ever claimed to have a Charter or other authority from that Grand Lodge? Our brother expected too much when he thought that Reid would give a categorical reply to these questions, as to do so truthfully would be to brand his American Masters as being the liars they are, and for him to have lied openly would have given to us a lever that would soon have ousted him from the position he disgraces. What he did say in his re-

ply was that the Grand Lodge of Scotland only recognized the Grand Lodges of the York Rite, not one word in reply to the queries asked. We leave our readers to draw their own inference.

With this number we have completed volume six of the "Universal Freemason," and we have no apologies to offer to our critics. We have conducted the magazine the best we knew how, and have endeavored to give our readers good, wholesome reading. Like all publications of the kind, our efforts have been a "Labor of Love." The editorial management has been in the hands of the President General and Secretary General, and they have borne this burden, as an added duty. We hope to continue its publication as long as its usefulness is apparent. We will increase its usefulness as fast as possible, by increased labor, and expenditure of means for its general appearance, as fast as our means will permit. We hope our readers and the officers of the lodges will help out this enterprise by an increased circulation and some healthful advertising. This labor should be mutual, and if all will aid, the labor will be easier, and the result greater. We would like some timely correspondence from the lodges with lodge news, etc. This is interesting to all. We hope for volume seven to be of more and greater worth than volume six, and it all will help it certainly will be.

The following is an editorial clipped from the "Masonic Journal of South Africa," a journal published at Johannesburg, South Africa, March 31, 1914, and just reached our table. We think it is interesting and opportune:

The old order changeth! The pilgrim who made progress in the times of Bunyan by fleeing from the city in which he left his wife and children without so much as a "Christian" thought for their material welfare, would not make much

progress today. True progress has never been made by running away from the battlefield of life, but by fighting for our convictions, no matter what the cost, no matter how heavy the odds.

Today we believe in staying in the city, assisting each other in our attempts to effect improvements. We are trying for better education, we want to open up the land, we ask for pure-food laws, we contract municipal housing schemes with the horrors of slum life, with the exception of those that pay the wage, we are all agreed that 3s. 4d. a day is a starving pittance, we have agitated against the "Trapping System" and would like to see our liquor laws improved, all these and many more things almost every man in the land agree with, and does his little to achieve in his capacity as a citizen, but as a Christian or as a Freemason he has no part in them. Now, why should that be so? Christianity has already signed its own death warrant according to American and Continental statistics of church attendances, and Freemasonry is just dipping its pen in the ink for the same purpose. And if both are dead and decently interred, will the world miss them? Will the children, the youths, the men, the women, the crippled and the aged in your town or village point to the spot where once a church or temple proudly raised its spire and say: "How we miss it!"—? What if we really have helped a widow or an orphan once in a blue moon, would we not have done as much without Christianity or Freemasonry? No, brethren, that drop of charity in the ocean of human misery will not whitewash our sins of omission. As a body we have failed most miserably, most unspeakably and ingloriously to tackle any of the many problems which confront us. Others will now solve them for us. And who are these "others?" Are they the high and mighty? Are they the Master Christians? Are they the Most Honourable Society of Ancient, Free and Accepted Masons? No, they

are the despised common herd of laborers who rebel against "the love that beareth all things" so long as it is the other man that has to do the bearing, who are up in arms against the selfishness of our Brotherly Love, who prefer Justice to Relief, and who have detected the false foundations of our Truth. You have heard the phrase: "One can fool some of the people all the time; one can fool all the people some of the time, but one cannot fool all the people all the time." Apply it to what you will, to our Order, to the many religious denominations, to politics, it holds good in all departments of life. The layman in the church, and the Mason on the floor, begin to see through the film of ceremony and title, and is disappointed when he finds nothing but emptiness at the other side of the multi-colored veil, the beauties of which, for a time, dulled his keenness of perception. He smiles to himself when he realizes how absurd it would sound to speak of the old-time leaders of Christianity as say: His Grace Matthew, His Lordship Mark, the Very Reverend Luke, or the Right Worshipful John. Yet, withal, the world has allowed itself to be fooled for ages. *Mundis vult decipit.*

The very soberness of Christ's teachings was its enormous strength. That was the force which propelled it right up to the present era, hampered though the propeller blades were by the weeds of dogma and the speed retarded by the cerimonious growth on the keel. The ship has now landed in the dry-dock of common-sense and will soon come out clean, pure, as the original was intended to be.

May I ask you, brethren, to read the 23rd chapter of St. Matthew, and then to give me your candid opinion, in view of the contemplated Peace Preservation Act, as to what Smuts would do with the man who preached in such language on the Market Square of either Jerusalem or Johannesburg? Nineteen hundred and fourteen years ago such a man was crucified—today he he would be deported.

Three hundred years ago our Order secured for its members a minimum wage and decent working conditions—today our Order has been degraded to an excuse for the monthly meeting of vainglorious snobbishness. That which is most vital to the individual, namely, his very existence on earth and a possible continuation hereafter, are the two subjects which are barred from discussion, and instead we have set up a sham in the shape of charity. The foxes have holes and the birds have nests, but the man who took refuge in a New York church building, which stood empty for six and a half days in the week, because he had no place where to lay his head, was sentenced to two years imprisonment.

Oh, for some power to pour some life into that sleeping Masonic giant, to thaw the ice crust around his heart, to breathe love into his soul, to dig up the talents he has buried, to make his Gavel an emblem of power and authority for good, remove the knobs and excrescences off his Level, to reset his Square to a true quarter of a circle, and to replace his Charity by Justice.

Freemasonry in Great Britain, Ireland, and dependencies continues to live because there is a figurehead of the "blood royal" and because a few dukes, earls, counts, barons, etc., occupy titular positions. That is the inducement for the smaller man. Those who say otherwise, those who would make us believe that Freemasonry continues because of its own innate powers to attract the intellect, are very much misinformed, short-sighted or are themselves the "smaller man" above mentioned. Titles, glitter and regalia cannot continue their spell while education improves, and again we would megaphone it into the ears of our Most—Very—or Right Worshipful Rulers that if they want to carry out their obligations, and keep the Craft from stranding, they should steer the ship into a course which does not make a Past Master's jewel the final port, with a District Grand Steward-

ship for lighthouse, and two guineas' worth of charity for pilot.

We have said before, and we repeat, that Grand Lodges and their executives have higher duties to perform than those of a purely administrative nature. The time is not far off when even the commonest of common human beings will not be satisfied with the magic phrase "Brother to a King." We are in an era of restlessness, a resettlement of the social strata, which will require all the power of physic and brain at our command to prevent catastrophes. If in that great work Freemasonry will assist, if its combined thought can throw light on the dark paths before us, Freemasonry can make itself respected by every one inside or outside the magic circle. If not—let us join the Salvation Army or the Boy Scouts.

Rome--Masonry--Politics

A curious muddle has arisen in Italy. As in nearly all foreign countries, Italian Masonry was first fostered by the Scottish Rite, and the patriot Garibaldi was at one time the honorary head of the International Federation, or convention, of that Rite.

As may be readily imagined, no country on earth has suffered so much from clerical politics as Italy. The "Pope" declares that he is a "prisoner" in the Vatican, because the city of Rome was once the papal capital of temporal power and was taken away from him. Sincerely believing that God Himself demands that the Pope rule Italy instead of the people or the King elevated to the throne by them, the clergy have striven in many ways to embarrass the Government and overthrow it. It is not to be wondered at, therefore, that it takes very level-headed men to prevent popular outbreaks against this sinister influence ever sapling the foundations of the country.

It appears that the Grand Master of the Italian Orient and a number of his

friends came to the conclusion that Masonry should enter the arena in a political way by pledging all Masons to vote only for non-Catholics for office. In other words, some Masons lost their heads and tempers and desired to fight fire with fire, which, however, is not the Masonic method, which depends solely upon popular education to preserve free institutions.

Grand Master Ottore Ferrari and the Grand Commander of the Scottish Rite, Achille Ballori, therefore were repudiated by the wisest of the Craft, and as result there are now two Supreme Councils, the one presided over by Saverio Fera having been recognized by all other Supreme Councils in the world as legitimate, because having refused to be made a party to the hot-headed scheme of using Freemasonry as a political tool, even to defeat the bitterest enemies of Freemasonry.

Naturally, at this time, every "Cerneau Mason" and clandestine body, as well as the Romanists themselves, are chuckling over what they suppose to be evidence of Italian Masonic disintegration. The facts are, however, that Italian Masonry has justified itself by refusing to do exactly what the clerical enemy hoped it would do. The Grand Lodge of Italy will continue to carry forward the legitimate purposes of Freemasonry, and when the hot-heads have cooled down they will no doubt be received again into the fold. We cannot restrain our pity for them, for the provocation was great.

The origin of the trouble was in 1908, when the Religious Education Bill was introduced in Parliament. A few overzealous ones wanted to amend it so as to directly discriminate against Catholics, and some Masons who were deputies refused to vote for the amendment out of a sense of justice. Their several lodges were prevailed upon to censure them and

their expulsion demanded by the hot-head element. Among them were Giovanni Camera, one of the Treasury Under-Secretaries of State in the civil government, and Grand Minister of State of the Supreme Council; Dario Cassuti, a well-known advocate; ex-Prime Minister Fortis, Prof. Leonardo Bianchi, ex-Minister of Education, and several great lawyers of national repute.

They were accused and a trial asked for before the Masons, which was refused. Grand Commander Ballori resigned and refused to accept the office to which he had been re-elected, so Fera was chosen in his place. The angry Ballori started another body in connection with the Grand Orient.

This foreign example tends to demonstrate that at all times and seasons Freemasons must be level-headed and keep their passions within due bounds, no matter what the provocation. They need expect no credit from their enemies, it is true, for they are even now protesting against Past Grand Master Nathan coming to America in an official governmental position, because Nathan is a Jew and a Freemason. Yet Nathan did much to protect the Vatican from Intemperate condemnation while Grand Master, and again as Mayor of Rome. But Masons should remember that Roman Catholics are citizens, entitled to freedom of conscience and participation in the Government proportionate to their number and strength under our own Constitution, and that they themselves are in no position to know that their freedom of conscience is abridged by their own priests as a hypnotist filches the will of his victim.

Because we know it, and our protest is against the priests in politics and their use of the laity, let us in no wise condemn the laity. All we can do, and all we should do, is to watch, work and pray for "more light" to the whole world.

CORRESPONDENCE

Vancouver, B. C.

We have decided at last night's meeting to hold our meetings on the second and fourth Mondays each month, so next Monday is our regular meeting, and we hope to have a good time. We have a few prospects of good fellows, but they are financially tied up just now. We will be in better shape to work when we get those supplies.

With kind regards and best wishes, I remain, yours fraternally,

THOMAS HOUSTON.

We earnestly request that subscribers to the Magazine notify the office of publication of any change of address of the subscriber. A great deal of disturbance and unnecessary correspondence will be avoided if this is attended to.

The value of the Magazine will be very greatly enhanced if the Lodges will appoint one of the members a Lodge editor, who will, from time to time, send in items of interest pertaining to Lodge work and progress, and any matter of general interest. This is very desirable, as all our Lodges are interested in each other's welfare.

ALONG THE ROAD.

I walked a mile with Pleasure,

She chattered all the way,
But left me none the wiser
For all she had to say.

I walked a mile with Sorrow,
And ne'er a word said she;
But, oh, the things I learned from her
When Sorrow walked with me.

—R. B. Hamilton.

AN INTERESTING LETTER ON THE
NEGRO QUESTION.

We take the liberty of copying the following, written by Bro. Henry Pirtle,

P. M. of Abraham Lodge No. 8 of Kentucky, and published in the "Masonic Home Journal" of that State, under date of March 16, 1914. We take pleasure in publishing it for the reason, it shows one more step in advance of Universal Masonry, and points out the folly of localizing a question that is as broad as the sunlight. Masonry knows no creed, race or religion, and the sooner the American Rite of Freemasons learn this lesson, the sooner they will reach the goal of Masonic Universal success.

Brother Pirtle says:

Dear Brother Editor:

I received the Journal today, and trust that you will allow me to congratulate you and the Journal on the attractive magazine now furnished. I have frequently heard members of the Craft in this city and elsewhere express the wish that the Journal could be made a paper of educational value to the Fraternity where matters Masonic were concerned, and, from the present indications, I believe you are well on the way toward accomplishing this great end.

I had the pleasure of attending a stated convocation of Lexington Chapter No. 1, Royal Arch, on the 12th, on the occasion of the conferment of the Royal Arch degree by the Grand High Priest, William Carson Black, and the other officers of the Grand Chapter. While there I had a talk with your associate editor, Bro. J. W. Norwood, whose acquaintance I have enjoyed for some time, and the plans to "boom" the Journal will certainly bring success.

The article on Negro Masonry in the last issue was most interesting, and presents a matter upon which it seems to me more liberal views are beginning to be taken. It matters not what views you or I may have on the subject, as to whether or not we should desire to meet with them in our Lodges on terms of equality, as I believe most Masons in this country would have no hesitation in determining that question for themselves,

but Masonry is something more than a mere fraternity—it presents many important facts of Science to those of its initiates who seek the light.

Now, I do not feel that it can be denied that Masonry must have existed and have been dispersed among those duly and truly prepared at one time before the organization of Grand Lodges and grand governing bodies. I further assert that if we could imagine a state of affairs by reason of which Grand Lodges could not exist that Masonry would still find a way to instruct its votaries and to dispense true Masonic light and knowledge without the aid of the Grand Body until a similar governing body could be reformed. The right to Truth is inherent in the human race, and all proper means to secure the same are laudable.

The state of facts concerning the Negro Masons of Revolutionary War times, were somewhat like those above outlined. Before and after that periods charters have been granted by the English Grand Lodge to Lodges, and by them authority given to initiate negroes. I am informed that there is now a Negro Lodge in Canada under such jurisdiction, or, at least, affiliated connections. Masons—including Negroes—made in that Lodge are legal and are entitled to seats as visitors, subject only to the right of any member of the Lodge to object to his admission.

Now, after the Revolutionary War, the English Grand Lodge lost jurisdiction in America and could not charter Lodges here. Further, it has been the settled policy of American (that is, United States) Grand Lodges not to grant charters to negroes. Thus, no foreign Grand Lodge can, and no domestic Grand Lodge will grant such a charter, wherefore, if Masonry is a system and science of Truth and Knowledge, in addition to being a Fraternity, I maintain that any class of men denied this knowledge by reason of race or color—and I think none will seriously question the assumption—have the inherent right to receive the

same and to spread the same in any lawful way among other members of the class or race so prejudiced.

In the case of the Prince Hall Lodge the members were duly and properly initiated and made Masons in a lawful Lodge and by reason of the circumstance of the Revolutionary war and their race and color they were denied the power of forming new Lodges of their own race—a power which I assert is inherent in Masons, under proper restrictions. Here there was no governing body that would assume jurisdiction over them in any form. Such being the case, they took the most reasonable and only course open and assumed the power to form new Lodges—not of any persons, but only among their own race.

I feel that if we would take a broader view of the situation, seeking to render to every man his due, we must admit the right of the parent Negro Lodges to form new Lodges in view of the exigencies of the case, when we take into consideration that Masonry is more than just the ordinary Fraternity. To my mind every Negro Mason lawfully made in a Lodge having lawful authority from the governing body formed by the Prince Hall Lodge is and of right ought to be in all respects regular.

But while I assert the belief in the foregoing it does not thereby imply any greater conclusion. It does not mean that such Negro Masons are entitled to visit our Lodges. In the first place, even though all other restrictions were removed, yet any member could object to the proposed visitor. Secondly, the right to visit other Lodges has long ago been recognized not to be an absolute right. Thus the governing body of the Craft in any particular jurisdiction can rightfully, for the good of the order, prohibit visitation by certain classes, should it appear that such visitation would disturb the harmony of the Craft in that jurisdiction. Wherefore, most American Grand Lodges have rightfully adopted

regulations prohibiting admission of Negro Masons into Lodges of the particular jurisdiction.

I believe that a broader view of this question will certainly be taken at some future day when the true meaning and teaching of Masonry is more fully understood. The practical workings of Negro Masonry have, so far as I have been informed, been almost universally beneficial. I am informed that the Negro Lodges are as careful in admitting candidates as are many white Lodges, and require as strict discipline.

Probably the views herein advanced may not meet with those of many other brethren, but the subject is merely before the Craft for discussion, and more light cannot but be of value.

Wishing you every success, I remain,

Faternally thine,

HENRY PIRTLE,

Past Master, Abraham Lodge No. 8.

AS TO NEGRO MASONS.

The American (so-called) York Rite, which classes as clandestine, etc., all and sundry bodies and persons who do not think as they do, claims that a negro cannot become legally, a Mason, and as the American Masonic Federation recognizes the negroes, it, the A. M. F., must be wrong. Does the rest of the Masonic world, except the American York Rite (so-called) recognize the negro to be a Mason?

Universal Masonry knows no difference in race, creed or color. All Universal Masonry outside the U. S. A. recognizes negroes as Masons. This very question has been put forward by some of the brightest leaders of the American (so-called) York Rite to these so-called innovators on Masonry, who call themselves leaders of the Craft.

One of the leading Grand Masters of the so-called York Rite, William H. Up-

ton, Past Grand Master of the Grand Lodge of Washington, says in his work on page 33:

"If the laws of Masonry exclude negroes, you do well to object to their presence. If it does not, and you are unwilling to submit to its laws, Freemasonry can do without you—is better off without you, though you represent a dozen Grand Lodges and carry half a million so-called Masons with you.

"Masonry does not exist to vindicate the social supremacy of the Caucasian race, and the man who is particularly fearful of losing his social standing is usually the man whose social standing rests on a very unsubstantial foundation."

MASONIC HOME JOURNAL

LATIN MASONRY.

Now as to Latin Masonry, I believe our erroneous ideas concerning European and particularly Latin Masonry are in a great measure due to our lack of appreciation of the conditions existing in those countries. We must not forget that the very ideas which have shaped into facts all that is best, all that is great, all that is glorious in our land, the great principles of Liberty, Equality, and Fraternity, of Tolerance and Freedom of Speech and of Conscience, the foundation stones upon which has been erected the edifice of our constitutional liberties, have emanated from within the Masonic sanctuaries of those so-called atheistical Latin countries. Can we forget the work of our French brethren in freeing their land from the spiritual oppression and intolerance of a foreign hierarchy ever ready to hide under the guise of religion its ultimate political purposes? Let us not fail to remember that the cry of Atheism comes from the mouths of those who are bent upon our destruction. To them Masonry is atheistical in Europe and a religion in America! I do not wish to be understood as recommending fraternal re-

lations with the Grand Orient of France, but I believe I am voicing the sentiments of an enlightened American Masonry when I utter praise in behalf of their work. Men of such breadth of views, men who so tangibly recognize the oneness of the human family, must in their hearts entertain a belief in the Existence and Fatherhood of God. Let them but restore the profession of this belief as a landmark and we must take them by the right hand and welcome them into our Universal family.—John S. Thibaut, P. G. M. of La.

The "International Bulletin for Masonic Affairs" publishes the following account of Catholic intolerance in America:

A very decided movement against the action of the Catholic priests is making itself felt in the United States. A paper has been founded called "The Menace," the sole object of which is to fight against the encroachments of the Church. The number of its subscribers is now upwards of a million. "There is no doubt," says "The Masonic Sun," "that the Church of Rome is daily becoming more and more aggressive in this country and especially in Canada, and if it continues to publish so many falsehoods, and to provoke so many scandals against those 'who venture to worship God according to their own convictions,' a revolt will take place, and will shake off the Church of Rome altogether. Intolerance must exist no longer in an enlightened age like our own, and any institution, whether religious or secular, that tries to smother liberty of thought and of conscience, must be destroyed."—"Masonic Journal," South Africa.

German Catholic Associations in the States, being agitated by the anti-Catholic campaign which is going on, have had recourse to one of the most important Masonic newspapers in order to ask it to stop the movement against Rome

and to work for the calming of the excited minds. This is something new! The Ultramontanes, forgetting that their popes have put Masonry on the index, and that they have published bull after bull against it, having recourse to the Masonic papers in order to defend them!—The answer was not long in coming, and one may be sure what it was.—Moreover, a talented writer is attracting the attention of the Americans to what he calls a real peril and a permanent menace to the Republic of the United States: 'We have proofs of the intense and unusual activity of Catholicism in our country, in the establishment by the Church of hierarchy in our States, by the condemning of the public schools, by the demand of a religious census in order to show the increase of the number of its members. Another says that it is proposed to catholicise America. Notwithstanding Papal bulls, the Masonic Order has increased everywhere. In the United States there were more than a million Masons.'—"Mason Journal of South Africa."

Anent the article "Scotch Masonry" in this issue, we append the following extract from an article written by Bro. F. J. W. Crowe of Torquay, England, author of the "Master Mason's Handbook" and published in the "Scottish Freemason" of June, 1894. "In my large collection of Masonic Certificates, Clothing and Curiosities (which I am forming for the purpose of handing down to future Masonic Historians some reliable data for their researches, this being secured by my having properly bequeathed it to our celebrated Literary Lodge, 'Quatuor Coronati,' No. 2076, London) I have a number of Scottish specimens of much interest, given into my custody by various kind brethren who appreciate my object; and I purpose to give a short description of the most noteworthy, here offering my grateful thanks for specimens, valuable information, and much

encouragement, to Bros. Murray Lyon, the learned Grand Secretary of the Scottish Grand Lodge; Bro. W. J. Hughan, the well-known Masonic historian; J. Hampton Forshaw, P. G. M., Aberdeen City; M. McB. Thomson, R. W. M., No. 565; J. A. Trevelyan Sturrock, Secretary No. 1; and others too numerous to name now, but without whose assistance the Scotch section of my collection would have been sadly meager."

One Jas. Robinson, mouthpiece for the Grand Lodge of Oregon, says in his paid advertisements in the Oregon papers, that Bro. M. McB. Thomson is a fake and NO MASON. He certainly was in good Masonic company in Scotland in 1894.

In commencing the foregoing, Bro. Crowe starts out: "It is with much pleasure I have accepted the invitation of MY FRIEND, Bro. M. McB. THOMSON, to contribute an article to this journal, because I have long thought that Scottish Freemasonry ought to possess its own literary organ; and secondly, because I entertain the greatest respect for the venerable antiquity of the Craft in our Northern Sister Jurisdiction, and feel it a compliment to be invited to connect myself in any way with it." Bro. Matthew McB. Thomson was the first editor of the aforesaid journal, "The Scottish Freemason."

A PUZZLE.

From a recent issue of the Masonic Observer we take the following question and answer:

Question—We hear a great deal about the Masons of Mexico and of their troubles under the present dictator Huerta. Is there any Freemasonry in Mexico?—Mexicano.

Answer—Yes. The York Grand Lodge of Mexico is a legitimate Grand Lodge, but its membership is made up chiefly of Americans. All other Grand Lodges of Symbolic Masonry are spurious. The

Scottish Rite, above the third degree, is a legitimate Rite.

It has always been a puzzle to us, and no doubt it is to others, how a Mason can be at the same time spurious in the symbolic degrees and legitimate in the higher or Scottish Rite degrees.

Can water rise above its level? Or has Symbolic Masonry ceased to be the foundation of the Masonic system?

Does not this legitimate Rite, above the third degree, in Mexico, recruit its membership from the spurious symbolic lodges?

At a meeting of representatives of the various Supreme Councils of the federated Scottish Rite bodies, in Washington, last year, the Mexican, the French and other foreign Supreme Councils were represented.

Good orthodox York Rite Masons sat there with Brethren who were made Master Masons in so-called spurious atheistic lodges.

American Masons, according to many Masonic papers, would be contaminated if they sat in a Blue Lodge with a Mexican or French Mason, but they can safely sit with him in a Chapter Rose Croix, a Consistory or a Supreme Council. He is spurious and must be ostracized as a Master Mason, but he is O. K. above the third degree!

Can you get pure water from an impure source? Can you make a legitimate Scottish Rite Mason from spurious Master Mason? Or, after all, is the source pure and the Master Mason not spurious?

If a Mexican or French Mason is not a Mason because the Bible was not on the Altar, how can he be a legitimate thirty-third degree Mason?

Will some Brother of the American Rite who is also a member of the Scottish Rite give us More Light on this subject and help us to solve this puzzle?—Universal Co-Masonry.

LIST OF LODGES.

King Solomon Lodge No. 52, New York City, meets every first and third Wednesday night of the month at Hunt's Point Palace, One Hundred and Sixty-third street and South Boulevard, at 8 p. m. R. W. M., Hyman S. Kessler, 460 Grand street, New York; secretary, Harry H. Zorn, 96 Willett street, New York.

Kindest regards.

H. S. KESSLER, R. W. M.,

King Solomon Lodge No. 52, No. 4 Eldridge street.

Officers of Robert Burns Lodge U. D., Springfield, Oregon.

R. M. W., E. E. Morrison; W. S. W., L. K. Page; W. S. W., L. E. Durrin; S. D., Jack Littell; J. D., E. C. Martin; I. G. J. A. Staniger; Tyler, Chas. Kingwell; Secretary, P. A. Johnson. Meeting night, every Monday.

(Secretaries are requested to notify this office of any changes or mistakes in this list.)

California.

Golden Thistle Lodge No. 12, San Francisco.—Meets every first and third Wednesday in the month at German House, Turk and Polk Streets, at 8 p. m. R. W. M., F. Vedder, 3213 Twenty-fourth Street, San Francisco; W. Secretary, P. Christensen, 422 Pierce Street, San Francisco.

Golden Star Lodge No. 15, San Francisco.—Meets every Tuesday at 8 p. m. at German House, Turk and Polk Streets, Hall No. 7, fourth floor. R. W. M., C. R. Little, 5021 East Fourteenth Street, Oakland; Secretary, H. A. Rayne, 657 Hayes Street, San Francisco.

Cosmos Lodge No. 37, San Francisco.—Meets at 402 German House Hall, Turk Street, second and fourth Fridays in each month, at 8:15 p. m.

St. Johannis Lodge No. 7, San Francisco.—Meets at German House, Palk Street, first and third Thursday of each month.

Palestine Lodge No. 23, San Francisco.—Meets every Monday evening at 8:15 p. m. at Bay Shore Hall, 37 Leland Avenue, San Francisco. R. W. M., C. C. Hammond, 1147 Gilman Avenue; Secretary, C. A. Louis, 9 Leland Avenue.

St. Johns Lodge No. 8, Los Angeles.—Meets every Tuesday at 8 p. m. at 542 South Spring Street. R. W. M., Wm. B. M. Beverley, 1839 East Forty-first Street; Secretary, Harry S. Mong, 1839 East Forty-first Street.

Rob Roy Lodge No. 32, Los Angeles.—Meets every Friday evening at 542 South Spring Street, Los Angeles. R. W. M., Albert S. Amy; Secretary, J. H. Bestman, 1131 West Fifty-fourth Street, Los Angeles.

Walhalla Lodge No. 31, Los Angeles.—Meets every Wednesday at 8 p. m. at 244 South Spring Street.

Glenlevit Lodge No. 43, Vallejo.—Meets every Wednesday evening at 8 p. m. at 222a George Street, Vallejo, California. R. W. M., L. H. Smith; Secretary, R. D. Patton, 1102 Louisiana Street, Vallejo.

Harmony Lodge No. 15, San Jose.—Meets every first and third Wednesday at 8 p. m. in K. of P. Hall, 67 South Second Street, San Jose, California.

Kern Lodge No. 55, Bakersfield.—Meets every Monday night at Druids Hall. R. W. M., Fred Gunther, 2131 Nineteenth Street; Secretary, Walter Parent, 901 Sixth Street, Bakersfield.

Illinois.

Viking Lodge No. 75, Chicago.—Meets every Friday evening at 8 p. m. at 1225 Milwaukee Avenue, Chicago. R. W. M., A. Busch; Secretary, F. B. Zebrowski. All Masons cordially invited.

St. Clair Lodge No. 33, Chicago.—Meets every Wednesday at 8 p. m. at 716 South Madison Street, Chicago. R. W. M., W. H.

Humphreyville, 1301 West Huron Street, Chicago; Secretary, Henry W. Smith, 2453 Diversey Avenue.

Savoy Lodge No. 35, Chicago.—Meets every first and third Tuesday at 8 p. m. at 716 West Madison Street. R. W. M., —, —, —, 1051 West Eleventh Street; Secretary, A. Accordo, 561 W. Oak Street, Chicago.

Echo Lodge No. 48, Chicago, Illinois.—Meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee Avenue. R. W. M., Zigmund J. Odalski, 1009 North Lincoln Street, Chicago; Secretary, J. Gaslorowski, 3210 Beach Avenue, Chicago.

Columbus Lodge No. 34, Willitsville.—Meets every first and third Monday at Miners Hall. R. W. M., Carlo Rizzuti; Secretary, John Broek.

The American Masonic Federation's offices are located in the Monadnock Block, 52 Jackson Boulevard, No. 539. Telephone Harrison 2629. Lew F. Stapleton, D. D. G. O., Chicago, Illinois.

Provincial Grand Master of Illinois.—Julia Kaczanowski, 1318 West Erie Street, Chicago, Illinois.

Secretary Provincial Grand Lodge of Illinois.—W. H. Humphreyville, 1301 West Huron Street, Chicago, Illinois.

Michigan.

Michigan.—Meets first and third Thursday at 318 Woodward Avenue, Detroit.

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

Acacia Lodge No. 2, A. A. S. R. of Wyandotte, Michigan.—Meets every Monday at 8 p. m. Regular on or before full moon.

Unity.—Meets first and third Fridays at 318 Woodward Avenue, Detroit. —(No report sent in.)

New York.

Haladas Lodge No. 49, New York City.—Meets every first and third Monday at 8 p. m. at 622 First Avenue, New York City. R. W. M., Karl Forok, 421 East Sixty-fifth Street, New York City; Secre-

tary, Jacob Wagner, 538 East Sixth Street, New York City.

King Solomon Lodge No. 55, New York no report yet sent in.)

Benjamin Franklin Lodge No. 50, Brooklyn, N. Y.—(No report.)

Oregon.

Kilwinning Lodge No. 38, Portland.—Meets every Friday at 8 p. m. at Auditorium Hall, 208½ Third Street, Portland. R. W. M., A. C. Liebendorfer; Secretary, Geo. S. Brietling.

Robert Bruce Lodge No. 47, Portland.—Meets every Wednesday at 8 p. m. at 208½ Third Street, Portland. R. W. M., S. H. Haines, Chamber of Commerce; Secretary, D. W. Ingles, 5925 Eighty-second Street, S. E. Portland.

Kilarnock Lodge, U. D., Astoria.

Metropolitan Lodge, U. D., Portland.

Harmony Lodge, U. D., Springfield.

Panama.

Eureka Lodge No. 25, Panama (Canal Zone).—Meets first and third Tuesday in each month at 7:30 p. m.

St. Michaels No. 30, Panama.—No report.)

Utah.

Garibaldi No. 6, Salt Lake City.—Meets every second and fourth Thursday at 161½ South Main Street, Salt Lake City. R. W. M., —, —, Branson; Secretary, —, James B. Thomson, 3 Center Street.

Accacia No. 39, Midvale.

Providence Lodge No. 5, Helper.—Meets in Flain Hall every Saturday at 8 p. m.

Washington.

Bon Accord No. 46, Centralia.—Meets every Thursday at 7:30 p. m. at 109 West Main Street, Centralia. Secretary, T. H. McCleary, 112 South Tower Avenue, Centralia.

Trinity Lodge No. 44, Seattle.—Meets every first and third Wednesday at 8 p. m. at 118 West Thomas Street, Seattle. R. W. M., W. S. Pulver, 118 West Thomas Street; Secretary, J. J. Anderson, Room 257 Wiltshire Hotel, Seventh and Virginia Streets, Seattle.

St. Andrew No. 20, Seattle.—Meets every Tuesday at 8 p. m. at 1923½ First Avenue, Seattle. R. W. M., Fred W. Kotelman, 327 Nob Hill Avenue; Secretary, Thos. Rowse, Seward Hotel, Seattle.

G. Garibaldi No. 18, Seattle.—Meets at 1923½ First Avenue, every Monday at 8:30 p. m.

Kilwinning No. 19, Seattle.—Meets at 1923½ First Avenue, every Sunday at 10 a. m.

Robert Burns Lodge No. 14, Seattle.—Meets every second and fourth Wednesday at 8 p. m. at 1923½ First Avenue. R. W. M., Robert Stewart, South Park; Secretary, G. S. Hamman, 2556 Fourteenth Avenue, West Seattle.

George Washington No. 42, Cle Elum.—Meets at Forester's Hall, Cle Elum, every first and third Monday at 8 p. m.

Thistle Lodge No. 27, Spokane.—Meets every Friday night at 8 p. m. at Wharton Hall, Spokane. R. W. M., J. K. McLeod, 1608 Knox Avenue; Secretary, George Layman.

Caledonia Lodge No. 29, Tacoma.—Meets every Thursday at 8 p. m. at Tacoma Masonic Hall, Lucerne Building, corner Ninth and Tacoma Avenues. R. W. M., W. J. Hanson, 1110 North Prospect Street; Secretary, F. C. Pahle, Tacoma.

Wyoming.

Justice Lodge No. 2, Diamondville.—Meets every first and third Saturday at 8 p. m. at Odd Fellows Hall. R. W. M., T. A. Roggie; Secretary, 7E. Ziller, Diamondville.

Costa Rica, C. A.

Ebenezer Lodge No. 4.—Meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. Thomas Wilkinson, M. W. M.; Timothy Lee, Deputy Master; W. Thomas, Secretary. Address Box 47, Limon, Costa Rica, Central America.

Lodge Secretaries will please take note of the incompleteness of the above directory. This is owing to incomplete re-

ports and in several cases no reports at all, at time of going to press.—Editor.

SEEKING LIGHT.

P. M.—“And always remember, my brother, never to speak ill of another Brother behind his back!”

Bro. Newlyraised—“But then when would I?”

THE BATTLE AGAINST FREEMASONRY.

There are some members of Masonic Lodges who appear to think that the repeated warnings made by Masons about the enmity of the Roman Catholic Church toward Freemasonry are useless or at most exaggerated.

The following is a page from a “League Leaflet.” It speaks for itself and needs no comment. The “Battle Against Freemasonry” on the part of the Roman Catholic Hierarchy is on us. The leaflet is as follows, “verbatim et literatim:”
GENERAL INTENTION FOR OCTOBER, 1913.

Recommended by His Holiness, Pope Pius X.

The Battle Against Freemasonry.

In offering to the Associates of the League of the Sacred Heart, and thereby to the entire Catholic world, the Battle against Freemasonry as the primal intention of their prayers and practices for October, Pope Pius X is in unison with all his predecessors from Clement XII in 1738 to Leo XIII in 1890, who condemned Freemasonry as anti-Catholic, anti-Christian and immoral, and pronounced excommunication against Catholics who should enter it.

This alone is proof sufficient that Masonry is to be avoided and combated as a thing essentially evil; yet it has sunnily persuaded many that its object is merely social and fraternal, and a large number of “outer” Masons in English-

speaking countries are kept ignorant of its real designs.

From the official documents and standard works on the subject it is proved beyond doubt that "Illuminated Masonry," an elaborate hierarchical system graded with consummate craft on ecclesiastical and religious models and in blasphemous imitation of sacramental rites, was cunningly devised to attain, through concerted and secret interference in the government of nations and even of the church. The grand Masonic design of supplanting existing religion and government by a natural religion and a universal democracy which Masonry alone would plant and guide and govern.

It is, therefore, clear that the hostility of Masonry is a call to battle for all Christians, and especially for those who have pledged themselves to the Heart of Christ in reparation and service.

Read the excellent explanation of the General Intention by Rev. M. Kenny, S. J., in the October Messenger of the Sacred Heart, 801 West 181st St., New York, N. Y.

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Who is Who in Masonry and Why, in the United States of America.

The founders of the American Masonic Federation, and its constituent orders, had but one governing object in its organization, "The re-establishment of Universal Freemasonry, such as in other parts of the world, which as a whole was unknown in the United States, as the body in control in the United States had degenerated into a social political club, and forsaken the ancient Landmarks of the Fraternity, becoming a law unto themselves.

This body which is called the "York Rite," has been in Masonic Control in the United States, since shortly after the attainment of her independence, and is a perversion of the true Masonry introduced by the three mother Grand Lodges, England, Ireland and Scotland, in the

eighteenth century, into the then British Colonies, and later manufactured by one "Thomas Smith Webb" under the name of "Ancient York Rite."

Each state of the Union has a Craft Grand Lodge, each totally independent from the other.

The oldest of these Grand Lodges of the so-called York Rite, viz: the Grand Lodge of Massachusetts, is alleged to have received its authority from the Grand Lodge of England, through one Henry Price, who was said to be a Provincial Grand Master, bearing a patent from the Grand Lodge through the Viscount Montague, which authority has been disputed and is today by competent judges denied. Other Lodges were formed in the various states from different sources, such as the St. Andrew's Lodge No. 38 founded in 1752 upon a warrant issued from the Grand Lodge of Scotland to General Warren, under the hand of Lord Dalhousie. This was followed by another one in 1773. It was under this latter authority and in a Lodge at Fredericksburg, Virginia, that George Washington was made a Mason.

It is also recorded that Henry Price constituted a Lodge in Philadelphia and Benjamin Franklin was the first Grand Master. Following these actions, we are informed that a great many similar patents were issued from England and Scotland for the establishment of the Craft Masonry in America. In every case, though, the recipients of these commissions were deputies of the appointing power, having no initiative power of their own.

After the war of Independence, when the erstwhile British colonies became the United States of America, the Masons there desired Masonic as well as political independence, and when one Joseph Webb was chosen Grand Master of the Grand Lodge of Massachusetts on March 8, 1777, the said Grand Lodge declared itself independent of England. Other so-called Grand Lodges were formed in New York

and Philadelphia. All these were not only formed without any authority, but in direct violation of Masonic organic law, and of the obligation taken by each member at his initiation, and the installed obligation of 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.

Amongst others, one is "that the Provincial Grand Master had the power to transform "Provincial Grand Lodge" into "Grand Lodge." Any one who knows the limited powers of a "Provincial" Grand Master knows how untenable such argument is. This even its advocates recognize, and instead, later claimed that they had followed the example of the four Lodges of London, which in 1717 instituted the Grand Lodge of England.

The latter argument is still more untenable than the former, for while it was competent and lawful, for the members of the four Lodges in London, to meet and surrender their inherent rights in favor of the Grand Lodge they created in 1717, all Masons made since then and under a warrant from this Grand Lodge, only possessed such rights and privileges as their initiatory obligation and the warrant their Lodge held from the Grand Lodge creating them, gave them. Therefore, the founders of these American State Grand Lodges did so without authority from the Grand Lodges creating them, and thus they became clandestine bodies. As these American State Grand Lodges could not give to others that which they themselves did not possess, all to whom these aforesaid State Grand Lodges have subsequently granted warrants of authority were equally with them, irregular, clandestine.

The so-called York Rite State Grand Lodges which are sufficiently intelligent to recognize these facts later claimed that "Prescription" has healed the orig-

inal irregularity. But, lapse of time, however, while it might gloss over, cannot heal the original irregularity.

For some time, these self-created Grand Lodges continued to work Universal Masonry as they had originally received it from the Mother Grand Lodges, and had they at least pursued this course, the fact that they were self-created would have been condoned, and the American Masonic Federation would have never been formed.

But they did not long continued this, and near the end of the eighteenth century, they filled the cup of their transgression by practically altering the Masonic Fabric.

Innovations were introduced, known nowhere else. Not only was the sequence of the degree changed, but innovations were introduced into the work, etc., and a new system formed, calling it by a new name, "York" Rite.

It is of interest to the American Mason, therefore, to note that the expression, "York Rite," has no basis. In fact, it is a misnomer and did NOT originate, as many have presumed and still presume, from the ancient Lodges of York, England, but the name was given to a set of ten degrees, partly invented by one Thomas Smith Webb.

The American Tyler Keystone, a York Rite magazine, has always tried as much as it could possibly afford to give light to its readers, and in its number of June 30th, 1912, page 537, says in its Lexicon Column: "The so-called York Rite as practiced in America, is wrongly termed, for it had nothing to do with York, and the work of the several degrees differs considerably from that work in any other country, and so should be designated by its true title, 'American Rite.'"

Several of the degrees of the so-called York Rite system are peculiar to itself, viz.: The Most Excellent Master, Super Excellent Master, and Knight of the Red Cross, and their Knight Templar, and Knight of Malta degrees. The first two

degrees must not be confounded with the ancient degrees of "Excellent, and Super Excellent Mason." The third one is a plagiarized version of the old "Prince Mason" degrees.

Their Knight Templar Commandery degrees are also peculiar to itself, and are not the genuine Order of Temple; moreover, they have nothing of English, Scotch or Irish Masonic Knight Templarism but the name, neither the dress, nor the least part of their rituals or ceremonies. The ritual was made out, in this country, and is thus an American Christian Order, called American Knight Templar. * * *

As the average American York Rite Mason knows nothing, or very little of Masonic history, this will be news to them, but looking up a little Masonic history will prove to them that the Knight Templary, as practiced by the so-called York Rite in the United States, like everything else of their system, differs considerably and essentially from that practiced elsewhere, and has no connection with the genuine Knight Templar Order.

About this subject James H. Hopkins wrote an article in 1855, published in the Tyler Keystone, in which he said: "It would be a matter of pride and gratification, if we could trace the genealogy of our Templar Organizations by clear and unquestionable steps back to a legitimate parentage, and further, the very baptismal record of our Grand Encampment of the United States has been found to be erroneous."

When considered that this is the verdict of an enthusiastic member of the so-called York Rite, it is impossible to escape the conclusion that, from first to last, the system of the so-called York Rite is entirely a fabrication, self-constituted, and without any legitimate Masonic authority, although their members have accepted the same as part of the Universal Masonic Family of the World.

This so-called York Rite is practically controlled in many states of the Union by another branch, called "Scottish Rite" under the title of Southern and Northern Jurisdiction, Supreme Councils, of the A. A. S. R.

As the title "Scottish Rite" or A. A. S. R. is not copyrighted or patented, no one body can sue another body for using same, hence there are several bodies in the United States, who wrongfully lay claim to the title, and have not the least right to use same. Of these pseudo Bodies, the above Southern and Northern Jurisdictions are the most spurious. They claim to practice the so-called Scottish Rite degrees from the fourth to the thirty-third degrees, and the so-called York Rite Master Mason must, if he wishes to take the higher degrees, take these pseudo Scottish degrees, by edict of most of the State Grand Lodges. He can not and dare not join the true Scottish Rite for fear of being expelled from his York Rite Blue Lodge by the Grand Lodge, which the Southern and Northern Jurisdiction controls in most of the states of the Union.

The American Masonic Federation and its Constituent Orders "only," practice the "True Scottish" Scottish Rite from the first to the thirty-third degree, dating from time immemorial.

It therefore behooves particularly the younger members to be careful. First, be sure that the body styling itself Scottish, works the Scottish Rite Degrees from the FIRST to the THIRTY-THIRD degree. If such a body does not work the Scottish Rite in the first three degrees and are told that to become a Scottish Rite Mason you have to pass the first three degrees in the York Rite and only can receive the Scottish Rite from the fourth degree up, then you can be sure it is NOT of the true Scottish Rite, but only a branch of the so-called York Rite. For the student who wishes to follow in detail the history of these

bodies he can find same in "Folger's History of the A. A. S. R."

Fully realizing that sooner or later the members would question their irregularity, the leaders invented more innovations. First, every American York Rite Mason is by his own obligation denied the right to investigate any and all questions that will bring into the limelight their acts and doings, both in and out of the Lodge Room, and is forbidden to talk Masonry with any of the members of any other Rite. Thus like the Roman Church the members are forced to walk in darkness. Second innovation: Every one questioning their Sovereignty, who in the least opposes them, is called "Clandestine." This latter was introduced to create in the minds of their members the belief that their particular Grand Lodge is thus a ruling power in Masonry and superior to most of the world's Masonry, as his Grand Lodge discriminates with whom he shall and shall not hold Masonic intercourse.

Every State Grand Lodge of the so-called York Rite has a separate list of Masonic Bodies which it terms "Clandestine." Scarcely any of these State Grand Lodge's lists are alike. One State Grand Lodge says a certain body is clandestine, and another State Grand Lodge in an adjoining State says it is perfectly regular.

Therefore, the Master Mason of the American so-called York Rite does not know with whom he can hold Masonic intercourse, until he has inspected the official list of Masonic Bodies, which his State Grand Lodge has stamped "Clandestine."

No word, consequently, is used so much, and misused by the so-called York Rite State Masons as Clandestine, Irregular, etc., and applied to all persons and bodies who dare question their sovereignty, for no other reason than to keep the truth of their own irregularity disguised to their members.

These Grand Lodges have become so

full of irregularities, inconsistencies, puerilities, etc., as to be a laughing stock of the whole world, and it has fallen from being a branch of the Masonic Family Universal to the position of a social political club, limited to the United States of America.

The un-Universal character of the so-called York Rite is most strongly shown in its relations with foreign Masonry. A brother Mason from Germany will be received in a New York Lodge of the State Masons, but in Philadelphia the same will be called irregular and not admitted, although belonging to some of the oldest Lodges in his country. In fact, there is not a non-English Masonic Power in the world that is not classed as irregular, clandestine, etc., by some of the State Grand Lodges of the American Rite, for no other reason than that their State Grand Lodges were dared to be questioned regarding their sovereignty. Besides, it is a known fact that the American State Masons have very little use for foreign Masons.

Such an attitude toward foreigners is always expected from the MASSES, but it is reprehensible in MASONRY for two reasons: First, Because Masons are supposed to be of more than average breadth and culture. Second, Because Masonry was founded expressly to combat that race prejudice which keeps people separate and makes them hold each other at arm's length.

The more liberal and thinking members of the State Masons vigorously protested against the narrow and bigoted conduct of their leading Grand Lodge confreres, but on receiving no assurance of consideration, many seceded and established their own Grand Lodges. But as these, however, were without any central head, they were in a measure powerless to relieve or even mitigate the alleged evil, and thus made but little progress.

This resulted in thousands of foreign Masons becoming homeless in this country, and resulted in granting charters to

the different foreign brethren from their own country to form themselves into a Lodge of their own.

The Lodges thus formed were at once branded "Clandestine," irregular, etc., by the State Masons in control of the country.

Confronted by these conditions and unable to effectively withstand the un-Masonic oppression of American State Masons, they deemed it advisable to form themselves into a NATIONAL CONFEDERATION, which by the presentation of a UNITED front only could bring Universal Freemasonry back to where it originally should have been.

Summarized: This was successfully accomplished by an old Scotch Mason—M. McB. Thomson—who had weathered many past Masonic storms, and who was thoroughly acquainted with the Masonic conditions, selfishness and errors of the so-called York Rite Masons of the United States of America, and being in possession of clean, competent authority, he founded the American Masonic Federation, practicing the Ancient and Accepted Scottish Rite as the only exponent of TRUE UNIVERSAL FREEMASONRY.

There are three governing bodies in the American Masonic Federation:

First, The Supreme Lodge, which has control over the Blue Lodge series.

Second, The Confederated Supreme Council, which has control over the red, green, black, white and purple series, being those from the fourth degree to the thirty-third degree of the Scottish Rite. It controls the Rite of Mizraim 90 degrees, Rite of Memphis 96 degrees, Mystic Shrine, Order of St. Lawrence de Martyr, Order of Sat Bhal, Royal Order of Scotland, Scottish Rite of Adoption, Eastern Star.

Third, The Regional Grand Encampment of the Temple and Malta, which has control over the Knight Templar and Knight of Malta degrees.

The Supreme Lodge of the A. M. F. was former on the 21st day of May, 1907,

by Illustrious M. McB. Thomson, by virtue of authority granted him by the Supreme Council of Louisiana, under the Seal of the Grand Commander, "Joseph N. Chery," May, 1904. The Supreme Council of Louisiana was the only true Scottish Rite power in the Blue or Craft degrees in America, but existed since 1794 only in the states of Louisiana, until the birth of the American Masonic Federation in 1907, and is today well spread over the United States.

The Supreme Council of Louisiana and American Masonic Federation trace their Masonic Authority to the oldest known Masonic Power, "Mother Lodge Kilwinning No. 0 of Scotland," the oldest known source from which Masonic Power flowed.

"The Confederated Supreme Council" which is a member of the "Imperial Confederation of Rites of the World," of which the "Grand Council of Rites" of "Scotland" is the head, was formed by Illustrious M. McB. Thomson, by virtue of authority granted him by the "Scottish Grand Council of Rites of Scotland," the source of all Higher degree Masonry.

The Regional Grand Encampment of the Temple and Malta for the U. S. was formed by Illustrious M. McB. Thomson, by virtue of Authority granted him by the "Grand Encampment of the Temple and Malta of Scotland," the oldest Knight Templar Grand Body in the world.

The American Masonic Federation has become a power in the United States. It has Lodges and Grand Lodges in twenty-two states and exchanges Representatives with twenty-eight Masonic Powers.

SUMMARIZED FACTS "WHY THE AMERICAN MASONIC FEDERATION WAS FORMED IN THE U. S. A."

First, To establish a universal system of Masonry in accordance with the rest of the Masonic world. To unite all conflicting Masonic Bodies under one head, the same as in other parts of the world. To unite all regular Freemasonry which has become homeless, through the exist-

ing splits of Masonry in the United States. To unite all foreign made Masons, that can not fraternize with State Masons.

Second, Because the so-called York Rite, which has been in Masonic control of the United States since shortly after the attainment of her independence, has refused Masonic aid and relief to regular Masons, belonging to some of the oldest Lodges in the world, refusing Masonic burial to such Masons dying in a strange land.

Third, Because, under the pretense of regularity, the various state Grand Lodges of the so-called York Rite, violated and disregarded the Landmarks of Ancient Craft Masonry, introducing innovations instead, which have been followed, as the regular Landmarks of Masonry, by the conscientious younger members of said Rite, resulting in tyrannical regulations to be enforced.

Fourth, Because the so-called York Rite State Masons are practically controlled by two irregular bodies, known as the Northern and Southern Jurisdictions of the A. A. S. R. 33°, who claim to be part of the true Scottish Rite Body of the world, but, instead, are self-constituted bodies. These bodies practice the so-called Scottish Rite higher degrees from the fourth to the thirty-third degree, to which nearly all the leading officers of the State Grand Lodges belong, and who are directed to pass laws in their State Grand Lodge to punish with expulsion any Master Mason who dares take the higher degrees of the Scottish Rite in any other body than the so-called Scottish Rite of the Northern and Southern Jurisdictions, resulting in many splits amongst the Craft, and formation of rival State Grand Lodges.

Fifth, Because, if the State Grand Lodges of the so-called York Rite were regular Grand Lodges, and having departed from the original plan and Ancient Landmarks of Freemasonry, ceasing to be a Grand Lodge for the Craft, it

becomes the duty of Genuine Freemasonry to establish, in spite of it, Genuine Lodges for the interest of the Craft of the world, hence the birth of the "American Masonic Federation" in 1907.

AUG, SPILMER, 33°.

LETTER BOX.

Any question sent in to the Editor in Chief before the 20th of each month will be answered in this column for the benefit of the Masonic student.

Has the American Masonic Federation ever openly offered to the American York Rite to openly debate the question of regularity with the so-called York Rite and Southern Jurisdiction on Who is Who in Masonry?

Answer: Yes.

It seems the members of the so-called York Rite and their so-called Scottish Rite branch, the Southern Jurisdiction, are very poor in the knowledge of Masonry. What is the reason, have they not the same opportunity as the Universal Mason?

Answer: They have.

Is it true that "Robinson," the Grand Secretary of the York Rite Grand Lodge of Oregon, admitted on the stand that his Grand Lodge had no Charter and was self-constituted? If so, where can the court record of same be obtained?

Answer: Yes. From the official stenographer of the court in Portland, Oregon.

Is it true that Malcomb, who styled himself Sov. Grand Inspector Gen. 33° for the State of Oregon of the Southern Jurisdiction, admitted on the stand that his body, the Southern Jurisdiction, held no Masonic Charter and was self-constituted?

Answer: Yes.

118 West Thomas St., Seattle, Wash.,
May 10th, 1914.

M. McB. Thomson, Esq., 421 Vermont
Bldg., Salt Lake City, Utah.

Most Ill. Sir and V. D. Brother: At the present I have to report to you that, per your instructions, Harmony Lodge No. 60 was chartered and the Office-bearers thereof ritually installed.

The chartering was done at our Temple in Seattle, and the officiating installing officer was the Most Worshipful Brother William Schutz, who performed the services in a very able manner. Without question he has already made his official report to you ere this time.

The Lodge was in session for more than six hours, and the Brethren enjoyed every moment of the time and reluctantly closed Lodge so as to be able to travel on the last train of the evening leaving for Monohon.

Harmony Lodge No. 60 has leased for one year the only suitable hall to be found in Monohon, and are nicely located for the present.

The organization of Harmony Lodge has been considerable of pleasure in finding so many brothers imbued with the true spirit of Masonry, as instance the following quotation in part from a letter written to me by the Secretary Bro. E. Brandly, on the evening of the day the Lodge was chartered:

"I wish to say this has been the most enjoyable and impressive day I've had in many a year. Truly I cannot express myself, and the moral lesson that has this day been brought home to me is one that shall ever remain within the innermost depths of my heart; Masonry is indeed a most beautiful and edifying system and I wish to assure you, Dear Brother, I shall ever try to make myself worthy of the name, so that when at last my race is run my most precious monument in the memory of those who have known me shall be, 'He was a Mason.'"

Since Harmony Lodge No. 60 received its charter it was my pleasure to be pres-

ent at one of their Stated Communications, and I was agreeably surprised to find that every office-bearer in the Lodge was perfect in the work.

Harmony Lodge No. 60 has on its rolls just fifty-seven members, and already they have a committee out to purchase a lot and are fully determined to have their own Temple erected prior to the time their lease of present hall expires, which will be in about eight months.

Incidentally, I might remark that the Lodges in Seattle all have much work in their Lodges; in fact, the work is crowding the Lodges at the present time.

In the Organization Department in the State of Washington we are working with the design of obtaining the best possible material for such Lodges, such material as will reflect credit on the Order at large and the American Masonic Federation in particular. Heretofore and even now we have to contend against "York" misrepresentation. However, gradually the outer world and even our opponents are learning that Scottish Rite Masonry in the State of Washington is a permanent fixture, and now they grudgingly admit that we are Freemasons.

With best wishes, I am, fraternally
yours,
THOMAS PERROT,
Special Deputy of the Grand Master.

Our grateful thanks are due the Brethren in San Francisco for the gift of a most handsome Apron and Collar to the Supreme Lodge colors which we have received. We assure the BB. that it will ever be worn with pride, and wherever we may be the BB. from the Golden Gate will be lovingly remembered.

The Apron and Collar are the workmanship of Bro. Sparre, the official Regalia maker of the A. M. F., and surpass anything that we have hitherto seen in that line. But valuable though the gift is intrinsically, the intrinsic value pales before the value given it by the love and friendship which moved the donors.

The following letter accompanied the gift.

San Francisco, May, 1914.

M. McB. Thomson, President General American Masonic Federation.

Ill. Sir and V. D. Bro.: Your many admiring brethren in the State of California, in number all of the allegiance with whom contact could be personally made, holding in esteem your many excellent qualities—as a man, as a Mason, and the highest executive of our organization—and wishing to express the same in more material form than words, and in a manner which will be lasting as to time and divisible wherever Masons congregate to do you honor, have combined their sentiments and energies to the end of having made an apron and collar suitable to and indicative of your high station in Masonry, which said paraphernalia is, under separate cover, forwarded to you for your personal use and ownership, with the hope that such will be acceptable to you and received in the same spirit of loving friendship which has prompted its presentation.

The project was originated by Ill. Bro. C. Sparre, R. W. M. of Golden Star Lodge of San Francisco, who also designed and made the paraphernalia. As already stated above, every BB. in California, from E. A. to 33, whom the Committee could reach, had opportunity to subscribe to the gift, and a complete list of names of all subscribers is now being prepared and will soon be forwarded to you as a memento which you will probably appreciate.

It is the ardent wish of all California

BB. that opportunity may soon be accorded them of seeing their Ill. Supreme Master adorned with the regalia, and that T. G. A. O. T. U. may long spare you in life to enjoy the gift, which you are herewith commanded to wear on all Masonic occasions for 33 years.

With all Masonic greeting.

H. A. RAYNE,

G. H. McCALLUM,

C. R. LITTLE, P. M.,

Committee.

C. SPARRE,

R. W. M. Golden Star No. 3.

COMMUNICATION.

Representatives of the Provincial Grand Lodge for the State of New York assembled on the 26th day of April, at 236 South Second Street, Brooklyn, N. Y., decided to ask all the Provincial Grand Lodges working under the American Masonic Federation to co-operate with us in the following resolutions:

In view of the fact that the Supreme Lodge of the A. M. F. being invited to attend the convention to be held at Lisbon, Portugal, where Masons of the world will come together and discuss Masonic affairs.

And in as much as the A. M. F. being a young organization, have not had an opportunity to participate in Masonic conventions in foreign countries.

And in view of the fact that the A. M. F. is calling a World's Convention of their own, to take place in the year 1915, at San Francisco, California, with a purpose of furthering the principles of

THE UNIVERSAL FREE MASON.

Universal Freemasonry, and by having our own representative at Lisbon, could personally invite all the foreign bodies to send their representative to us.

Resolved that we urgently request all the Provincial Grand Lodges under our jurisdiction to call a SPECIAL MEETING for the extreme purpose of devising and finding means for raising enough funds to defray the expenses of sending a representative of the A. M. F. to Portugal.

Hoping that the above discussion will be taken up with VIGOR from all angles, the outcome of which to be referred to the Supreme Lodge of the A. M. F. for final decision.

Extending Masonic greeting to all the brethren, we remain,

Fraternally yours,

B. LIPSCHITZ,

Prov. Gr. Sec'y.

J. H. FRIEDMAN,

Prov. Gr. Master.