

The Universal Free Mason

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GREETING.

The following has just been received from New York, where President Thomson has been performing an important mission in the interest of our Lodges in the Eastern and Southern States. Dr. Friedman, Provincial Grand Master of New York of the A. M. F., had the greeting forwarded to us immediately for publication in this issue.

To those who are not acquainted with Ernest Nathan, we have to say, in the words of Brother Morcombe, in the May issue of the American Freemason:—

"Ernest Nathan has been Mayor of Rome. Ernest Nathan is a Jew. The ecclesiastical reactionists of Rome hate a Jew with medieval hatred. They cannot adapt themselves to changed conditions, and that one of the long-despised and maltreated and despoiled race should hold first civic place in the Eternal City stirred them to an implacable rage.

"And again, Ernest Nathan is a Freemason, and has been Grand Master of Italian Masons."

We shall expand this subject in our next, as time is short to do so in this issue.

New York, June 23, 1914.

Mr. R. S. Spence, Secretary General,
411 Vermont Building,
Salt Lake City, Utah.

Dear Sir and Brother: It has been quite a busy week for the Brethren in New York in making Brother Thomson's stay here a pleasant one, and I have no doubt that we all performed our duty

towards welcoming our guest as he well deserves, and he will surely tell you about it on his return. Brother Thomson has asked me to rush through a greeting for publication in the Journal, and I hasten to do so. It is from Ernest Nathan, ex-Mayor of Rome, while in New York:

June 12, 1914,
Waldorf.

Most Worshipful P. G. Master:

Convey my fraternal greetings and best wishes to the brethren and representatives of the various lodges under the American Masonic Federation, with whom I shall be glad personally to commune on my return to America towards the end of the year.

Fraternally,

NATHAN.

The above was addressed to Dr. Friedman. I think this ought to inspire our brethren more, especially our Italian brethren.

TO LODGE SECRETARIES.

Will you please send in your semi-annual reports as soon as possible for the following reasons: First, the Grand Secretary General is required to furnish information to the general committee, having in charge the A. A. S. R. convention arrangements, that takes place in San Francisco, in 1915, the names and addresses of all the Masters and Secretaries of the Lodges in the A. M. F. This cannot be done until the reports are in. Second, it is necessary that a correct directory be published, of all the Lodges in the Magazine, and this cannot be done until these returns are in.

SCOTCH MASONRY.

(Continued.)

We take the liberty of reprinting an editorial from the "American Freemason" of May, 1914, written by Bro. Morcombe, as it is of some importance as sustaining our position, that the "American Rite" has introduced a religious test in Masonry, and not only introduced it, but has since maintained it, and we leave the matter to the judgment of Masonic Powers, who still adhere to the Ancient Landmarks. We do not desire to be understood as defending the Mormon, so-called, religion as a religion, as it requires no efforts of ours in that behalf, nor do we defend the Mormons, so-called, personally, for with that we have nothing to do, our object in producing this article and commenting upon it being solely to present the facts to the Masonic world, that they may judge of the necessity of the reform instituted by the American Masonic Federation, and which that organization is strenuously advocating, viz., providing a Masonic home for the many outcasts, and there are thousands of them, in this great West, who have been ostracised and made homeless by the adoption of this religious test of qualification.

Planting of Masonry in Montana—V.

The Editor.

"I note one matter in the annual address of Grand Master Hull, as delivered before the second communication of the Grand Lodge of Montana, held in Virginia City October 1, 1866. In his address the Grand Master advocated that every appointed officer of Grand Lodge be allowed to vote. This was recognized as an innovation, and the Committee reported against the recommendation in the following language:

"In the first place, so far as our observation goes, this is unprecedented; again, a designing Grand Master could appoint those to office who would be solely in his interest, and by this means

might, if he so desired, use his appointing power to retain himself in office. Again, he might appoint only those from one Lodge or one locality in order to carry out measures that might be proposed to the detriment or inconvenience of other Lodges. For these and other strong reasons your Committee would respectfully suggest that no change be made in the by-laws in this particular."

Thus early was the danger discerned of establishing within Grand Lodge a non-representative class, whose votes might, upon occasion, be turned to the purposes of those in control, and against the interests of the constituent bodies. Since that time there has been a laxity on the part of committees and others who should have warned of similar danger. As a consequence there have been steady encroachments upon the rights and privileges of Lodges and individual brothers, until these have little more than a concession of Masonic breath, except as granted by Grand Lodge. I am not saying this is true in Montana, for I have not the documents of its history beyond the first few years. And, after all, this reference is only *inter alia*.

I had promised, in last installment of this series, to devote attention to a petition coming before the Grand Lodge of Montana from brothers in Salt Lake City. In considering the same I can only touch at the high places. I have written, in connection with the history of the Grand Lodge of Iowa, an analysis of the first connection of "Mormonism and Masonry." This was published in "The New Age," and later was incorporated into the first volume of the History of Iowa Masonry. In that study I reached conclusion that Mormonism was more sinned against than sinning, and from that conviction, with much new evidence, I have not since wavered. The authorities of the Mormon church at Salt Lake will not answer my inquiries. Nor would I in their place—I am always willing to put myself into the other fellow's posi-

tion. Joseph Smith and his brother Hiram were Masons—made such at a special meeting called by the Grand Master of Illinois. (?) The lodges at Carthage and Montrose and Keokuk may have gone beyond what was accounted Masonic discretion in the conferring of degrees. But no man who has gone through the records of Illinois, or of any of the jurisdictions of the middle west, at that time, will claim that there was in any Lodge a remarkably close holding to Masonic law. So that when the Lodges at Carthage and Montrose and Keokuk saw opportunity, and proceeded to elect and initiate Masons beyond what was intended by a lax law, they simply took advantage of the chance. Masons since that time have taken advantage, and are not the worse thought of. But the prejudice was urged, and had effect, and a tragedy was the result. Let any Master Mason read the true story of that murder in Carthage jail, and then, with his own knowledge, let him hang his head in shame. So much for what had occurred before the matter of Masonic interest moved to the west.

At the third annual communication of the Grand Lodge of Montana, held at Virginia City, beginning October 7, 1867, we find this of record:

That a petition was presented to the Grand Lodge from a number of brothers residing at Salt Lake City, setting forth that they, being regularly initiated and made Master Masons, had petitioned the Grand Lodge of Nevada, and from the Grand Master of that jurisdiction had received a dispensation authorizing them to work as a duly constituted Lodge. "We duly formed under more than favorable auspices," says the petition. "We guarded with a vigilant eye our entrance; we kept our doors closed save to those we knew as being worthy. Our progress was slow and safe, all hailing with delight the establishment of a regular Lodge of Masons in this city."

But then, as before and since, bigotry has interfered where fraternity has asked question. There were brothers who had elsewhere, and honestly, received the degrees of Freemasonry—but they were Mormons. And the question was asked, could they be recognized. The Grand Master of Nevada was not superior to the small prejudices of his time—he ruled that "you neither admit as visitors, nor affiliate Mormons claiming to be Masons, nor that you receive petitions for the degrees from Mormons." It is to credit of Iowa Masons of that day that they had reached to a broader and better conception of Masonry than was possible to their neighbors—for they admitted and acknowledged those made in Mormon Lodges. On receiving such edict from the Grand Master of Nevada, as says the document transmitted to Montana, "the Lodge felt indignant at the idea that they were denied the right of being the proper judges as to whom they were to admit, and were at a loss how to conduct an examination, and by what authority we should incorporate such a test in the oath, that directly touches the religious freedom of the visitor." More acute and learned Masons than those of Utah of that day would have been puzzled over such an edict, barring from membership the adherents of a particular religious system, which whatever may have been its peculiar tenets, certainly acknowledged the Supreme Power of the Universe, and thus came within the requirements of Masonry.

While uninformed as to the niceties of Masonic law, these Salt Lake brethren were aware of an injustice in the edict of the Grand Master of Nevada, yet prepared to obey the ruling made. But it was naturally supposed that the prohibition extended no further than to such Mormons as were polygamists. It was therefore asked that the edict be so modified that Masonic courtesy and charity might be shown in all cases of necessity, where the moral or conventional code had

not been violated. To this request, which was certainly justified, no answer was returned. At the session of Grand Lodge following a charter was prayed for. But instead, the dispensation was continued, and the Lodge thus held to a further probation. Formal action was taken, which declared that the Lodge was not justified in excluding any proved Mason on religious grounds, though expressly barring those who were known polygamists. But the edict of the Grand Master was reasserted, turning from Masonic communion any Mormon—and that because of his Mormonism. Again the Lodge asked for a charter, and again this was refused by the Grand Lodge of Nevada. Wasatch Lodge, also of Salt Lake, had been warranted by Montana, and this other body, despairing of justice in Nevada, asked charter from the Mountain State jurisdiction.

The Committee on Work of Lodges made report upon this petition. But evidently the brothers of Montana of that time were likewise unable to rise above the prejudice that had its roots in religious differences. The Committee based an adverse decision upon the theory that "the Grand Lodge of Nevada possessed the power to determine and declare who are not proper persons to be initiated into Masonry, in the subordinate Lodges working under its jurisdiction." This same heresy, subversive of the true purpose and fundamental principle of Masonry, has been since promulgated by American Grand Lodges. Masons, regularly made and who have committed no offense, have been debarred from their own and other Lodges—denied all the privileges of the Craft—because of the growth of this pernicious doctrine that Grand Lodges have a right to prescribe those eligible to membership. In some cases occupation has been discriminated against, in others membership in alien organization has been held as sufficient cause to rob Master Masons of their rights. The constituent Lodges are, in

many jurisdictions, no longer free to pass absolutely upon the individual applicant, or to be sole judges of the qualifications of a visitor. Our authorities, meanwhile, are loud in condemnation of foreign bodies because of what we choose to call innovations and heresies. Holding our own judgments of Masonic regularity as supreme, we claim the right to declare others beyond the pale of fraternal communication. Yet the startling innovations that American Grand Lodges have invented and insisted upon as inviolable law find but few critics.

It might be well, in connection with the episode here related, to further trace the matter through the records of Nevada and Utah. The bitter opposition of the Mormon church to Freemasonry, in the latter jurisdiction, might thus be partially explained, and perhaps justified. (?) A further explanation of such hostility would lead back to Carthage, and might reveal a story of Masonic duplicity and disregard of obligations supposed to be sacred.

This brings to an end the series of sketches connected with the early history of Masonry in Montana. Written in full, that history would have in it many unusual elements of interest. And it is safe to say that sooner or later the brother competent for the work will take it up, and write the record of Montana Masonry as it deserves.

As to whether or not the Mormon church, so-called, had the right of resentment, is a matter within their own bosom, but, not being the keeper of these religious advocates, we have no part in that matter. We have a part to perform in this drama, and that is to call attention to the fact that the Free Masons of the American Rite are silent spectators of the violation of Masonic law, in establishing and maintaining a religious test as a qualification for membership.

As to whether the Mormons are, or should be, eligible to become Masons, we

reprint the following from our issue of March, 1914. Heber C. Kimball was one of the prominent 'Mormons at the time Joseph Smith was murdered, and his testimony should be of some weight, and his opinion of Masonry, and his Masonic obligation, should be well considered:

"We quote the following from the well-known and able man, 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 Free 'Mason. 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 degree 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."

As to the part taken by the Masons of Illinois, in the murder of Joseph and Hyrum Smith at Carthage, and as Bro. Morcombe states, "a further explanation of such hostility would lead back to Carthage, and might reveal a story of Masonic duplicity and disregard of obligations supposed to be sacred," we may be excused if we go back to Carthage, Illinois, and for this purpose, we quote from the "Masonic Voice-Review" of May, 1909, page 152:

"As my readers may have forgotten the particulars of the killing of the Smiths, I will go back a little in my story and relate the incidents connected with the murder.

"On the morning of June 27, 1844, the citizens of Warsaw held a meeting and adopted this resolution: 'Resolved, That we will proceed to Nauvoo and exterminate the city and its people.' In pursuance of this resolution Col. Levi Williams

called his regiment of militia and marched out of the village. Several miles from town they were met by David Matthews with an order from the Governor disbanding the regiment. The messenger also informed them that Gov. Ford had gone to Nauvoo. Col. Williams read the order to the soldiers and then called for volunteers to go with him to Carthage and execute vengeance on the Smiths. Captain Mark Aldrich spoke in favor of going and Captain Thomas C. Sharp made a speech advising the troops to march to Carthage, take the jail by storm and kill the Smiths. He said that as the Governor was at Nauvoo that the killing of their leaders would so enrage the Mormons that they would kill Gov. Ford, and the people of Hancock County would be rid of his interference. Captain Jacob C. Davis, who was then State Senator, and afterwards member of Congress, did not publicly express himself, but went with the rest of the mob to Carthage, and was present at the assassination. Dr. Charles Hay, surgeon of the regiment, declared himself opposed to going to Carthage on such an errand and went back to Warsaw.

About one hundred and fifty of the rank and file blackened their faces with mud and gunpowder and with the above named officers proceeded to Carthage. One of the companies left to guard the Smiths had gone home, and the other, the Carthage Greys, were stationed at the public square some distance from the jail, which was guarded by eight men under the command of Sergeant Worrel. Arrangements were made for the guard to charge their guns with blank cartridges, with which they should fire at the disguised men when they assailed the jail. This plan was carried out and the assailants ascended the staircase leading to the room where the prisoners were and attempted to force the door. The Smiths and their Mormon visitors, John Taylor and Willard Richards, threw themselves against the door, through

which the attacking party fired, killing Hyrum Smith and wounding Taylor. Joseph Smith, who had been supplied by a friend that morning with a revolver, fought bravely and wounded four of his antagonists. Having exhausted the contents of his weapon, he attempted to escape by jumping from a window, but was shot before he reached the ground. Some one picked him up and placed him against a well curb and while in this position he was shot to death, his body being pierced by four musket balls. His last words were, "Oh, Lord, my God—" (The rest is left to Masonic imagination.)

As soon as the murders were committed the mob rushed back to Warsaw, where Sharp and Davis reported that they had "finished the leading men of the Mormon Church." Sharp, in his account of the affair in *The Signal*, said: "If my influence helped to produce the state of feelings that resulted in the death of Joe Smith, why I am, in common with some hundred others, guilty of, not murder, but of an extra judicial execution." He and Levi Williams afterwards fled to Missouri, and for their apprehension and return Gov. Ford offered a reward of \$200 each.

The citizens of Warsaw were very bitter against the Mormons, and the Masons shared in this dislike, although the members of the Nauvoo Lodges had taken no active part in the institution of the Warsaw Lodge, which had been chartered by the Grand Lodge at the session of 1843. In order to show their approval of the assassination of Joseph and Hyrum Smith the members of Warsaw Lodge elected Mark Aldrich, who was holding the position of steward, to the office of Worshipful Master, at the first opportunity, while he was under indictment for the murder of the Mormon leaders. They also received the petitions of Levi Williams, Thomas C. Sharp and Jacob C. Davis, who were under indictment for the same crime, and the fact that they were conferring the degrees on these

men having reached the members of Bodely Lodge No. 1, caused them to call the attention of the Grand Lodge to the matter as related above.

When the Grand Lodge convened in Peoria on October 5th, 1846, the following appeared in Grand Master Walker's report:

"On the 22nd of March I called the attention of the committee on the subject of Warsaw Lodge No. 21, to their duties, and soon after received the statement and report which are hereto appended:

"Your committee beg leave to suggest to the M. W. Grand Master that perhaps it will not be necessary to inflict punishment to the extent of his authority; that although the Lodge erred, yet they conceive the error was an error of the head and not of the heart; that all the harm has been done in the case that can be done; the men have been since tried by the laws of their country and a jury of their peers and acquitted. All of which we most respectfully submit.

L. LUSK,

J. H. HOLTON,
Committee."

I adopted the recommendation of the committee with respect to the infliction of punishment upon the Lodge, and deemed that, attention having been called to the subject of caution and circumspection in all proceedings, and especially in the introduction of members into the Masonic family, a great end had been answered, and with this it would be well to let the Lodge off."

The foregoing is the report from a Masonic standpoint, of the murder of two prominent Masons, and the butchery conducted, while one was giving the Masonic sign of distress. All this was done, for no other reason than that they were members of a religious body, that worshipped T. G. A. O. T. U. with all the love and ardor, and devotion at their command.

Let Scotch Masons judge.

ROBERT S. SPENCE, 33°.

(To be continued.)

COMMUNICATED.

Washington, June 6, 1914.

Hon. M. McB. Thomson, 421 Vermont Building, Salt Lake City, Utah.

My dear Sir: Inclosed please find the speech I made to the brethren at Brooklyn, which I desire be put in the magazine.

Yours sincerely,

mf

H. C. SCOTT.

UNIVERSAL FREE MASONRY.

Brothers:

I have no desire to make a lengthy speech; only a short talk for a few minutes to tell you of my faith in the work of the A. M. F.

There is no true Masonry unless it be universal. Universality knows no boundary line of prejudice, no line of color, no hue of race or creed. It is as boundless as space and its charity and brotherly love should be maintained and practiced equally extensive. Wherever the sign is given or the word is spoken Universal Free Masonry as practiced by the American Masonic Federation gives the attentive ear and responds with alacrity.

The A. M. F. will do more; in fact, is doing more, to build up true Masonry and to bring to light those tenets which form the very foundation of Masonry, fellowship and brotherly love, than has been done in all ages past.

The fatherhood of God and the brotherhood of man is exemplified in all the works of the A. M. F.

The ancient landmarks of the Craft have from time to time been covered up by the sands of prejudice and ignorance and obscured from view, but they were not removed forever; they are eternal and as immovable as the mountains from which God commanded the blessing—even life forevermore.

The A. M. F. is removing the dust and dirt of the ages from the landmarks and bringing to true Masonic light the true ideals of Masonic brotherhood as exem-

plified in the five forms of fellowship.

Brother McB. Thomson, President General, A. M. F., is doing a great work in obliterating the national line, the state line and all other lines that are foreign to the precepts of Universal Masonic fellowship. He has brought the true Masonic light to us, and let it not be said that the light shone in darkness and the darkness comprehended it not.

The A. M. F. stands for the truth, and truth must prevail. Fraternally,

H. C. SCOTT., 33-95.

President General, C. B.

WORTHY.

A New York Mason went to prison a few years ago.

He had plenty of money and plenty of assurance, and thought he had plenty of friends. But all these were of no avail when he was convicted of violating the law. He had to pay the penalty.

He expressed surprise that his Masonic brethren did not rally to his support when he got into "trouble." He thought that they were bound to "stand by him" in his difficulties, and assist him to defeat justice, if necessary.

This man (he is no longer a Mason) evidently did not understand the limitations of the Masonic obligation. He did not realize that the duty to succor and support a brother is restricted to those who are worthy. A worthy brother is entitled to every legitimate effort that can be put forth in his behalf. One who is unworthy, who violates his vows by committing crimes against society, has no claim upon the brotherhood. By his own act he has renounced it.

Cases sometimes occur where brothers err through weakness and ignorance rather than evil intention. Such brethren may well receive our charitable judgment, and such assistance as we can render toward rectifying their errors and giving them a fresh start in the world. The good Mason will not be an inexorable judge.

But when a bad man obtains admission to the Masonic fraternity, and seeks to use its respectability as a cloak to cover his misdeeds; when an enterprising citizen seeks to use it for commercial purposes, he finds that the brethren will not hesitate to repudiate him.

The obligations of brotherhood extend to "worthy" brethren only.—Masonic Student.

The above sentiment is all right, in the main. But were it not better to try the brother for his offenses in his Lodge, and upon his conviction meet out the penalty of expulsion? It often happens that "the law itself oft shoves by justice," and a man is sometimes guilty under the law, as administered, but justice would have declared him innocent. We endorse the foregoing sentiment, but would only expel a Mason upon proof sufficient under Masonic law and Masonic procedure.

SCOTTISH RITE BLUE DEGREES CONFERRED IN NEW YORK.

In the March 2 issue of the Journal Brother Purdy, in his letter from New Orleans, called attention to the only French lodge, as he believed, in the country which conferred the first Three Degrees of the Scottish Rite, same being located in New Orleans. It seems Brother Purdy is mistaken, for here comes Brother Maurice Franck of New York City, calling attention to their Lodge, La Sincerite Lodge No. 373. We give Brother Franck's letter as follows:

New York, March 9, 1914.

The Masonic Home Journal,

Louisville, Ky.

Dear Brother Editor: I read in your last issue the remarks made by our Elder Bro., J. F. Purdy, who advanced the information that nowhere through his travel did he come to the knowledge of another lodge working the symbolic degrees in Scottish Rite but in New Orleans. Although he had been in New York, he failed to be informed of one. This is eas

ily understood, as the number of lodges in this large city is very great.

La Sincerite No. 373, F. & A. M., has been since its existence rendering the degrees in French in the Scottish Rite. It works under a special dispensation, granted them at the time of its organization. This coming month they will give in the Grand Lodge Room of the Masonic Temple for the benefit of the English speaking brethren the work in English. This will be given in that tongue here for the first time. A great crowd of brethren is expected to witness it.

The French lodges are three in New York, and the two others are working in the York Rite. The oldest French lodge in the United States still in existence is in New York. It was founded September 4, 1793, under the name of La Tendre Anttie Franco Americaine. The following year the members changed its name to l'Unite Americaine and finally became the L'Union Francaise No. 14 in November, 1797. It has had a glorious history ever since. One of the Grand Secretaries of the Grand Lodge in the beginning of the nineteenth century was R. W., Rene Jean van deu Broek, whose devotion to the fraternity is proverbial. He assumed that high station on only one condition, viz.: that the salary of that post should be given to the widow of the deceased Grand Secretary. He remained close to three years in that post. The illustrious Brother, J. J. J. Gourgas, who brought Scottish Rite degree north and became its first Sovereign Grand Commander, was initiated, passed and elevated in that old lodge.

The other lodges, La Clemente Anttie Cosmopolite No. 410, complete the trio of the New York City French lodges. They belong to the 10th Mas., District, considered the most cosmopolitan in the world, as seven various tongues are translating the work.

Fraternally yours,

MAURICE FRANCK,

Historian of L'Union Francaise No. 17,
F. & A. M.

We clip the foregoing from the "Masonic Home Journal" of April 1, 1914. We believe if our brother will make a closer investigation he will find the "Scottish Rite Blue Degrees" are conferred in Lodges in California, 21 Lodges, some of them chartered by the Grand Orient of France; Washington, 10 Lodges; Oregon, 6 Lodges; Idaho, 1 Lodge; Wyoming, 2 Lodges; Massachusetts, 2 Lodges; New York City, 6 Lodges; New Jersey, 14 Lodges.

All the above work the Scottish Rite Blue Dergees, and seem to be following the even tenor of their ways.

SOME STRAY THOUGHTS ON FREE-MASONRY.

Study will stimulate thought, thought gives birth to ideas, the intelligent interchange of which will promote knowledge and a true interest in Masonic matters, and in the social welfare of mankind. By study only will we become craftsmen able to fulfil our solemn obligations. Master builders worthy of the name. If Masonry is to flourish there must be, firstly, a frank recognition and belief in the divine wisdom, goodness and power of the Supreme Being; secondly, exemplary conduct on the part of B. B. in all their dealings with the outer world, the promotion of peace, harmony and brotherly love, and the practice of charity and other Masonic virtues; thirdly, by the study of and familiarity with its principles, aims, teaching, etc.; fourthly, by organization and the weight of its influence in the support of such schemes for the uplifting of society as may commend themselves to the Brethren.

It is by our failure thus to make use of our co-operative strength that we miss one of the chief points justifying our existence. In the outer world our Order has few supporters, many opponents; few to praise, many to blame. We are credited with few virtues and many vices. The public gaze is centered on us, public opinion ever ready to condemn. How

great the need therefore that we should not only collectively, but also individually, clearly recognize our obligations at all cost to maintain unsullied the honor and dignity of our Craft. So to order our lives that we may do nothing whereby the living chain of Brotherhood which encircles the earth, and of which we are all links, may be broken or even placed in jeopardy. This can only be done by acting with due discretion in all matters, by doing nothing jointly or individually to justify the profane world speaking ill of us. Let us endeavor to become Craftsmen in the true sense of the word. Let us make our presence felt in all matters tending to the moral and material uplifting of the people. It is thus, and thus only, that Freemasonry can hope to justify its existence and take that place as a world-power to which its high ideals and noble principles entitle it.—Masonic Journal of South Africa.

SPEAKING WELL OF THE DEAD.

A tombstone is a paradox—

That is, in many a case—

Because although it stands upright

It lies upon its face.

A UNIQUE EXPULSION.

Extract from the "Bloemfontein Gazette," October 15, 1874:

At the half-yearly meeting of the Grand Lodge of Freemasons of the East of Palermo, Sicily, held on the 27th of March, 1873, Pope Pius IX was expelled from the Order. The resolution to that effect was published in the "Masonic Journal" at Cologne, Germany, and was preceded by the minutes of the Lodge, in which he was accepted. They read as follows:

"A man named Mastlai Ferretti, who was initiated in Freemasonry and solemnly pledged his love and membership of the same, has, now he has been crowned as Pope and King, cursed all his former Brethren, and excommunicated all members belonging to the Oorder. He, Mast-

lai Ferretti, is hereby expelled from the Order by the Grand Lodge of the East of Palermo on the grounds of perjury."

The accusations were first brought against him in his Lodge at Palermo in 1865, of which he was informed, and a copy sent him requesting him to visit the Lodge for the purpose of explaining himself. To this he returned no answer and for several reasons the matter was never carried out until he ordered the Bishop of Brazil to proceed against Freemasons and condemned their institutions. The case was then again brought forward, and after regular examination the judgment of expulsion was given and published, the same being signed by Victor Emmanuel King of Italy, and Grand Master of the East of Italy.—Tyler-Keystone.

Freemasonry is made far too mysterious. Masons are too reticent in talking about Masonry to the outside world. Let us recognize that the only real secrets we hold are those dealing with methods of recognition; all else in Masonry is free to all men and cannot be too widely known. Surely the knowledge of the duty which every man owes to his God, his neighbor and himself is not the sole prerogative of Masons.—The Globe.

MASONRY AND JUDAISM.

In a previous article Christianity was compared with Masonry as an explanation why so many devout Christians seek to explain all Masonic origins as Christian.

The writer has frequently noted the curious manner in which a Jewish brother, raised in the orthodox faith, receives Masonic light, as though it contained little in the way of symbolism or ritual that was new to him. Some of those who come from European countries where the Hebrew race is subject to great persecution, find Masonic light and liberty so exhilarating that they imagine it to be pure Judaism, just as some Christians think it pure Christianity.

Perhaps this view of the science is aug-

mented by the many references of historical writers to the fact what are said to have been two versions of the Masonic ritual at the beginning of the eighteenth century, and that the Jewish version was finally adopted by the revivors of Masonry as the purer.

But the real reason the Jewish brother learned in the Scriptures and ritual of his own religion is familiar with most of that ancient-craft Masonry has to offer him, is that the Jewish ceremonies actually portray all our signs, most of our symbols and much of the very phraseology of Masonic degrees.

It would require much space to call attention to more than a few of these and not a few volumes to explain in detail.

The penalties of the obligations and the F. A. D. G. and sign are to be found in the ancient method of sacrifice and purification of kosher meat. There is the ceremony of "laying the typhilin," or phylactery in connection with prayer, that contains most of the symbolism of the first two degrees, including the sign of a F. C.

The left arm bare is used and the thongs of the typhilin are wound around in the form of a spiral from shoulder to finger tip, in a manner suggestive of the winding stairs and the seven liberal arts and sciences. A little cubical box containing the "Word" is at one end and the initial of the word is at the other. The box is tightly sealed and initialed with the initial of a "Substitute Word." The purpose of the typhilin is to impress the Word on both the heart and the brain.

The impression upon the heart is symbolically made by a sharp point or the cube directly over that bared spot.

A certain ceremony in connection with eating a meal shows the Master's sign given by the master of the house, who has on the table three lights, one for the master, the others for the mother and children.

A great variety of other allusions to the Masonic ritual, no less striking than these, might be mentioned, but our Jew-

ish brothers are very hesitant in vouchsafing information, and therefore we refer to the above only in the most guarded manner.

But what is here said should be sufficient to persuade those who talk of Freemasonry coming from this or that religion to somewhat modify their views. Even Dr. Oliver, who labored long and faithfully to prove a Christian derivation, finally convinced himself that Freemasonry was the oldest thing in the world save sin! He said that in so far from believing that it was derived from the ancient mysteries of various races, his researches convinced him that the mysteries were perverted offshoots of the parent body.

If this be true, then neither Christianity, Judaism nor any other existing religion could have been the source of Freemasonry, but rather Freemasonry has been the little leaven that has inspired and nourished them all by steadfastly refusing to espouse one against the others.

To conceive of a great parent school existing throughout the ages, silently and joyfully working to enfranchise the souls of men regardless of their more or less narrow beliefs, is a grand conception, even if such a thing is so purely spiritual as to have no earthly organization. But what if there be a real earthly organization, to which every real worker may belong?—Masonic Home Journal.

DID YOU SAY TOLERANCE?

What Is This?

(The following is taken from the "Masonic Journal" of South Africa, published at Johannesburg, April 30, 1914.

I,, now in the presence of Almighty God, the blessed Virgin Mary, the blessed St. John the Baptist, the holy Apostles, St. Peter, St. Paul, and all the Saints, sacred host of Heaven, and to you, my Ghostly Father, the superior general of the Society of Jesus, founded by ST. IGNATIUS LOYOLA, in the pontificate of Paul the III, and continued to the pres-

ent, do by the womb of the Virgin, the matrix of God, and the rod of Jesus Christ, declare and swear, that his Holiness, the Pope, is Christ's vice-regent and is the true and only head of the Catholic or Universal Church throughout the earth; and that by the virtue of the keys of binding and loosing given his Holiness by my Savior, Jesus Christ, he hath power to depose heretical kings, princes, states, commonwealths and governments, and they may safely be destroyed. Therefore, to the utmost of my power, I will defend this doctrine and His Holiness's right and customs against all usurpers of the heretical or Protestant authority whatever, especially the Lutheran Church of Germany, Holland, Denmark, Sweden and Norway, and the now pretended authority and Churches of England and Scotland, and the branches of the same, now established in Ireland, and on the continent of America and elsewhere, and all adherents in regard that they may be usurped and heretical, opposing the sacred Mother Church of Rome.

I do denounce and disown any allegiance as due to any heretical king, prince or state, named Protestant or Liberal, or obedience to any of their laws, magistrates or officers.

I do further declare the doctrine of the Churches of England and Scotland, of the Calvinists, Huguenots and others of the name of Protestants or Masons, to be damnable, and they themselves to be damned who will not forsake the same.

I do further declare that I will assist and advise all or any of his Holiness's agents in any place where I may be, in Switzerland, Germany, Holland, Ireland or America, or in any other kingdom or territory I shall come to, and do my utmost to extirpate the heretical Protestant or Masonic doctrines, and to destroy all their pretended powers, legal or otherwise.

I do further promise and declare that, notwithstanding I am dispensed with to assume any religion heretical for the propagation of the Mother Church's inter-

est; to keep secret and private all her agents' counsels from time to time, as they entrust me, and not divulge directly or indirectly, by word, writing, or any circumstance whatever, but to execute all that should be proposed, given in charge or discovered unto me, by you, my Ghostly Father, or any of this sacred order.

I do further promise and declare that I will have no opinion or will of my own or any mental reservation whatsoever, even as a corpse or cadaver (*perinde ac cadaver*), but will unhesitatingly obey each and every command that I may receive from my superiors in the militia of the Pope and of Jesus Christ. That I will go to any part of the world whithersoever I may be sent, to the frozen regions of the North, the jungles of India, to the centers of civilization of Europe, or to the wild haunts of the barbarous savages of Africa, without murmuring or repining, and will be submissive in all things whatsoever communicated to me. That I will in voting always vote for a Catholic in preference to a Protestant, especially a Mason, and that I will leave my party so to do; that if two Catholics are on the same ticket I will satisfy myself which is the better supporter of Mother Church and vote accordingly.

That I will not deal with or employ a Protestant if in my power to deal with or employ a Catholic. That I will place Catholic girls in Protestant families that a weekly report may be made of the inner movements of the heretics.

That I will provide myself with arms and ammunition that I may be in readiness when the word is passed or I am commanded to defend the Church, either as an individual or with the militia of the Pope. I do further promise and declare that I will, when opportunity presents, make and wage relentless war, secretly and openly, against heretics, Protestants and Masons, as I am directed to do, to extirpate them from the face of the whole earth; and that I will spare neither age, sex nor condition, and that I will hang

burn, boil, flay, strangle and bury alive these infamous heretics; rip up the stomachs and wombs of their women, and crush their infants' heads against the walls, in order to annihilate their execrable race. That when the same cannot be done openly, I will secretly use the poisonous cup, the strangulation cord, the steel poinard, or the leaden bullet, regardless of the honor, rank, dignity or authority of the persons, whatsoever may be their condition in life, either public or private, as I at any time may be directed to do, by any agents of the Pope, or Superior of the Brotherhood of the Society of Jesus. In confirmation of which I hereby dedicatt my life, soul, and all my corporal powers, and with the dagger which I now receive I will subscribe my name written in my blood, in testimony thereof; and should I prove false or weaken in my determination, may my brethren and fellow soldiers of the Pope cut off my hands and feet and my throat from ear to ear, may my belly be opened and sulphur burned therein, with all the punishment that can be inflicted upon me, and may my soul be tortured by demons in eternal hell forever.

All of which I, ***, do swear by the Blessed Trinity and Blessed Sacrament which I am now to receive, to perform and on my part to keep this, my oath.

In testimony whereof, I take this most Holy and Blessed Sacrament of the Eucharist, and witness the same further, with my name written with the point of this dagger, dipped in my own blood, and sealed in the face of this Holy Sacrament.

CORRESPONDENCE

R. S. Spence, Secretary General A. M. F. Vermont Building, Salt Lake City, Utah.

Dear Brother: It affords me great pleasure to inform you that on June 10th we had our regular meeting in Savoy Lodge No. 35, and after the transaction

of business in regular form, the elected officers were installed by Bro. Agostino Bellavia, Lodge Deputy. These were:

Dot Vincenzo Guagliata, R. W. M.

Mike Massarelli, W. S. W.

Rosario Candela, W. J. W.

Frank Carbone, Substitute Master.

Antonio Bellavia, Treasurer.

Antonio Accardo, Secretary.

Frank Varallo, Senior Deacon.

Domenico Casalnuovo, Junior Deacon.

Antonio Calamonico, Inner Guard.

Angelo Caliento, Tyler.

Frank Zingarelli, Chaplain.

Philip Mazzaro, Marshal.

Angelo Tornatore, Senior Steward.

Alfonso Bellizia, Junior Steward.

I enclose \$2.50 for Dr. Guagliata, installed R. W. M. Diploma Savoy Lodge No. 35, and 50c for six months' subscription to the Universal Freemason, which you will kindly send to his address, 875 Milton avenue, Chicago, Ill.

Hoping to see you soon in Chicago, I remain,

Faternally yours,

AGOSTINO BELLAVIA.

PROVINCIAL GRAND LODGES.

Illinois.

Provincial Grand Master, Arthur O. Skaaden, 1321 North California avenue, or Monadnock block room 539, Chicago.

Provincial Grand Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Provincial Grand Secretary,

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary,

Continued on Page 16

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EDITORS:

M. McB. THOMSON, 421 Vermont Buildin
Robert S. Spence, 415 Vermont Buildin

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EDITORIAL.

This issue introduces the seventh volume of this journal, and we leave it to our readers and subscribers to judge of its usefulness to the Order. If it were a money-making scheme, or even a mild speculation, we might turn our thoughts to other things, and hunt for pastures new. The object of its birth six years ago was declared to be the advancement of Universal Masonry, and the betterment of the Masonic conditions, that appeared to us to require some outspoken language. We have labored diligently to make this journal, not only the advocate of Universal Masonry, but the helpmeet to the body of Masonic patriots, who realized that Masonry, to be worth anything at all, must be worldwide, and not divided up into State Grand Lodges, and local depositories of a limited amount of ritualistic lore. How well we have fulfilled our promises remains to be seen. We have this satisfaction, however; we have done our duty, as we understood it. The editing and publishing of this journal has been, and still is, a labor of love. The editors do not receive one dollar for their services, nor is the publication and general management of the journal the recipient of one dollar. The printer and the

postoffice are the only ones benefited financially. It goes forth a messenger of peace and good-will, like salvation—without money and without price. Only sufficient is returned to pay the actual cost of its publication. We expect to conduct it along these lines, so that none can say our object is a mercenary one. It is the official organ of the American Masonic Federation, and as such we voice our sentiments, and lend a helping hand to those who are of us.

We cater to no man or set of men; we advocate no principles that all true Masons cannot endorse. We hope by its aid to make Masonry worth while, and lift it up to the standard marked out by its fathers. If Masonry were but a ritualistic performance behind closed doors, then might it well be said, "If in this life only we have hope, then are we of all men the most miserable."

The late Bishop Potter of New York once related an experience he had when he was shipwrecked on the Coromandel coast of India, during his trip around the world. He was coasting in a native coastwise vessel when, through some unforeseen event, the machinery became disarranged, and they were compelled to seek safety in one of the small native villages. He knew nothing of the language and habits of the people, but fortunately for him he knew the universal language of Masonry, and he soon found some one who could converse with him in that tongue, and he soon found friends, and his comfort was soon looked after. He was, after that, a strong advocate of Universal Masonry, but, unfortunately, his environments in his native land did not permit him to voice his sentiments. He was told that all there was of good in Masonry was wrapped up in the archives of the Grand Lodge of New York, and all other Masonry was heterodox, as race, creed and color were only recognized under conditions marked out by that body.

The colored man in New York is not a Mason. The Frenchman, Italian, Portuguese, and all Latin Masons are not Ma-

sons in New York. New York Masonry is exclusive in that state, and only can be practiced by the exclusive dictators of that Grand Body. The question, "What is Masonry?" can only be answered by the laws passed by that body. If a Master, or a Warden, or any officer of a Lodge in any state in the United States of America has learned the duties of his office, as detailed in the ritual, that is all that is required of him and all that he desires. He is never taught to inquire why he is a Master or a Warden, nor to go into the historical definition of that office and the duties appertaining thereto. Universal Masonry is as broad as the world and as high as the heavens, and to be complete in its teachings, and fulfill the measure of its creation, it must recognize every Mason as a brother and every Lodge as a home. We purpose to continue the policy of this journal along these lines, and although we may be in the midst of the fray we shall still cry: "Lay on, Macduff, and damned be he who first cries, 'Hold, enough!'"

The editor-in-chief is now on his annual visit to the eastern states to round up the Lodges and hold a Convention. The following is his proposed itinerary: First to New York, where we have a dozen Lodges; from there he goes to New Jersey to organize a number of Lodges and charter several now there under dispensation. From there he goes to Connecticut, and then to Boston to charter a number of Lodges. He then goes to Washington, D. C., where we have eight Lodges. From Washington he goes to St. Louis and New Orleans, and back to Chicago, where a Session of the Supreme Grand Lodge will be held for the benefit of all the Lodges in the middle and far east. During his absence the assistant editor will mount the tripod and try to do the work, and if the worst comes to the worst, make excuses.

We are frequently called upon to refute the slanders uttered by men who, for

some reason or other, have taken up the task of establishing our pedigree. Men who style themselves Masons, yea, men who have reached eminent positions in the Craft, how they obtained the recognition is hard to determine! We have respect for one, who differs with our views. We can exercise charity toward our avowed enemies. We can even "pray for those that spitefully use us," but we have no place in our hearts, nor our memories, for a slanderer. We can tolerate the thief, who seeks to appropriate our goods, for a certain blame nearly always attaches to us for not securing our property. We can argue the point with a liar, for he may be lying under a mistake of facts. We can even go so far as to "turn the other cheek" to the man who assaults us, but to the slanderer our hearts are steel, and as we turn away from his face of brass we shudder and question if all men are created in the image of the G. A. O. T. U. as the greatest light tells.

We have been slandered and defamed by men who should know and who do know better, and we would repeat, "Forgive them, for they know not what they do," but they do know what they do. Hence our invocation would fall to the ground unheeded if we were to apply it. Our friends must not ask us to wield the pen in defense of our faith, against Masons who assume the role of slanderers, and we take the liberty of quoting the following, written by "Bob Morris" of Kentucky, and published in the "Masonic Home Journal" of May 1, 1914.

Under the heading, "The Slandered," he says:

The slanderer is a pest, a disgrace, an incubus to society, that should be subjected to a slow cauterization, and then lopped off like a disagreeable excrescence. Like the viper, he leaves a shining trail in his wake. Like a tarantula, he weaves a thread of candor with a web of wiles, or with all the kind of mendacity of hints, whispers forth his tale, that, "like the fabled Nile, no fountain knows."

The dead—aye, even the dead—over whose paled tongue can wake, and whose pale lips have then no voice to plead, are subjected to the scandalous attack of the slanderer—

"Who wears a mask that Gorgan would disown,

A cheek of parchment, and an eye of stone."

I think it is Pollock who says the slanderer is the foulest whelp of sin, whose tongue was set on fire in hell, and whose legs were faint with haste to propagate the lie his soul had framed:

"He has a lip of lies, a face formed to conceal,

That without feeling mocks at those who feel.

There is no animal I despise more than these moths and strays of society, the malicious censurers.

Oh, who would disarrange all society with their false lap-wing cries! The slanderer makes few direct charges and assertions. His long, envious fingers point to no certain locality. He has an inimitable shrug of the shoulders; can give peculiar glances;

"Or convey a libel by a frown,

Or wink a reputation down."

He seems to glory in the misery he entails. The innocent wear the foulest impress of his smutty palms, and a soul pure as "arctic snow, twice dotted by the northern blast," through his warped and discolored glasses wears a mottled hue.

Vile wretch, ruiner of fair innocence by foul slanders, in thine own dark raven-plumed soul distilled—

"Blush—if of honest blood a drop remains To steal its way along thy veins!

Blush—if the bronze long hardened on thy cheek

Has left one spot where that poor drop can speak."

ROB MORRIS.

Franklin, Ky.

Provincial Grand Lodges Continued
from Page 13

California.

Provincial Grand Master, W. C. Cavitt
Provincial Grand Secretary, H. Meth-

mann, 5900 Telegraph avenue, Oakland.

Oregon.

Provincial Grand Master, S. H. Haines
528 Chamber of Commerce, Portland.

Provincial Grand Secretary,

Inter-Mountain.

Provincial Grand Master,
Provincial Grand Secretary,

Washington, D. C.

Provincial Grand Master H. C. Scott.
521 Twenty-first street N. W., Wash-
ington, D. C.

Provincial Grand Secretary, Newport F
Henry, 206 P street N. W., Washington.
D. C.

Secretaries will please complete this
directory by sending in the necessary in-
formation to this office.—Ed.

LIST OF LODGES CORRECTED TO JUNE 24, 1914.

California.

Kern Lodge No. 51, Bakersfield, meet-
every alternate Monday at 8 p. m. in
Druid's Hall, East Bakersfield.

R. M. Ferd Gunther, 2131 19th St.,
Bakersfield.

Secretary, Walter Parent, 901 6th St.,
Bakersfield.

Lodge Deputy, H. Eichenauer.

St. John's Lodge No. 21, Los Angeles,
meets every Tuesday at 8 p. m., at 542
South Spring St., Los Angeles.

R. W. M., L. A. Wunschell, 1157 North
Ardmore Ave., Los Angeles.

Secretary, M. Wolfe, 805 North Soto St.,
Los Angeles.

Palestine Lodge No. 23, San Francisco.
meets every second and fourth Monday,
at 8:15 p. m., in Bay Shore Hall, 37 Le-
land Ave., San Francisco.

R. W. M., L. E. Natenstedt, 123 Tucke-
r Ave., San Francisco.

Secretary, C. A. Louis, 9 Leiland Ave.,
San Francisco.

Washington.

Trinity Lodge No. 44, Seattle, meets every third Wednesday at 8 p. m., in Masonic Hall, 1923½ First Ave., Seattle.
R. W. M., W. S. Pulver, 118 West Thomas St., Seattle.

Secretary, J. J. Anderson, Wiltshire Hotel, Seventh and Virginia Sts., Seattle.

Kilwinning Lodge No. 19, Seattle, meets R. W. M., G. L. Tanzer, Northern Bank Building, Seattle.

Secretary, J. J. Anderson, Wiltshire Hotel, Seventh and Virginia Sts., Seattle.

Illinois.

St. Clair Lodge No. 33, Chicago, Ill., meets every first and third Wednesday of each month at 716 West Madison St., Chicago.

R. W. M., W. H. Humphreyville, 1301 W. Huron St., Chicago.

Secretary, H. W. Smith, 2453 Diversey Ave., Chicago.

Viking Lodge No. 75, Chicago, meets—
R. W. M., Arthur Skaaden, 1321 N. California Ave., Chicago; Secretary, F. B. Zebrowski, 1225 Milwaukee Ave., Chicago.

Washington.

St. Andrew Lodge No. 20, Seattle, meets first and third Tuesday at 8 p. m. at 1923½ First Ave., Seattle.

R. W. M., Fred W. Kotelman, 425 Queen An Ave., Seattle.

Secretary, Thomas Rowse, Seward Hotel.

California.

Glenlivet Lodge No. 43, Vallejo, California, meets at 8 p. m. at 222 Georgia St., Vallejo.

R. W. M., L. H. Smith, 232 Kentucky St., Vallejo, California.

Secretary, C. S. Perry, 1102 Louisiana St., Vallejo, California.

ANTI-MASONRY AGAIN ON RAMPAGE?

Curious Sequence of Events Involving Masonry—Is This Man Crafty or Crazy?

What is believed by many to be a deliberate attempt of organized anti-Masonry to involve the Craft in America in another scandal analogous to the carefully planned "Morgan affair" of more than eighty years ago, has just been brought to light by the Masonic Press Association.

Whether the intent and purpose has been to cleverly build up a bit of trickery which might be fastened upon the Craft unjustly, and thereby poison the public mind, such would have been the effect had the scheme not been exposed in time. The details, briefly given, relate only the actual facts supported by documentary evidence and investigation of reliable men. What connection, if any, there may be between Edward Buckley and F. X. Wienschenk is not known or asserted. Both persons and the alleged organizations of which they are the head have worked apparently so much toward the same end that the coincidence cannot be allowed to pass unnoticed.

One Edward Buckley several months ago announced to the American Grand Lodges the formation of "The Masonic Federation of South Africa," of which he was President. He sent his proclamations from London, England.

Shortly afterward, and apparently arising from the "Federation," the "Order of the Masonic Clergy" was proclaimed. Only Master Masons who are clergymen are eligible to membership, with the single exception, "Not any priest of the Roman Catholic faith, the See of which is at the Vatican, Rome, Italy."

Those empowered to knight applicants "at the altar of Freemasonry" are, for the Eastern Hemisphere, the President of the Council of State, the Grand Master

of England, the Grand Master of Sweden, and the Protector of Masonry in Germany; for the Western Hemisphere, the President of the Council of State in Washington, D. C., the Hon. George C. Perkins. From the literature received it appears that the order stands for absolute separation of church and State.

In reply to our inquiries directed to Senator George C. Perkins in Washington alleged to be the head of the "Order of Masonic Clergy" for the Western Hemisphere, Brother Perkins writes:

"Your letter of April 20th, relative to the formation of the Order of Masonic Clergy, and stating that I appear to be the head of same for this country, together with President Buckley, of the order, and others named, is at hand. In reply I would state that I really do not know what Mr. Buckley is trying to do, and I did not authorize him to use my name. I have received several communications from him, but have paid little attention to them, and am, therefore, unable to give you any more light on the question. Yours truly,

"GEO. C. PERKINS."

Letters to Mr. Buckley at the London address given remain unanswered. But having apparently built up a supposed "Masonic" organization, regardless of the consent of the persons whose names were used, a matter which was not likely to be inquired into closely until the final moment came for announcing the "grand purpose," Mr. Buckley has recently addressed another document to the Grand Lodges of a most astounding character, this time from Washington, D. C. It is significant that at the time it was sent out a Press representative saw Senator Perkins, who declared he had not seen Buckley for six months when he was attempting to enlist him in some scheme which he represented as a sort of Masonic insurance affair, and he supposed Buckley to still be in England, to which he returned at that time.

The following excerpts from this re-

markable document are taken from the letter addressed to the Grand Lodge of Kentucky from Washington, May 7th, and signed "Edward Buckley, President of Masonic Federation:"

"In this letter, which precedes my resignation as President of the Masonic Federation, you are advised * * * that one of the chief objects for which I organized this government in Europe has been realized—that is, to assist those who have undertaken to avenge the murder of our brother, Francisco I. Madero, and Brother Saurez, President and Vice President of Mexico."

The letter then goes on to say that within five weeks Carranza or Villa will be in Mexico City, and the Constitutionals will completely overthrow the assassins of our brothers. Then—

"I am fully cognizant of the fact that some number of our brothers in high places in the United States will elect to choose some other men for the head of this Masonic government."

To offset this, the Grand Master of Kentucky and other Grand Masters are asked to appoint representatives to a convention in Washington on "a date of call," who will organize the new Mexican Government and select a Secretary of State for same. No Roman Catholic is to be allowed in office.

Buckley then announces he will place his resignation in the hands of the Consul of State (Senator Perkins), who will then install the other officers.

In conclusion Buckley designates the Grand Secretary of Minnesota as temporary chairman of the convention, stating that he will attend and fix the call date.

The following from St. Paul is self-explanatory:

"Your favor of the 14th regarding Mr. Buckley's 'pronunciamento' received. The use of my name in connection with this matter is entirely unwarranted.

"I have been receiving letters from him for a year or so, but have paid no

attention to them, thinking the man was demented. I am still of the same opinion. Fraternally yours,

"JOHN FISHEL
"Grand Secretary."

One of our investigators was of the opinion that something deeper than appeared on the surface underlay the Buckley activities, but so far no direct proof of his suspicions has been obtained.

It is a curious coincidence, however, that Washington, D. C., is the scene of the anti-Masonic labors of F. X. Weinschenk, by his own statement, formerly connected with the European Catholic Press Association. It is further curious that in the communications Weinschenk has addressed at various times to President Wilson and other prominent men, and which have been referred to heretofore by the Masonic Home Journal, identically the same charges are made by him against the Freemasons, that Buckley seeks to involve them in through his alleged "Masonic Federation"—namely, to "avenge the death of our Brother Madero."

Five weeks from May 7, or June 11, is considered as the crucial period in the Mexican situation. And here again are some curious coincidences. Within the period named we discover Most Reverend Jose Mora Del Rio, the Mexican archbishop, and other high dignitaries leaving Vera Cruz for the Vatican (May 16) for the announced purpose of influencing the United States in behalf of the church "as in the Philippines," according to the St. Louis Dispatch of May 13th. And this is the church that has bitterly assailed Freemasonry as the instigator and head of every change of government inimical to her for two centuries.

The press dispatches of the last two or three weeks have made it very clear that the Masonic Home Journal was entirely correct in its suspicions that the announcement that the Roman church authorities had abandoned Huerta was

not true. It seems they have furnished him with millions of dollars—in fact, the money with which he has kept up his pretense of government and carried on a bloody war. The fact is further made clear that both the northern and southern rebels, Villa and Zapata, are determined to deal out justice without mercy on the priestcraft, which has impoverished their country and lowered its morals to a plane little above that of animals.

It is perfectly natural, therefore that the church, in its terror, should have poured 20,000,000 pesos into Huerta's coffers; should have urged him to bring on American intervention and resign, or be eliminated, if necessary, in order to persuade the United States to recognize a successor chosen, not by votes or under a constitution, but by representatives of the factional leaders—of which their church is one.

Whether these coincidental events are connected we cannot say. It looks suspicious, and for this reason alone the Masonic Home Journal publishes the warning that our Grand Lodges and individual Masons may not be hoodwinked by a possibly deep-rooted conspiracy against them.

The charge HAS been made that American Freemasons were engaged in avenging the death of Madero. It is not true. No real Freemason ever "avenges" a wrong, however much he may have loved the victim.

The Buckley Federation, if "successful" in imposing upon Freemasons, who might think its purposes what they were originally announced, would have given color to such charges. Without publicity on the part of Masons themselves, the plan might still have gone through, and Buckley documents have been used hereafter to "prove" anti-Masonic charges.

In such manner does anti-Masonry work in Europe. And anti-Masonry, we know beyond doubt, is in America to

stay. All Mexican troubles are charged to Freemasonry, and everything done to discredit it.—"Masonic Home Journal," Kentucky.

THE ONSWEEP OF ISLAM.

It is a striking fact that there are five million more Moslems than Christians in the British Empire. One-seventh of the whole human race is Moslem. The really significant fact is that the proportion is not at a standstill; it is increasing yearly. There are 60,000,000 Mohammedans in India, and the number is steadily growing. During the last decade the Moslem population of India increased by nine per cent, while the total population of India increased by only two per cent. Many more natives are becoming Mohammedans every year than are turning to Christianity. There are 24,000,000 Mohammedans in Java. Mohammedanism is absolutely dominant in Persia. Today nearly all the sacred places named in the Bible are under Mohammedan rule. These are but a few instances of many, showing the onswEEP of Islam.—Christian Herald.

CRAFT MASONRY IN SCOTLAND.

An interesting address, entitled "Bonnie Scotland: a peep at Craft Masonry as practiced in that country," was recently delivered by Bro. J. Gaskill, P. M., No. 1578, to the brethren of the Duke of Connaught Lodge of instruction, St. James' Tavern, Westminster. Bro. Gaskill, touching very briefly on the leading historical events connected with Scottish Freemasonry, pointed out that Scotland possessed the oldest known Masonic record, a number of lodges having minute books, etc., dating back over two centuries. The establishment of the first Grand Lodge in England and of the Grand Lodge of Ireland were quickly followed by our northern brethren—the Grand Lodge of Scotland being formed at Edinburgh in 1736. A number of lodges, however, remained independent; indeed, only as recently as

1891 did the last of these—St. John's, Melsos—come within the fold. Mother Kilwinning seceded in 1744—through being put second on the roll of Grand Lodge, the members claiming absolute priority as the Senior Lodge—and did not return to the fold until 1807.

Like the French lodges, our earlier Scottish brethren soon came into conflict with the religious authorities, the Associate Synod, in 1745, condemning the practice of administering oaths to candidates without informing them first what the secrets were that they were expected to keep. Not a few Freemasons incurred the wrath of the Synod, and some were even excommunicated. Soon, however, it was found that in the Masonic ritual and practices there was nothing inimical to the cause of religion, and a better feeling set in.

Scottish Masonry—as recognized by the Grand Lodge—consists, theoretically, of three degrees, but attached to the second degree is the Mark, and, as a complement to the third degree, comes the Installed Masters' Section—both practically degrees, as they each have a separate ceremony and separate secrets. The Installed Masters' "degree" is not necessary to "qualify a brother to take the chair or perform ceremonies, but is conferred on Masters or Past Masters in Grand Lodge. A brother must, however, be a Mark Mason before he can occupy the chair in a Craft Lodge; and although the Mark is considered an amplification of the second degree, it can only be conferred on Master Masons.

According to the Scottish Constitutions a Lewis can be admitted into the Order at the age of eighteen; but the same state of doubt as to the exact definition of a Lewis seems to prevail North of the Tweed as in England—some taking the simple definition, "the son of a Mason," whether born before or after the father's admission into the Craft; others restricting it to those born after the father had become a Freemason. The initiation fee is much lower than in England—a min-

imum of two guineas being allowed; and in cases of resolutions in Lodge only Master Masons are entitled to vote. Another interesting point is that a fortnight at least must elapse between the Craft degrees; this rule evidently having been introduced to kill the old and objectionable practice of conferring two or even three degrees on the same evening.

The ceremony of installation of the W. M. is performed mainly in the first degree; hence Entered Apprentices can be present during that portion of the ceremony from which they are excluded in English lodges. The prospective officers are obligated as well as the new Master; but for convenience' sake they are taken en bloc.

One peculiarity in connection with Craft clothing in Scotland is that, although the general design is the same, each lodge has its distinctive color, or colors, for its aprons and sashes—which latter take the place of the English collars. In this respect they have much in common with the lodges under the Grand National Lodge of Germany, and as a natural consequence, where visiting is frequent and general, there is a much greater variety of color effects than we are familiar with in English Craft lodges.

The foregoing is clipped from the "Masonic Sun," a well edited Masonic journal published at Toronto, Canada. We welcome this exchange, and can safely say, it is full of real Masonic information, not only to the Masons of that country, but to World Masonry. Such a journal is truly an oasis in the desert of Masonic literature, and a Masonic Vade mecum.

HONI SOIT QUI MAL Y PENSE.

A short while ago this office received an invitation from the "Masonic Home Journal," published at Louisville, Kentucky, requesting our co-operation in the organization of a "Masonic Press Association." The plan of the said association was published in a subsequent issue of that journal, and is as follows:

THE PLAN.

1. The name of the organization shall be "The Masonic Press Association."

2. Those eligible to membership shall be Masonic publications, editors of same and editors of any other publications who are Masons in good standing. Women editors of publications devoted to any order requiring Masonic membership of men as a prerequisite to initiation are eligible.

3. News will be collected at headquarters, through clipping bureaus, Masonic exchanges, direct use of the mails or other means as circumstances may warrant.

4. A monthly bulletin of international news will be mailed all members, without extra fee, who may secure additional matter as provided in Article 5.

5. Members desiring fuller report upon items in bulletin, or special information, may obtain same through mail, or by wire, collect, at rate of \$1 per each 500 words or fraction thereof. Same rate applies to special articles on any subject.

6. Membership fee shall be \$10 per annum, which entitles each publication to head all articles obtained through bureau "Masonic Press," and to receive the monthly bulletin service without other cost.

7. Each member shall have one vote in all matters affecting the constitution and government of the Association, which may be in person or by proxy.

8. Elections shall be held every year. Headquarters shall be in Louisville, Ky."

In response to the invitation, the editor of the "Universal Freemason" mailed the following to the office of the "Masonic Home Journal:"

"Am heartily in sympathy with the proposal. But the 'Universal Freemason,' of which I am editor, is the official organ of the American Masonic Federation, which works in the Scottish Rite symbolic. The Federation is composed of Grand Lodges widely spread, all governed by one central body, termed the Supreme Lodge. If, after knowing what we are, you still extend the invitation, I will be most happy to accept. Yours fraternally,

"M. McB. THOMSON, Editor."

The following is the reply of the editor of the "Home Journal":

"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."

We think it wisdom to make the following statement, not that we desire any representation in the aforesaid "Association" or any other association that has for its object the diffusion of Masonic knowledge, or to enter into close communion with any Masonic body that does not fly the banner of "Universal Masonry" at its masthead. We have reached that stage in our journey when we can "hang our banner on the outer wall and shout the cry of victory." Our progress for the past six years has been phenomenal. Our goal is in sight, and we predict that "Universal Masonry" will ere long be the battle-cry of Masonic freedom.

We are not "Cerneau," nor have we anything in common with those that are. We have our opinion of the man Joseph Cerneau, and his methods, and the history of that body details many things that are commendable and praiseworthy, and we claim the right to reserve that opinion.

We do practice the A. A. S. R. (Symbolic). Our authority to do so is unquestioned. Our chain of title is unbroken, running back to "Mother Kilwinning," date 1743. In connection, this journal

represents the "Confederated Supreme Councils Sovereign Grand Inspectors General 33rd and Last Degree A.: A.: S.: R.:" We are not of Stephen Morin, nor Frederick the Great, nor Albert Pike. We lived and flourished years before Albert Pike was born, and we practiced the A. A. S. Rite in Scotland centuries before Albert Pike conceived the idea of resurrecting Stephen Morin's defunct scheme.

This journal is the official organ of the "American Masonic Federation" and the "Confederated Supreme Councils Sovereign Grand Inspectors General 33rd and Last Degree A.: A.: S.: R.:" It is now entering upon its seventh year of publication, and is holding its own among the Masonic journals of the world. Our magazine goes to nearly every Masonic Grand Jurisdiction in the world where the English language is spoken or understood. We are not in the market for gain or fame. All we desire is the good and well being of Masonry, and we expect to keep up the struggle as long as it is necessary to do so. We realize that the editor of the "Home Journal" could not sit in one of our Lodges, for reasons well understood, not because we are, as he states, irregular, but because we work the Ancient and Accepted Scottish Rite Symbolic, and he has been educated in the schools of the American Rite.

We are Free and Accepted Masons, as all Masons are, and necessarily must be. Masonic tradition teaches us that Masons first acquired the name of "accepted" at the building of the Second Temple, the Fraternity having been declared "free" by King Solomon, at the dedication of the First Temple. In the regulations made on St. John's day, 1663, under the Grand Mastership of the Earl of St. Albans, these conclusive words occur: "No person hereafter, who shall be accepted a Freemason, shall be admitted into any Lodge or assembly, until he has brought a certificate of the time and place of his acceptance from the Lodge that accepted him unto the Master of that limit or division where such Lodge is kept." Also

no person shall be made or accepted a Freemason, "etc."

Of course, we will look pleasantly at each other, whether we "sit together or not." This is the duty of all Masons, of whatever nation, color or creed he may be, but we are afraid our Brother has not yet learned this important lesson. Whatever our Brother means by the following is hard to determine: "The subordinate bodies of this organization are Grand Jurisdictions, etc." President Thomson stated in his letter above, "The Federation is composed of Grand Lodges widely spread, all governed by one Central Body, termed the Supreme Grand Lodge." In further explanation, the "American Masonic Federation" has its Grand East in Salt Lake City, Utah. It has Provisional Grand Lodges in nearly every state of the union, and outside the United States, in Panama, Costa Rica and South India. It has subordinate Lodges in all the principal towns and cities of the United States, and is in amity with, and exchanges representatives with Scotland, England, France, Portugal, Italy, Germany, Turkey, Roumania, Egypt, Haiti, Cuba, Mexico, San Salvador, Argentina, Nicaragua, Costa Rica, Panama, and other countries.

LEXICON.

Certificate—(See Diploma).

Chain—The mystic Chain of union of all the members of a lodge of the Scottish Rite is always formed before the Lodge is closed.

Chain, Lybic—One of the decorations of the Rite of Memphis. It is given for meritorious service rendered to the Order and carries with its possession peculiar privileges. The chain is formed of triangular links connected by the "mystic knot." From the bottom is suspended the "Kneph," the Egyptian symbol of creation.

Chair Degree—The Degree given to the R. W. M. Masters, Depute and Substitute, Senior and Junior Warden of a

lodge prior to assuming the duties of their office. This degree is also called the "Installed Degree and the Past Master." The last is a misnomer, as it is given to the present, not the retiring Master of the Lodge. In the American Rite the degree is only given to the Master, but in the Scottish Rite it is given to those who by our laws might be called on to preside.

Chairing, Passing—Passing the Chair is a term applied to one advancing in office from a lower to a higher.

Chairs—The seats of the three principal officers of a lodge.

Chalice—A cup or drinking vessel used in several of the high degrees, notably in the "Covered Point" of the Rosy Cross.

Chalk, Charcoal and Clay—Symbolizing Freedom, Fervency and Zeal, with which the Entered Apprentice served his Master in ancient times.

Chamber, Middle—(See Middle Chamber).

Chamber of Reflection—In all the Latin Rites, whether of the Modern French or variations of the Charleston miscalled Scottish Rite, there is a small ante-room colored or hung with black, the only furniture of which is a table and chair. On the table are emblems of mortality, as are also in the decorations of the room. In this room the Candidate is introduced and given time for reflection on the serious nature of his undertaking.

Chancellor—Answering in the Council of Kadosh or the Encampment of the Knights Templar to the office of Secretary in the Craft Lodge.

Chao, Ordo Ab—Meaning Order from Chaos, a motto applicable to Masonry generally, particularly so to the higher degrees.

Chaos, Discreet and Wise—The forty-ninth and fiftieth degrees in the Rite of Mizraim.

Chapter—The ornamental finish to the top of Pillars spoken of in the Entered Apprentice and F. C. degrees.

Chaplain—This office is provided for in the laws and in the installation cere-

monies of the A. M. F., but the choosing of such an officer is not obligatory on the lodges.

Chapter—Applied to meetings of Royal Arch Masons and Knights of the Rosy Cross. In the Adoptive Rite the meetings of the Fourth degree are thus named.

CHARTER—In Freemasonry a document issued by a Grand Lodge, Chapter, or other Supreme Body, to a certain number of members, empowering them to organize a Lodge, Chapter, Conclave, College, or other body, and to confer degrees. A Lodge can never be legally opened for labor unless the charter or warrant is present; and it is the right of every Brother to see it when he desires to do so.

CHIEF OF THE TWELVE TRIBES—The eleventh degree of the Chapter of Emperors of the East and West. Also called Illustrious Elect.

CHIEFS OF MASONRY—Formerly applied to Princes of Jerusalem, but properly appertaining rather to the Grand Master of symbolic Masonry, the M. E. First Principal of the Grand Chapter, and the Inspector General of the thirty-third degree.

CHISEL—One of the working tools of a Mark Master, emblematic of the effects of education on the human mind. It is to the Mark Master what the Ashler is to the Entered Apprentice, and also enters largely into the speculative education imparted to the latter, being also one of his working tools.

CIRCUMAMBULATION — Processions round that center object of worship, such as statues, and altars, have always been in vogue, and a certain symbolical meaning was attached to the ceremony. The procession in all ancient religions usually followed the course of the sun, and in part and in whole we still possess hymns sung by the priests on such occasions; for instance, the hymn of the priests of Delos, sung in praise of Apollo, the Sun the burthen of which was, "We imitate the example of the sun, and follow his

benevolent course." In the same way the Druidical priests circumambulated their altars thrice. Circumambulation is practiced in Freemasonry during certain ceremonies, such as the consecration of Lodges, initiation or advancement of members, and other circumstances.

CLANDESTINE—Not legal. Masons working the ceremonies illegally, with intent to avoid the control of their governing authorities, are called clandestine Masons. Initiates thus introduced are illegally made. It can scarcely be said that friendly instruction on particular points is clandestine, where the participants are known to be regularly certified.

CLEMENT XII—Pope, 12th Aug., 1730; died 6th Feb., 1740. He fulminated the celebrated bull of excommunication, in which the Freemasons were condemned. On the 14th of January, 1739, he caused Cardinal Firrao to issue a still more strict edict, in which persons were prohibited from being Freemasons under pain of death, confiscation of goods, and utter exclusion from future grace or mercy.

CLOSING—An important part of the ceremonies consists in the proper closing of the Lodge: it should be done with the and others, and inculcate the imperative same impressiveness and calmness with duty of circumscribing our passions and keeping our desires within due bounds. which the opening has been effected.

COLLAR—An ornament worn about the neck by the officers of Lodges, to which is suspended the jewel indicative of rank. Its color varies in different degrees. That of the symbolic or Craft Lodge is blue; of a Past Master, purple; of a Royal Arch Mason scarlet; of a Secret Master, white, bordered with black; of a Perfect Master, green, etc. Chains are used in the Grand Lodge of England.

COMMANDER EMINENT—The presiding officer in an encampment of Knights Templar. The present title is Preceptor, and a Commandery, a Priory. The jewel of this office is a cross, from which issues rays of light.

The Universal Free Mason

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OFFICIAL.

Dr. J. H. Friedman, 32°, of New York, was on the 22nd of June Throned and Crowned a Sovereign Grand Inspector General 33d and last degree of the E. G. N. Scottish Rite Ancient and Accepted.

Augustino Bellavia, 32°, and Adam Kowalski, 32° were on the 28th of June Throned and Crowned Sovereign Grand Inspectors General 33d and last degree of the E. G. N. Scottish Rite Ancient and Accepted.

THE GRAND MASTER'S VISIT TO THE LODGES IN THE EASTERN STATES.

The last semi-annual visit to the Lodges and Brethren in the Eastern States has been one of the most pleasant—and I believe profitable—of recent years. Leaving home on the morning of the 15th of June, I spent a pleasant time with the BB. of Alpha-Rock Springs Lodge working U. D. at Rock Springs, Wyoming. Though not the regular meeting of the Lodge, the BB. turned out in good style to receive me, the Lodge is composed of live business and professional men of the city—all enthusiastic workers in the cause of Universal Masonry; and it requires no prophet to predict a great future for the Rock Springs Lodge.

It had been my purpose to stay but one day in Chicago on the journey east, and spend more time with the BB. there on the return journey. There being, however, a meeting of St. Clair Lodge the one

evening and of Kilmarnock Council the next, I concluded to deviate so far from the original plan as to wait and attend these meetings. At St. Clair Lodge the Entered Apprentice degree was put on by Past Master Bro. John Mirrabill in a style that I have seen equaled by very few. Bro. Mirrabill is one of those who believe that if a thing is worth doing it is worth doing well, and he acts up to his belief.

In Kilmarnock Council I had the officers exemplify the work of the Lodge of Perfection. Their proficiency in the work of the several degrees reflects great credit on the Deputy in Charge.

From Chicago I went to New York, accompanied by Bro. Lew F. Stapleton, Deputy for Illinois. In New York I was received by Bro. B. Lipschitz, escorted to my hotel and entertained to breakfast, and later taken to the office of the Provincial Grand Master of the State of New York, where I met with the officers of the several New York and Brooklyn Lodges and discussed the situation there. I found that everything in the Empire State was flourishing, so far, at least, as the affairs of the A. M. F. was concerned. The lodges were all increasing in membership and two Lodges which had been working under Dispensation were ready for Charters, and Bro. Dr. J. H. Friedman, Prov. G. M., had about completed arrangements to bring some strayed sheep pasturing in the State of New Jersey into the fold of Universal Masonry. Bro. Friedman takes his duties as P. G. M. seriously. It is not to him an empty honor, but an opportunity to work harder

for the cause, and he never misses an opportunity to do so. He is zealous in season and out of season, and deserves all the credit and reward the A. M. F. can give him.

While in New York I had the privilege of visiting one of the Colored Lodges in the A. M. F. in company with Bro. H. C. Scott, Grand Master of the Colored Branch. The Ritual used was that of the York Rite, as the BB. had not yet had time to get the Scottish Rite work perfect. The business of the evening was the Raising of a Bro. to the Sublime Degree of a Master Mason, and was done in a creditable manner.

A meeting of the New York Council of Kadosh was held and instruction given the Frates, the most of whom were young in the Council, but all anxious to make it a success. Frater Dr. J. H. Friedman was crowned a Sovereign Grand Inspector General 33d and last of the Scottish Rite and advanced from the 36th degree of the Rite of Mizraim, and the 90th of the Rite of Memphis to the 90th and 95th degrees of these Rites. On the evening of the 21st I was the guest of honor at a banquet at which 250 persons were present. On the 22nd I attended a meeting of Fidelity Lodge U. D. and found the Lodge well qualified to receive its Charter. This ended a very strenuous though profitable visit.

From New York I went to Michigan, where I met with the officers of the P. G. L. of Michigan, and with the Unity and Euphrates Lodges and Detroit Council of Kadosh. In Wyandotte I met with Acacia Lodge, which I found, like its sister Lodges in Detroit, to be in a healthy condition. While in Wyandotte I was the guest of Bro. H. F. Juchartz, P. M. of Acacia Lodge and my Deputy in the Grand Lodge of the State, and of his good wife, Sister Juchartz, W. Mistress of the Lodge of Adoption, to whom my thanks are due for hospitality extended.

Arriving again in Chicago on the 25th, I attended meetings of Dante and Savoy

Lodges, accompanied by the P. Grand Master of Ill. Bro. Skaaden and Bro. A. Busch, Supreme Lodge Representative for the State, and Bro. Humphreville, my Deputy in the P. Grand Lodge. I also attended the election meeting of Kilmarnock Council, preparatory to their receiving their charter, instaleld their new officers and gave the Installed degree.

On the morning of the 28th I held a special meeting of the Grand Consistory at which the New York Council was represented by proxy, the Detroit Council by Frater H. F. Juchartz, and Kilmarnock and Savoy Councils by their representative officers. Much instruction was given and some important business transacted and Bro. Agostina Bellavia, 32°, and Adam Kowalski, 32°, were Crowned Sovereign Grand Inspectors General 33d and advanced to the 90th and 95th degrees of Mizraim and Memphis. In the afternoon of the 28th a special meeting of the Supreme Lodge was held to deliberate on affairs especially affecting the Grand Lodges in the A. M. F. in the Eastern States. The P. Grand Lodges of New York and Michigan were represented by BB. from these States bearing the proxies of the entire Lodges. The Lodges in the obedience of the P. Grand Lodge of Ill. were represented by their R. W. Masters and Worshipful Wardens. Many matters of interest to the Lodges in the east and middle west were discussed and recommendations adopted for the consideration of the Supreme Lodge Committee on Laws.

The session closed with a sumptuous banquet at the Hotel La Salle, at which there were about 200 persons. Thus finished my semi-annual trip through the Eastern Lodges, arriving home after three strenuous, but pleasant and profitable weeks' work.

CORRESPONDENCE.

516 Twenty-third Avenue,
Scranton, Pa., June 23rd, 1914.

M. McB. Thomson, 33, 90, 96,

Editor Universal Freemason.

M. Ill. Sir and Bro.:

My subscription to the Universal Freemason has expired with the June number; so I enclose one dollar to renew the same. It gives me great pleasure to read the magazine, and deem it as a source of important information to the Masonic student who is desirous to seek, investigate and ascertain Masonic light and truth, adown the ages, from their ancient original source. Masonry, Universal Freemasonry, is calculated, in its aims and objects, to lead man in the paths of moral rectitude; to be grateful to the Supreme Architect of the Universe, whose immutable and unerring laws govern the Universal whole; to be always honest and true to mankind. Hence, Freemasonry is a moral, social and humane institution of the highest order in the world; more so, when the spirit, force and influence of Universal Masonry band men together in that true fraternal sense which the obligations and tenets of the Craft inculcate.

Masonry Universal withal, and also any system of Masonry though circumscribed and expressly intended for the betterment, enlightenment and the moral and social elevation of man, of which the members of the Craft should be mindful and not forgetful of the solemn obligations which they have contracted with virtue and the virtuous. For, the precepts and intrinsic worth of Masonic teaching made clear through the esoteric work, cannot fail to make indelible and lasting impressions upon the Mason's mind for good and the well-being of mankind at large.

Freemasonry is principally a system of morality; it is not a religion, and while favoring a religion in her manifold denominations, Freemasonry is impartial to all and inimical to none. Freemasonry in her own particular sphere breathes the air of freedom, toleration and philanthropy; it is neither sectional nor factional in aim or purpose and was never intended in spirit or principle to tend in

either direction. Harmony blended in the cement of brotherly love is an essential factor in the Masonic fabric.

Wishing you success in the good work in which you are arduously engaged, I remain,

Yours fraternally,
MARTIN JOYCE.

Beld, Ills.

Editors of The Universal Freemason:

In your issue for May appears an article comparing the adherents of the Church of Rome with the average American Mason, proving to my mind that as regards bigotry and intolerance there is no difference between them, as both claim they and they only are the "Simon pure" all others being heretics and disturbers utterly beyond the pale and unworthy of any consideration.

Education and enlightenment through the power of the press being the remedy for darkness and ignorance, strong efforts should be made for an increased circulation of The Universal Freemason. The Yorkists are making a great effort and are very busy boosting the circulation of "The Menace," large numbers being on "The Firing Line" with good results.

Granting the campaign is necessary for one branch, it is also just as needful for the other, as Masonic Light is sadly wanting. I believe if a strong appeal is made to our membership they would also volunteer for our Firing Line, so that The Universal Freemason may be scattered throughout the length and breadth of the land, carrying Truth and Light wherever it goes.

God give us men! A time like this demands

Strong minds, great hearts, true faith and ready hands;

Men whom the lust of honors does not kill;

Men whom the spoils of office cannot buy;

Men who possess opinions and a will;

Men who have honor; men who will not lie;

Men who can stand before a Jesuitical Grand Master

And damn his treacherous flatteries without winking;

Tall men, sun-crowned, who live above the fog.

In Masonic duty and in private thinking.

For while the rabble with their jurisdictional creeds,

Their large professions and their little deeds,

Mingle in selfish strife. Lo! freedom weeps;

Wrong rules the Lodge, and waiting Justice sleeps.

—Apologies to Oliver Wendell Holmes.

SPENCER S. RANSOM.

San Francisco, California.

So many Brethren have inquired if Masonry is practiced in China, if there is Freemasonry among the Chinese in America, etc.

As I have now not less than twenty-one letters lying on my desk asking nearly the same questions, I beg that the "Universal Freemason" will publish the following:

"If by Freemasonry we mean the comparatively modern society, 'in vogue among Americans, so-called York Rite, at the present day with its ritual of doubtful date, its passwords, signs and book of Constitutions somewhat mutilated,' then it has never existed in China, nor among the Chinese in America.

If, however, by Freemasonry we mean 'that higher scheme of morality, veiled in allegory and illustrated by symbols, drawn from the operative craft which was initiated in prehistoric times when the human race, emerging gradually from savagery and barbarism, first turned to contemplate the wondrous works of the Grand Architect of the Universe and began to recognize the mutual obligations

existing between man and man, for this is the Masonry that every enlightened Mason should seek to cultivate—the Masonry, not of forms and ceremonies, but of the heart—the Chinese have gone a long way in that direction."

Confucius says that only at seventy years could he "venture to follow the inclinations of his heart without fear of transgressing the limits of the square." The Philosopher Mencius, who died nearly three hundred years before the Christian era, says "A Master Mason in teaching his apprentice makes use of the gauge and square. 'Ye who are engaged in the pursuit of wisdom must also make use of the gauge, compasses and square.' The Square and Compasses have been used from time immemorial by Chinese writers, either together or separately, to symbolize the same phases of conduct as in our own system of Freemasonry. In the Book of History, an ancient record, are found these expressions: 'Ye officers of the Government apply the Compasses.' 'Speak the man of the level.'"

The Chinese Society has "working tools," and among them a 12-inch gauge, a Square, it has a M. W., a "greater brother," a "great brother," corresponding to our S. W. and J. W.; a "first point," a second point, corresponding to our S. D. and J. D.; an inner and outer guard; it recognizes three degrees, "Affiliated younger brother," "Obligated older brother," and "Obligated Father," or the E. A., F. C., and M. M. degrees. It has a Book of Constitutions, and issues certificates and gives badges to each member in form of a medal to be carried about with him. At initiation the candidate is first purified by ablution, he is then clothed in white. The obligation consists of thirty-seven articles. The Candidate performs the eight salutations to Heaven, Earth, the Sun, the Moon, the Seven Founders of the Society, to Wan Yun Lung, the greater great Father, to the Brethren present and absent, and to the glorious Order. A white Cock is sacrificed

This bird is in Masonry (see Ashes Masonic Manual, page 65) an emblem of vigilance. I can not here say any further about the initiation, as I do not permit myself to divulge any of their secrets.

GREFFE C. SPARRE,

R. W. Master of Golden Star No. 3.

BONACCORD LODGE NO. 56, A. M. F.

Centralla, Wash., June 26, 1914.

Robert S. Spence,

Grand Secretary General.

Herewith installed diploma of Bro. George A. Miller for correction. The following are the officers installed at our last meeting.

R. W. M.—Geo. A. Miller.

W. S. W.—Chas. Schubert.

J. W.—T. H. McCleary.

S. D.—R. H. Nodes.

J. D.—M. L. Nodes.

Secretary—Wm. M. Grafton.

Treasurer—C. F. Jones.

Almoner—W. Rhines.

I. G.—Jno. Pavel.

Tyler—Jas. Avery.

After the work of Installation was completed by Ill. Bro. A. J. Forgues, Lodge Deputy, the evening was pleasantly spent and enjoyed by all.

Yours fraternally,

WM. M. GRAFTON,

Secretary.

July 22, 1914.

Most. Ill. Sir and V. D. Bro. Thomson,

Supreme Master of A. M. F.:

The Brethren of the Haladas Lodge No. 49, the only Lodge in this country working the Ritual in the Hungarian language, had the honor of receiving two distinguished guests of their fatherland at their last meeting, July 6th, 1914, in the persons of Bros. Dr. Leher Hedervary, member of the Hungarian Parliament, and Steve Friedrich, editor from Budapest, who are here on an important mission.

They were delighted at the splendid work which our organization has done, and is doing, for Universal Free Masonry.

They were unanimously elected honorary members.

Fraternally yours,

KARL TOROK, Master.

J. SCHONBERGER, Sec'y.

SCOTCH MASONRY.

(Continued.)

During the past few months a number of events have occurred that have given rise to discussion relating to a decision rendered by the Court of Sessions in Scotland, relative to Chivalric Masonry in that land. With this decision the writer has nothing to do, except to mention that the matter has been ably written up by the senior editor of this magazine, in the May issue, and subsequent issues. What we have to do with in this article is to pick up some of the stitches that have been dropped in the discussion.

Chivalric Masonry has been repeatedly alluded to in the past volumes of this journal to the extent that it would seem that little of interest can be said at this late day, but, for fear some of our readers may have forgotten the many matters of historic interest, heretofore written, we will again quote matters of value appertaining thereto. We will quote from an admirable brochure written by Sir Charles A. Cameron, and published in Dublin in 1901. It is called "On the Origin and Progress of Chivalric Freemasonry in the British Isles."

The author states in a footnote, as follows: "Gould states, in his History of Freemasonry, that the Kilwinning Knights founded the Early Grand Encampment. He gives no authority for this statement, and there is no ground for doubt as to the greater antiquity of the Early Grand Encampment. The Dublin Freemasons, who, in 1779, were authorized to form the "Kilwinning High Knights Templars Lodge," included some who were already Knights Templar. The only new part of the name of this Lodge was "Kilwinning," for it had been in existence several years before it received

the Charter from Scotland. On the occasion of the reconstitution of the Lodge on the 27th of December, 1779, an Encampment was opened after the Craft Lodge had closed. The presiding officer signed the minutes of the transactions as follows: "R. Colville, E. G. M." (Early Grand Master). It seems perfectly clear that Colville put the prefix Early before Grand Master because he had been a K. T. in the Early Grand Encampment, or in some Encampment in connection with that body. It is absurd to suppose that the term Early could apply to a perfectly new Encampment. Other members of the Kilwinning H. K. T. Lodge put E. G. after their names, and continued to do so until long after the Grand Encampment had commenced to issue warrants. The references to the Kilwinning Lodge in the Address to Knights Templar, in 1805, conclusively prove that the two bodies were always distinct. The first minute book of the Kilwinning Lodge is in the possession of Bro. David Murray Lyon, Grand Lodge, Edinburgh."

As to when the Early Grand Encampment was started in Ireland, Bro. Cameron says: "It is greatly to be regretted that the minute books of this extinct body cannot be found. I have not been able to ascertain the date of its foundation. In 1805, it claimed to have been in existence for more than a century; but such an antiquity seems highly improbable, though currency was given to the claim by a Masonic writer of the day, Cesar Gautier, who says "its age was above a century as appears by its books."

It is highly probable that this Early Grand Encampment was the first established in Ireland, and hence its name and assumed superiority over other Encampments. However long it may have existed, it seems improbable that it began to issue Charters much before 1793, unless, indeed, that it issued them without numbering them, which is unlikely. The earliest warrant which I have seen is dated 30th June, 1793, and bears the number 4. A warrant granted to Lodge No.

451, Kingscourt, County Cavan, is dated 29th September, 1796, and is numbered 2.

As the Early Grand Encampment issued a large number of warrants, and as many purely Craft Lodges conferred the K. T. and K. M. degrees, Knights Templar must have constituted a very large body early in the present century.

The Early Grand Encampment of Ireland granted warrants not only in Ireland, but in England, and, especially, in Scotland. The last warrants which it sent to Scotland, and very likely its final ones, were granted in 1822 to brethren in Newmillas and Saltcoats, and were numbered respectively 60 and 61. About this time the Early Grand Encampment exhibited symptoms of internal troubles. The minutes of Grand Encampment No. 25 for 25th of June, 1822, record that it was resolved "that Sir James Kelly should not be admitted into this Encampment until he gives up the seal and books of the Early Grand Encampment in his possession." (It would seem that the Court of Sessions in its decision has followed history.) "The last act of the Early Grand Encampment which I have been able to discover took place on the 24th of June, 1826, and was a renunciation of rights over its Encampments in Scotland. By 1836 it had ceased to exist."

Although the Early Grand Encampment granted so many warrants, it does not seem to have regarded itself as the only body which had that power, as it acknowledged the rights claimed by the Kilwinning Grand Encampment. It, however, resented the attempt of the Grand Lodge in 1805 to interfere in the affairs of the Knights Templar.

The oldest minute books of Palestine Preceptory are missing, but there is very little doubt that this Preceptory is the direct successor of No. 1 of the Early Grand Encampment. It was No. 1 on the roll of the Supreme Grand Encampment; but that number was subsequently assigned to the Encampment in connection with Lodge No. 1 Cork, and Palestine Encampment was placed second on

the roll.

It does seem necessary, at this time, to give in detail, the early doings of the Early Grand Encampment of Ireland, for the reason that no mistakes may be made, as we proceed, that might seem to weaken any link in the chain that connects this Body with the Early Grand Encampment of Scotland, which body is the ancestor of the present "Grand Encampment of the Temple and Malta in Scotland," of which body Matthew McB. Thomson, President General of the Confederated Supreme Councils, is the Grand Representative for the United States of America, and President of the "Reginal Grand Encampment" for America. We will therefore continue the thread of our history, recognizing Bro. Cameron as an accepted authority on the history of the Early Grand Encampment of Ireland, and quote further from his estimable work.

"In 1779, the 'Mother Lodge' Kilwinning, Scotland, granted a warrant to certain Freemasons in Dublin to form the 'High Knight Templars' of Ireland Kilwinning Lodge,' from which apparently is descended the present Kilwinning Preceptory. Twenty-four years after its establishment, the Grand Kilwinning Chapter, as it was then styled, resolved to grant Warrants. The action of the Kilwinning Encampment in issuing warrants was the immediate result of the declared intention of Grand Lodge to license Knight Templar Bodies. But, previously to 1805, the Kilwinning Encampment had granted permission to various Lodges and individual Brethren to confer the K. T. Degree.

The Knights made by the Kilwinning Encampment were in general superior in social position to those "dubbed" in Encampments on the registry of the Early Grand Encampment. On the formation of the Supreme Grand Encampment in 1836, the Kilwinning Encampment was given precedence over all the other subordinate Encampments. Although the Supreme Grand Encampment empowered

the subordinate Encampments to confer the degrees of K. S., K. E. and K. E. and W., I doubt if such authorization was not ultra vires. These degrees have really no connection with the Knights Templar or Knights of Malta Orders. They constitute the 15th, 16th and 17th degrees of the Ancient and Accepted Scottish Rite (Knight of the East, Prince of Jerusalem, and Knight of the East and West). Apropos of this Rite, the term Scottish is a misnomer, as the system of thirty-three degrees did not originate in Scotland.

In 1805, the Grand Lodge of Ireland resolved to virtually constitute itself into a Grand Encampment of High Knights Templar with the view of issuing Warrants and of controlling the Order. This raised a storm of indignation amongst the Encampments and Lodges that conferred the K. T. Degree. No fewer than 400 Lodges and Encampments protested against the proposal of the Grand Lodge, and the Early Grand Encampment circulated the following document:

"August 29, 1805.

"The Early Grand Encampment of Ireland met in ample form, Sir John Hill, Early Grand Master, on the Throne.

"The following Address to all the Grand Encampments deriving under this Early Grand Encampment, and other High Knight Templars, was ordered to be printed, and distributed over the United Kingdom:

"Sir Knights Companions:

"The Early Grand Encampment of Ireland have heard with equal surprise and astonishment, of a resolution of the Grand Lodge of Ireland, at their last meeting in July, of taking under their immediate authority our high and magnanimous Order, and, as far as in them lies, to render null and void all the warrants which we have granted for a long series of years back. To question our authority or right to grant warrants were equally as absurd as the above attempt. We claim it by prescriptive right. Our Early Grand Encampment of Ireland has subsisted in the

City of Dublin for about a century; and the individuals of it from time to time, have invariably conducted themselves in such a manner as to do credit to themselves and reflect honor on the Order. Nor has the harmony of our Early Grand Encampment been ever disturbed by any of those unbecoming passions of the mind, that have nothing in view but discord, division and strife.

"Thus respectably numerous in members, and prosperous in Masonic fortune, our ancestors declared it to be their will and pleasure to grant Warrants to all such High Knight Templars as might be found worthy applying for the same. And we find by our records, that Warrants have been accordingly granted to different High Knight Templars in England, Scotland, and Ireland, many of whom at this moment are in a prosperous and flourishing state.

"It will be found that every Grand Lodge, which we know of, originated from no other authority than the will and pleasure of a few well-meaning individuals. There is at this moment an Encampment of High Knight Templars held in this city, under a warrant granted to their predecessors many years back, by the Kilwinning High Templars of Scotland. Will any man say, that these warrants can be superseded by the Grand Lodge? We can conceive no idea more absurd, than to suppose a Lodge of Blue Masons, arrogating to themselves the power of granting warrants to High Knight Templars—an Order completely abstracted from them, and as different in their natures as the colors by which they are distinguished.

"Taking all these circumstances into our most serious consideration, We do unanimously resolve to resist all such unconstitutional and unmasonic innovations on our High and magnanimous Order. That we will hold no intercourse with, or acknowledge any one as of the Order, who derives under any such authority. And we recommend it to such High

Knight Templars deriving under ourselves, as have not already registered their names with us, to do it forthwith, that we may thereby more intimately know all those who belong to us. And we will continue to grant warrants and certificates to all High Knight Templars who come recommended to us as deserving the same. And we do call upon and exhort all High Knight Templars holding under us, to act as above, and contribute to the public stock of our happiness and prosperity, by resisting every improper innovation.

Signed by order, "Joseph Hill, E. G. Sec."

We will now follow our author into Scotland, and briefly review the history of the Early Grand Encampment in that country.

"During certain law proceedings in a Scottish Superior Court in 1799, it transpired in evidence that unusual degrees were being conferred in Masonic Lodges. This revelation created some excitement amongst Masonic and non-Masonic circles. The Act of Parliament, 39 Geo. III. c. 79, 12th July, 1799), which prohibited the administration of oaths by secret and unknown societies, made an exemption in favor of the Freemasons; but it was thought that the new degrees introduced into the Lodges, but only communicated to certain of their members, might be an excuse for the propagation of treasonable doctrines. A rebellion had recently raged in Ireland, and it was asserted that United Irishmen probably introduced the Knight Templar Degree into Lodges as a cloak to a treasonable propaganda. Finally, in 1800, the Grand Lodge of Scotland prohibited the conferring of any degrees beyond the first three in the Lodges under its jurisdiction. When the Craft Lodges were prohibited from working the K. T. Degree, Scottish Knights applied to the Early Grand Encampment of Ireland for warrants which were readily granted. The first issued, No. 21, was dated on the 9th June, 1802.

and created an Encampment (the second of the kind in Scotland) in the town of Ayr. Many others warranted by the Early Grand Encampment, still exist and work under their Irish Warrants, all of which have been confirmed by the Scottish Grand Encampment. The greater number of the warrants were applied for from Ayrshire and adjoining districts.

In 1822 "Frater" Robert Martin of Kilmarnock proceeded to Dublin and presented a petition to the Early Grand Encampment requesting, on the part of Encampments Nos. 28, 33, 39, 40 and 41, the creation of a Supreme Knight Templar Body for Scotland. He was received by the Council of the Early Grand Encampment on the 11th of May at the house of the Grand Commander "Sir" Peter Kelly, Wood Quay. The Council resolved to grant the prayer of the petition. It presented Frater Martin with a Warrant creating him Grand Master for Scotland, and, on the 24th of June, 1826, sent to him a Charter of renunciation of authority over the Scottish Encampments. Martin remained Grand Master until his death in 1857. Since that year there has been a regular succession of Grand Masters down to the present one, Frater William Young."

In the regular line of succession, the following is the list of Grand Masters:

Robert Martin, Kilmarnock.....	1822-1857
Robert Chambers, Ayr.....	1858
William Martin, Ayr.....	1859-1871
Thomas Weir, Muirkirk.....	1871
James Pollock, Newmilns.....	1872-1874
John Hodge, Kilmarnock.....	1874
Alexander Pollock, Stewarton.....	1875
Matthew Pollock, Newmilns.....	1876
Matthew McB. Thomson, Ayr.....	1877-1881
Thomas Colquhoun.....	1881-1886
William Young.....	1886-1891
Col. John Crombie.....	1891
Col. Peter Spence, Aldrie.....	1891-1895
William Young, still Grand Master.	

This Grand Body now styles itself the "Early Grand Mother Encampment of High Knights Templar, Scotland." It

controls the following degrees: "Knight of the Red Cross of Rome and Constantine," "Knight of St. John the Evangelist," "K. H. S.," "Knight of the Christian Mark," "Knight of the Holy and Illustrious Order of the Cross," "Pilgrim," "Knight Templar," "Knight of the Mediterranean Pass," or "Knight of St. Paul," and "Knight of Malta."

Since the decision of the Scottish Court, upon the question of a union of this Body with the Grand Priory of Scotland, we republish the following from our issue of August, 1910, for the purpose of refreshing the minds and memories of our readers, who do not seem to understand the situation.

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

We subsequently learned in reply to letters sent to Scotland that no such union as reported took place, the facts being that certain of the Fraters, among the number some of the Grand Officers, attempted to effect such a union without either obtaining, or seeking to obtain, the sanction of the Daughter Encampments, and did actually so far betray the trust reposed in them as to deliver such of the books and other property of the Grand Encampment, as were in their possession, to the "Priory," thinking, no doubt, that the Daughter Encampments would follow their lead. The majority of these, including all the ancient ones, at once disowned the act of the minority, and the Senior

Past Grand Master called a special meeting of Grand Encampment, at which the vacancies in office were filled. A special meeting of Grand Encampment was called to meet in the Assillum of Ayr Encampment No. 3, on the 2nd of July, as per the following circular: "Grand Encampment of the Temple and Malta in Scotland."

As arranged at the meeting held recently in Ayr, a special meeting of the Grand Encampment of the Temple and Malta in Scotland will be held within Ayr Encampment No. 3, in the Masonic Hall, Sandgate Street, Ayr, on Saturday, 2nd July, 1910, at four o'clock p. m." Business: 1, Appointment of Office-bearers of the Grand Encampment. 2, Consideration of steps to be taken for the purpose of obtaining delivery of the Charter, books and property belonging to the Grand Encampment and illegally delivered by the late office-bearers of the Grand Encampment to the Great Priory. 3, Any other competent business. Robert Jamison, Interim Grand Recorder.

"At this meeting there were 40 Fraters in attendance, representing 14 Encampments; three Encampments sent letters expressing loyalty to Grand Encampment and regretting their inability to be personally represented. This left only 4 Encampments unaccounted for, and showed that the Encampments were practically unanimous against the union with the irregular Grand Priory. It was further unanimously decided to enter suit in the Court of Sessions (the highest law court in Scotland) against the "Priory" to recover the property of Grand Encampment illegally held by said "Grand Priory."

The principal officers of the Grand Encampment, in 1910, were: M. E. Grand Master, Frater William Young, who was Grand Master from 1886 to 1889; R. E. Grand Recorder, Frater R. Jamison, who before held the same office from 1895 to 1906. M. McB. Thomson was again elected Grand Representative in the United States of America. The result of the aforesaid meeting was the defection

of a few of the officers of Grand Encampment already referred to, which in turn has resulted in a general house-cleaning by Grand Encampment, the exclusion of useless and inefficient material, and restoring again to office the old and tried veterans upon whose loyalty the Fraters can rely."

Robert Martin was the first Grand Master, 1822 to 1857. Two years after his retirement, his son was installed Grand Master, and during his incumbency of the office, he gave the degree to Frater Matthew McB. Thomson, who in turn was installed Grand Master, and served for four years.

The decision of the Court of Sessions, which was rendered a few weeks ago, was given on the ground that the plaintiffs were out of time and consequently out of right; in other words, they were guilty of laches, and the suit not having been commenced in time, was barred, and hence they were unable to recover their property. However, the case is now on appeal, and in any event, the Grand Encampment of the Temple and Malta in Scotland will still continue to do business, as it has ever done, with its full complement of officers and Daughter Encampments.

ROBERT S. SPENCE, 33°.
 (To be continued.)

CLIPPING FROM OTHER JOURNALS

Bishop Koppes of Luxemburg, who in an address to a Roman Catholic congregation at Metz spoke about Freemasonry in the vilest terms and accused the members of the Luxemburg Parliament that they had reformed the education of the country on Masonic lines, which was the greatest evil of modern times, has received his reward. He was sued by twenty-one men concerned and convicted to pay each of his accusers 200 francs (about \$50), and to publish the judgment in three German and three foreign papers.

SHRINERS OF TORONTO TO BUY A CHURCH.

A Committee of Nobles of Rameses Temple Ancient Order of Mystic Shrine, Toronto, is negotiating for the purchase of the First Church of Christ, Scientist, in University avenue, for \$46,000. The church, if purchased by the Shriners, will be remodelled and improved to suit the purposes of the Order.

A very original application for initiation into Freemasonry was received by Lodge Apollo, Leipzig. It was worded as follows: "Application of Ananias U—r, Artisan at D., to become a member of the Masonic Order. Age 28, born under the sign of the Sun 'Libra,' guided * * by the planet Venus, Watchmaker, Photographer, Mechanic, etc., begs to be admitted into Freemasonry. I have already a partial knowledge of Masonic Craft from secret books. My idea is the establishment of a Spiritual Temple striving for Light, Truth and Virtue. I am desirous of learning your Masonic arts and to die true to the Masonic Order. Treason will be far from me. (Here follow a few hieroglyphic signs.) I know no fear and possess psychic and occult powers. I therefore think that I am a born Freemason, etc."—The Freemason of London, England.

In a house in Barngreen, close to the Arbroath Abbey, there has been found a stone slab, about three feet square, with three out-standing figures—the Master of a Masonic lodge and his Senior and Junior Warders. The figures are supported by the pillars, whose significance is well known to the members of the craft. Around the borders of the slab are the words, "In the Lord is all my trust." Over the top are scrolled the Latin words, "Amor, Monestas, Justitia," the root virtues of the Masonic creed, and at the foot, "Let there be Light." There is a profusion of symbols interspersed—the holy volume, the sacred altar, the Deity,

the sun and stars. The house in which this relic has been found is said to have been at one time a place of public entertainment or hostelry, and it is not improbable that a Masonic lodge met within its walls. Previous to the discovery of the relic it had been coated with several layers of wall paper, so that the successive inhabitants of the house were quite ignorant of the existence of this interesting relic.—Glasgow Weekly.

THE FUSION OF THE GRAND LODGES OF ENGLAND INTO A UNITED GRAND LODGE OF ENGLAND.

In the month of December last was celebrated in England the centenary of the fusion of the separated Grand Lodges of England into one single Grand Lodge. It is difficult to estimate the advantages which have resulted from this Union, we being still too near to the events.

The following are a few details about the history of Freemasonry in England:

England has had four Grand Lodges. The oldest and most powerful was founded in London in 1717, its origin having been traced back to the year 926 A. D.

The Scotch Lodges date back to the twelfth century, the period when foreign Masons went to Scotland in order to construct abbeys (Melrose, Holyrood, Kilwinning, etc.).

In 1725 the Brethren of York decided to found a Grand Lodge for all England. Notwithstanding this high-sounding name, this Lodge became torpid in 1740, revived in 1761, disappeared in 1792. Its activity was very limited; it gave a charter to a Grand Lodge of the South and the River Trent in 1799, the career of which was not more glorious.

It was the fourth Grand Lodge which was a formidable rival. This Lodge was constituted in London in 1751, with the name of Grand Lodge of England according to the Ancient Institutions. Its members called themselves "ancients," whereas those of the other Grand Lodge from which they had separated called them-

selves "moderns." Two reasons were found for the split: In the first place, the regular Grand Lodge had adopted very strict measures against the refractory or poorer Lodges, and it had introduced innovations into the customs, innovations which were opposed by the labor section. "The New Body" very quickly became popular and in a few years acquired great influence. At the same time had taken place the introduction of the Royal Arch, supported by the "Ancients." It was called the Grand Lodge of the Four Degrees, which gave it, though only for a time, the preponderance over the old Grand Lodge.

As often happens, even in the most cultivated associations, these two Grand Lodges carried on a little warfare together by means of regulations and interdictions, out of which, however, came also a desire for an entente and for union.

In 1806 and in 1809 Lord Moira intervened in this sense. He made the Grand Lodge of Scotland act as mediator, but it was only four years later, and thanks to the three sons of George III, that the decisive step was taken. The first of these, the Prince of Wales, became the Grand Master of the First Grand Lodge of England in 1790; and on accepting the Regency he passed on his office to his brother, the Duke of Essex. The Duke of Athol, who was at the head of the "Ancients," that is, of the other Grand Lodge, easily allowed himself to be convinced that it would be desirable that the two societies should be fused, and in order to facilitate the matter, by an admirable move, resigned his seat as Grand Master.

The Duke of Kent was proclaimed Grand Master in 1813. These two grand dukes took counsel of the most prominent Brethren of both associations and arranged the union between the two Grand Lodges, a union which was ratified, confirmed and sealed in every Lodge in December, 1813.

The same day at a meeting of the two Grand Lodges the articles were accepted with shouts of joy and a Lodge of reconciliation with an equal number of "Ancient" and "Modern" members was constituted. At this time the first Grand Lodge numbered 1085, whereas the Lodges of the "Ancient" Grand Lodge numbered 521. The ceremony which sealed this union took place with great solemnity on December 27th, 1813. The name of the Grand Lodge was henceforth, The United Grand Lodge of Ancient Freemasons of England.

England.—The Masonic Sun.

NOT OUR KIND OF MASONRY.

Under the above caption our good Brother of the "Masonic Home Journal" takes the American Masonic Federation to task, yet withal in manner altogether unlike the usual York Rite style. Not once does he use the stock terms "Clandestine," "Fraud," "Faker" or "Bogus Masonry." In fact, we are set to wondering if a Masonic millennium is approaching, a time when the York Lion will lie down with the Universal Lamb. But alas! Even as one swallow does not make a summer, one MASON cannot convert all the Lodge members and make them MASONS also. Therefore, we fear that for a time, at least, the Leopard will carry his spots and the Ethiopian his skin. Bro. Norwood seems genuinely anxious to know what the A. M. F. is, and he has conducted his inquiry as a gentleman and a Mason should. Unfortunately, some of the replies that he has received to his queries are more humorous than correct, as we are accused in them of almost everything evil, from "Roman anti-Masonry to Cearneaulism and Mormonism." The first accusation we feel the unkindest cut of all, as the Scarlet Woman has been an object of abhorrence to us since our Sunday-school days in Presbyterian Scotland, and subsequent membership in an Orange Lodge has not made us love her more.

We will endeavor to reply to the accusations of the "Journal" as best we can, and in as fair a spirit as its editor shows. We are accused of practicing anything in the world except "real Masonry," and that our use of the words "Free and Accepted Mason," or, indeed, of "Masonry" at all, is analogous to trading on another man's hard won reputation. In making this accusation is "real Masonry" referred to in the esoteric ritualistic sense, or in its true inwardness as a worldwide Brotherhood uniting men of the most widely diverging ideas in religion or politics, binding together by its mystic tie all kindreds, tongues and peoples, knowing no geographical or racial boundaries? If the former, then we would courteously submit that our Bro. is not in a position to judge, he never having sat in our Lodges, or seen us work, but from the fact that we number among us Masons made in almost every country in the world, it may be safely presumed that we are at least fairly well versed in the ritual. If the latter, we ask by what standard shall we be tried? Does not our Bro. when speaking of "real Masonry" have in view only "American Masonry," and that of the York Rite brand? This being so, is he not apt to look at the whole subject as through a glass darkly? We will not insult his intelligence by doubting his knowledge of the fact that what is called Masonry by the American York Rite differs in many essentials from true Masonry, or to use our Bro.'s words, "real Masonry," and this not only in its ritual, which differs from that of every other system in the world in many essentials, but each State Grand Lodge differs from the other to such an extent that the Bro. well up in the work of his own State can with difficulty, if at all, work his way into the Lodges in another State, or his further knowledge that Brethren made Masons in certain countries are not acknowledged in York Rite Lodges, that even his own Grand Lodge of Kentucky (according to a table issued by the "Tyler-Keystone")

does not recognize as Masonic the Grand Lodges of Catalana Balear; Liberia; Argentina; San Salvador; Guatemala; Paraguay; Brazil; Chili; Tunis; Uruguay; Colombia; Rio Gran do Sul; Venezuela; San Domingo; Mexico; Roumania; Turkey; Haiti; France, Grand Orient or Grand Lodge; Argentine; Portugal; Luxembourg; Spain; Italy; Netherlands; Belgium; Norway; Sweden; Denmark; Hungary; Switzerland, and none of the German Grand Lodges. Knowing all this, and being told that the A. M. F. recognizes ALL these foreign Masonic Grand Bodies, and many others not in this list, acting as it does on the principle that every nation is the best judge of what suits its own peculiar conditions, we leave it to any one to say, not only if we are entitled to be considered "real Masons," but if we are not the only ones in America to be so called.

The same reasoning will dispose of the other accusation that we have no title to call ourselves "Free and Accepted Masons," as that is a title used by all Masons the world over, regardless of the particular Rite to which they may belong, therefore, if we have the right to call ourselves "Masons," as we think we have proved, both ritually and in the deeper and universal sense, then we are also Free and Accepted Masons.

We are also accused of "improper solicitation," and this because some months ago Deputies were advertised for. It would be in order to ask our Brother how he knows that these Deputies would "improperly" solicit any one? Or does he object to solicitation of any kind? He will hardly do that, as we all know that but few become Masons who have not in some way been solicited to join. It may not have been in so many words, but it was done in a roundabout way, but it was done all the same. And let us ask the question, Why should it not be done? If I have something good, something that will benefit mankind to know, shall I selfishly keep it to myself, waiting until

some one finds out that I have it and solicits me to share it with him, or shall I seek to share it with all who are worthy, yea, even with some who may not have been at all times worthy, if I think its possession will enable them to rise to a higher plane. The Master gave the order of old that light was not to be hidden under a bushel. The A. M. F. believes that it has light to dispense, and it is anxious that all should share in that light. Our Brother may not agree with us in this. The system to which he belongs teaches otherwise; they do not offer the light. May it not be perhaps that they have none to give?

Some of our Brethren are accused of overdecorating themselves. In matters of dress and decoration tastes differ. We are like our Brother in this respect, and have often enjoyed a quiet laugh at the display made by Brothers of both the York and Scottish Rites, but it seemed to please them. It certainly did us no harm, and there were so many and graver offenses always to correct that we have never time to spare to give such little things serious thought. It is a harmless idiosyncrasy, and we let it go at that.

Before concluding, there is one thing of which we are accused and of which, if guilty, we would deserve the severest censure, viz.: that the work we are engaged in, if successful, can only result in unharmony among American Masons. This accusation has been leveled against every party of reform since error was first sought to be reformed, and the reformer has been invariably looked upon as a troublemaker. We read that when Israel had in ancient times forsaken the worship of Jehovah and grievously backslid, a reformer arose who endeavored to correct the errors into which the people had fallen; of him Ahab the King accusingly asked, Art thou the man who troubleth Israel? To be replied to with the deserved reproof, Not I who troubleth Israel, but thou and thy father's house, who have forsaken the commandments of the Lord

to follow Baalam.

Who is in the wrong—we who seek to purify the temple of Masonry of its accumulated foulnesses and restore it to its pristine purity, or they who have brought about the conditions that exist and are now crying to be left alone lest the peace be disturbed? That our Brethren of the so-called York Rite in America have forsaken the Landmarks and broken the everlasting covenants we affirm, and stand ready to prove. Have they not altered the order in the Lodge so that all work is done and meetings held in the Third instead of the First degree, thereby differing from all the world? Have they not decreed that the Brother who is but an Apprentice or a Craftsman is not entitled in need to Masonic relief, or a death to Masonic burial? Have they not decreed that Masonry is a matter of money in so far that they have nullified the ancient adage, "A Mason once, a Mason forever?" Have they not altered the esoteric work, thereby again breaking the Landmarks, and have they not introduced National, Religious and Racial tests that are abhorrent to the spirit of Masonry? Yes, they have done all this and more, and having done so we may not have art or part with them in so doing. But, dear brother, we beg of you to understand our position. We neither have nor seek to have a fight with our Brethren of the York Rite; we have to defend ourselves when assailed; we have to give reason for our existence, and, above all, we have to preach what we earnestly believe to be the gospel of true Masonry; but in doing so we seek no fight with those who do not see as we see. The system they practice may be the best adapted for their needs; we are willing to allow this and seek no proselytes from their ranks, and all that we ask in return is to be allowed to follow our own ideal in our own way, with good will to all and ill will to none. The only way we desire to strive with our Brethren of other systems is that noble emulation,

who best can work and best agree. Let us show by our works which live and works closest to the true Masonic ideal, and let him only be counted best who does best.

Secretaries will please take notice that the only information furnished this journal is what appears upon the semi-annual reports of the Lodges. If the Secretaries are not attentive to the requirements of the printed reports, when making them out, it is impossible to keep this Directory in a correct form. A very great number of the Lodges are yet tardy in sending in their reports, consequently the above is far from full.

**GRAND SECRETARY GENERAL.
PROVINCIAL GRAND LODGES.**

California.

Provincial Grand Master, W. C. Cavitt.
Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Inter-Mountain.

Provincial Grand Master,
Provincial Grand Secretary,

Illinois.

Provincial Grand Master, Arthur O. Skaaden, 1321 North California avenue, or Monadnock block room 539, Chicago.

Provincial Grand Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Provincial Grand Secretary,

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Provincial Grand Secretary,

Washington.

Provincial Grand Master, E. P. Edson, 300 Maynard building, Seattle.

Provincial Grand Secretary,

**DIRECTORY OF LODGES CORRECTED
TO JUNE 24, 1914.**

California.

Harmony Lodge No. 26, San Jose, meets at S. B. S. hall, North Market street, every R. W. M. J. Spinello, 284 San Teresa street, San Jose.

Secretary, M. Zarcone, Moore Park and Place, San Jose.

St. John's Lodge No. 1, Los Angeles, meets every Tuesday evening at 8 p. m., at 542 South Spring street, Los Angeles.

R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles.

Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlevit Lodge No. 43, Vallejo, meets at 8 p. m. at 222a Georgia street, Vallejo.

R. W. M., L. H. Smith, 232 Kentucky street, Vallejo.

Secretary, R. D. Patton, 1102 Louisiana street, Vallejo.

Palestine Lodge No. 23, San Francisco, meets every 2d and 4th Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue, San Francisco.

R. W. M., L. C. Natenstedt, 124 Tucker avenue, San Francisco.

Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern Lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druid's hall, East Bakersfield, Kern county.

R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield.

Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets, San Francisco.

R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco.

Secretary, H. A. Rayne, 657 Hayes street, San Francisco.

THE UNIVERSAL FREE MASON.

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EDITORS:

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EDITORIAL.

APOLOGY.

We owe an apology to the "Masonic Home Journal" for an article published in the June number of this Magazine, under the heading "Rome—Masonry—Politics," and hereby tender it, with the explanation, that the fault was with the printer as we wrote a short heading giving credit to the "Journal," but for some reason known only to printers he clipped it off our copy. The article is the property of the "Home Journal" and should have been duly credited.

No one loves a loser.

Which reminds us of the fate which has overtaken Robinson, Secretary of the York Grand Lodge of Oregon. It may be remembered that this man took a leading part in the recent persecution of our BB. in Portland, Oregon, before the trial he boasted that he would put the BB. behind the bars, and after they were acquitted he sent lying letters to the newspapers, even paying for the insertion of these effusions at advertisement rates when he could get them in no other way. His failure to hurt the A. M. F. or its members (not his attempts to do so) and the showing up that

this Grand Lodge received in the courts in consequence has disgusted his own party to the extent, as we are informed that the office of Grand Secretary to which he had for years been returned unopposed, he gained this term by the casting vote of the Grand Master. Discredited and disgraced, while he is physically alive, he is Masonically dead. Let him R. I. P.—if he can.

How it should be done.

We have often stated in these columns that the York Grand Lodges of the U. S. A. were Clandestine and Irregular, and based our contention on the fact that the first Grand Lodges organized in this country had no authority from the power under which their members were made to separate from the parent bodies to whom they had sworn allegiance and organize others. We are pleased to have the support of no less a body than the Grand Royal Arch Chapter of Canada on the correctness of our position. The Royal Arch Chapters in the Canadian Province of Alberta met in the City of Calgary last May and organized themselves into a Grand Royal Arch Chapter for the Province. To this the Grand Chapter of Canada, which had chartered these Chapters in Alberta, objected, and brands this new Grand Chapter as being "Irregular, spurious and clandestine," because what they did was done "without any reference or appeal for sanction or other communication whatsoever to the governing Grand Body. The contention of the Grand Chapter of Canada is the correct one and will, we believe, be so acknowledged by all disinterested persons, even by the American Yorkists, yet what is here condemned—and justly so—is exactly what was done by the organizers of the York Rite Grand Lodges, the members of which were obligated to the Grand Lodges of England, Ireland and Scotland, yet they also, "without any reference or appeal for sanction or other communication whatsoever to the govern-

g body," irregularly and in a Clandestine manner organized themselves into bodies which they styled Grand Lodges. Surely if the contention of the Canadian Grand Chapter is correct reasoning, it must also apply to the American members of the British Grand Lodges who in spite of their solemn Obligations taken, deserted their mother jurisdictions and formed schismatic bodies, or is it another case of whose ox is gored."

What a small world this is!

At least one would think so, from an article in our esteemed contemporary, "The Masonic Sun," which gives an account of the fifth Conference of the Grand Masters of the world, convened at St. Louis May 14th. The whole world in this case, however, on reading the article, dwindled down to the U. S. A., Canada and Mexico. This might be all of the world that interested the members of the Conference, and is certainly quite a chunk of it, yet there must be enough of the world left, both geographically and Masonically, to make the claim of this conference to be of "the world" a trifle exaggerated. It reminds us of the old Scottish Minister whose parish consisted of two little islands in the Firth of Clyde, who used to pray for blessing on the big and little Cumbrae (these two little islands) and the adjacent Islands of Great Britain and Ireland.

Why the Grand Lodge of the Philippine Islands?

There has been organized a Grand Lodge of the Philippine Islands, and this Grand Lodge is knocking at the door of the York Rite Grand Lodges for recognition, and the request will without doubt be granted, as it has been formed strictly in accordance with York Rite methods, having neither asked for nor received from any one authority to organize, to quote a previous paragraph, "without any reference or appeal for sanction from or other communication whatsoever to the

governing body," and further, it does not recognize the Spanish or Filipino Lodges already existing in the Islands, which will further recommend them to York Rite favor. The Filipino is not a Caucasian and he is a member of a subject race. It is true he was true and loyal to the Craft when loyalty—if discovered—meant imprisonment and death, and not a few suffered the penalty of their loyalty. It may be that this very loyalty is one of the objections the American Yorkist has to the Filipino if he ever thinks of the pusillanimous conduct of the bulk of the American Masons during the anti-Masonic excitement in the early eighties, when thousands denied and repudiated their Masonic connection, Lodges were disbanded and Grand Lodges gave up their incorporative Charters rather than face the odium that fanaticism attached to Masonry. When this so-called Grand Lodge was organized there were in the islands lodges under the English, Irish, Scottish and Australian constitutions, according to the York doctrine of territorial jurisdiction these Lodges are clandestine and irregular, and only the three Lodges chartered by the York Grand Lodge of California, which are the parents of this new York Rite abortion, are regular, and its chief claim to be called the Grand Lodge of the Philippine Islands seems to be because it has nothing Filipino about it.

Which conferred the honor?

The Grand Lodge of England recently honored (?) Robert Freke Gould with the position of Past Senior Grand Warden. Bro. Gould is one of the first, if not the first, of the world's Masonic historians, the Grand Lodge of England is the strongest numerically of the Grand Lodges, and the oldest, still we wonder whether the honor was not conferred on the Grand Lodge rather than on Bro. Gould. They should, but—

A Canadian contemporary remarks that "All men who have seen the 'Light in the East' are Brethren, and brethren should live in peace and unity." Yes, that is as it should be, and it probably is so in Canada, but, if our Brother ever heard York Rite Masons arguing the respective merits of the Morin and Cerneau systems of high degrees, or read their controversial literature where one styles the other the "bastard child of a Masonic rape," or read the average York Rite magazine when it mentions the American Masonic Federation, he would at least qualify the statement.

Visitors to our sanctum.

Last month we had the pleasure of a visit from Bro. Alexander Begg and his "Guid Wife" all the way from Bonnie Scotland. Bro. Begg is a Past Master of St. Marnock's Lodge, Kilmarnock, Scotland, and a member of the Scottish Grand Council of Rites, and has been an enthusiastic Mason for two-score years, as we had lots of friends in common a thoroughly enjoyable time was spent. Bro. and Mrs. Begg were on their way to British Columbia to visit a son, and took a detour to honor us with a visit and talk of auld lang syne, in wishing them all the good they deserve, we wish them the good that is possible to have, and hope their American visit will be filled with pleasure and that their journey home will be both safe and pleasant.

We also had a visit from a Brother from the land of the Pharaohs in the person of Bro. Leon Cauentry of R. L. Du 24 Juillet No. 132, Orient of Cairo, Egypt. This Bro. was desirous of visiting and becoming acquainted with American Masons and Masonry. His opportunities of doing so were curtailed some because the Grand Lodges of the York Rite brand the Grand Lodge of Egypt as clandestine. He found, however, that there were still true Masons, and found them in the lodges in the A. M. F.

"AND THE LORD GOD SAID, IT IS NOT GOOD THAT THE MAN SHOULD BE ALONE."

Thus said the Lord in the morning of creation, and as it was then, so it is even to this day, and we extend to BB. C. S. Perry of Vallejo, California, and Dr. J. F. Friedman, Provincial Grand Master of New York, our congratulations on having seen the wisdom of the injunction; and taken unto themselves wives. We wish them in their new estate the fullness of all that is good, that their road through life may be a pleasant and agreeable one, that the cup of their happiness may overflow, that their pleasures may all be great, and their only troubles "little ones."

LODGE MEETINGS---Continued from Page 39

Illinois.

Echo Lodge No. 48, Chicago, meets every 2nd and 4th Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago.

R. W. M., J. Suchon, 2424 Ems street, Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

St. Clair Lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street, Chicago.

R. W. M., H. H. Humphreyville, 1301 North Huron street, Chicago.

Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

New York.

Benjamin Franklin Lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn, New York.

R. W. M., J. H. Friedman, 236 South Second street, Brooklyn, New York.

Secretary, L. E. Sams, 132 Lorimer street, Brooklyn, New York.

Washington.

Thistle Lodge No. 27, Spokane, meets every second and fourth Friday at 8 p. m. at Keller's hall, 823 Sprague avenue, Spo-

kane.

R. W. M., D. R. Westfall.

Secretary, C. F. Gemberling, N. 2301 Lee street, Spokane.

Benaccord Lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street, Centralia.

R. W. M., George A. Miller, Centralia, Wash.

Secretary, Wm. M. Grafton, Centralia, Wash.

Harmony Lodge No. 60, Monohon, Wash., meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, at Locust hall, Monohon, Wash.

R. W. M., Thomas B. Peck, Monohon, Wash.

Secretary, Emil Brandly, Monohon, Wash.

Robert Burns Lodge No. 14, Seattle Wash., meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue, Seattle, Wash.

Secretary, G. S. Harmon, 2556 Fourteenth avenue West, Seattle.

St. Andrew Lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue, Seattle.

R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle.

Secretary, Thos. Rowse, Seward Hotel, Seattle.

Kilwinning Lodge No. 19, Seattle, meets

R. W. M., G. L. Tanzer, Northern Bank building, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity Lodge No. 44, Seattle, Wash., meets at 8 p. m. at Masonic hall, 1932½ First avenue, Seattle.

R. W. M., W. S. Pulver, 118 West Thomas street, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Utah.

Providence Lodge No. 5, Helper, Utah, meets

R. W. M., Dominick Bergera, Helper, Utah.

Secretary, John B. R. Ferrero, box 391, Helper, Utah.

Acacia Lodge No. 39, Midvale, Utah, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall, Midvale, Utah.

R. W. M., Levi O. Oleson, Midvale, Utah.

Secretary, Emil A. Oleson, Midvale, Utah.

Wyoming.

Justice Lodge No. 2, meets the first and third Saturday at 8 p. m. in Odd Fellows' hall, Diamondville, Wyo.

R. W. E., E. Ziller, Diamondville, Wyo.

Secretary, Tony A. Boggie, Diamondville, Wyo.

New York.

Haladas Lodge No. 49, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street, New York City.

R. W. M., Karl Torok, 241 East Ninety-third street, New York City.

Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Oregon.

Kilmarnock Lodge No. 57, Astoria, Oregon, meets every Thursday night at 8 p. m. at A. O. U. W. hall on Ninth street, Astoria, between Duane and Exchange.

R. W. M., H. M. Lorntsen, 1609 West Bond street, Astoria, Ore.

Secretary, John Nordstrom, 2165 Bond street, Astoria, Ore.

Washington.

Robert Burns Lodge No. 14, Seattle, Wash., meets 1923½ First avenue.

R. W. M., Robert Stewart.

W. S. W., Alex B. Nelson.

W. J. W., M. P. Cordas.

S. D., A. J. Olson.

I. G., Carl Johnston.

Tyler, Thos. Perrot.

Oregon.

Kilmarnock Lodge No. 57, Astoria, Ore.,

meets every Thursday night at A. O. U. W. hall.

R. W. M., H. M. Lornsten.
Deputy R. W. M., C. S. Cato.
Substitute R. W. M., J. Alanko.
S. W., Axel Lindberg.
J. W., Gustaf Berg.
S. D., Swan Ekstrom.
J. D., Chas. Soderberg.
S. S., Tobias Gunnari.
J. S., Oscar Wirkkala.
Marshal, Jacob Waino.
Orator, Wm. C. A. Pohl.
Chaplain, Julius Erickson.
Secretary, John Nordstrom.
Treasurer, J. H. Hansen.
Almonier, Albert Nikka.
Inner Guard, John Kaakinen.
Tyler—John Juntonen.

NOTICE.

At the Supreme Grand Lodge meeting held in September, 1913, it was agreed that as soon as the stock of paper Master Mason Diplomas, was exhausted, there should no more paper ones issue. In consequence of this arrangement, all diplomas will now be issued on parchment, and as the price of parchment in Scotland has almost doubled since our last order, the parchment diplomas will be \$6.00, thus adding \$1.00 to the price of paper ones. Secretaries of Lodges will govern themselves accordingly.

FREEMASONRY IN THE PHILIPPINES.

(Contributed to the Christian Science Monitor, Boston, Mass., by Brother Frank L. Strong.)

—J—

It is doubtful if elsewhere in the world Masonry has experienced within so few years such changes from prohibition to tolerance as has been seen during the past 15 years in the Philippines. Before the advent of the Americans the Church of Rome ruled supreme, no Protestant or

other dissenting church being permitted to hold public service. Masonry was especially prohibited, Spanish law naming the death penalty for offenders.

Masonry in Anglo-Saxon countries has never mingled in politics, but in many other countries it has so prostituted its teachings as to in many cases become little else than a disturbing factor in the government. Spain itself legalized Masonry in commot with other societies and associations, so far as the home country was concerned, but owing to ecclesiastical influence it was placed under a ban in the Philippines under the law of illegal associations and offenders classed with those committing treason.

Many records are extant of lodges in the Philippines called Masonic, and as those lodges shade off from the genuine,—preserving in all purity the best traditions of the order—into upstart organizations Masonic in the name only and seeking the overthrow of the government, it is with the greatest difficulty that a dividing line can be drawn. Political deportees from Spain joined the disaffected natives, and under the guise of Masons brought a stigma upon the order. The name Mason became a word of reproach, any low-lived, worthless fellow being termed a Mason, irrespective of whether he belonged to a lodge or not.

The first legitimate Masonic lodge in the Philippines was opened in 1762 by British troops at the time of the invasion due to the war between Spain and England. British war office records show that the membership of this field lodge records show that the membership of this field lodge was all British with all the exception of one naturalized Frenchman. The occupansy lasted less than one year, and on the withdrawal of the troops the lodge went out of existence.

In spite of prohibition, genuine Masonry flourished to a very considerable extent in the pre-American days, the utmost secrecy being observed. At times so rigid was the persecution that meetings were

held at irregular intervals only. Zealous, indeed, were the brethren to have held them at all, and the stories told by those still living are of thrilling interest, as they recount the ingenious devices for secrecy and the dangers braved.

Permanent lodge rooms were out of the question, and meetings seldom were held in the same place. One of the many methods adopted was to give an entertainment at a brother's house, and while merrymaking was in progress in the parlors the brethren, one by one, would withdraw to another part of the house and initiate a candidate of whose loyalty undoubted proof had previously been established.

Human life was held in light in those days; treason meant execution, and as Masonry—legitimate and illegitimate—was esteemed treason, many Masons were taken to the public execution ground and shot. One wonders how many lodges in the United States would preserve their organization under like conditions.

High officials of the Spanish government on duty here are known to have been Masons, as, for example, a major-general and an admiral of a navy. It is ever the experience of the world that persecution of those engaged in a good cause tends to increase their numbers, and when the ban was removed upon the advent of Americans a greater number of Masons were disclosed than had been supposed.

In 1898 the Philippines passed under the control of the United States and Masonry came to its own. Many thousands of native soldiers, armed with guns supplied by our government, were in the field and after the fall of Manila in August of that year and the disarming of the Spanish troops it was feared that in their frenzy against their former masters overt acts would be committed. In consequence, aside from the available regular soldiers, many thousands of volunteers were brought out from various States of the Union, and among them, of course, were

many Masons.

To the North Dakota volunteers belongs the credit of establishing the first lodge under American rule. The grand lodge of that State granted a dispensation for a field lodge, and the first meeting was held August 21, 1908. A lodge room was furnished and christened "The Cradle of American Free Masonry in the Philippines." Meetings were held twice a week with large attendance from both army and navy brethren.

Among the thousands of soldiers and sailors so gathered together it was inevitable that many desirable candidates for degrees should present themselves, and during the succeeding few months the hard-working officers of the lodge conferred the degree of entered apprentice upon 91 and of fellow craft upon 62 applicants.

Early in 1899 the insurrection of Filipinos against Americans occurred, and the North Dakotans were ordered from Manila into the field of duty. The Manila lodge room was abandoned, no Master Mason degrees having been conferred, although 23 brethren had joined by affiliation.

Owing to the strenuous duties of active warfare, it was possible to hold but one meeting in the field, that held in Cull Cull church on February 22. As the enemy was so near that an attack was imminent, the lodge officers wore their sidearms—something unique in Masonic annals. While the worshipful master was receiving the candidate's obligation a volley of bullets crashed through the roof. The full degree was conferred, however, but with pardonable haste, and the candidate, W. A. Mickle, quartermaster-sergeant of the regiment, was told that bullets were a part of the initiation of all regularly conducted lodges. The North Dakotans left the island for home on July 31, 1899, taking their field lodge dispensation with them.

After the close of the insurrection, among the many Americans who elected

to remain and settle permanently in the islands were several Masons, and a regularly established lodge was greatly desired. Twelve names were requisite in order to obtain a charter, but owing to hesitancy in breaking away from home lodges they were difficult to obtain. Finally the number was completed, and a preliminary meeting was held on May 22, 1901, at the house of Dr. H. E. Stafford, now grand master of the Grand Lodge of the Philippines. Application was made, and on October 10, 1901, the desired charter was obtained from the Grand Lodge of California, and Manila lodge No. 342 was established.

Brethren living at Cavite, eight miles land, finding it difficult to attend the land, finding it difficult to attend the meetings, asked for and obtained on October 15, 1908, a charter from the California Grand Lodge, and Cavite lodge No. 350 came into existence. Owing to the great amount of work coming before the Manila lodge, as time passed, another lodge became imperative, and on December 11, 1907, California granted a charter to Corregidor lodge No. 386 of Manila.

Manila has a fourth Blue lodge, the Perla de Orient, of extensive membership and flourishing condition. While its membership is largely composed of the higher class of Filipinos, it is not exclusively so, many Americans and other nationalities being numbered among them. It is under the jurisdiction of the Grand Lodge of Scotland, and when permission from that body is granted it will change to that of the local Grand Lodge. The city of Cebu has also a Blue lodge working under a Scottish charter.

A Chinese "tong" in Manila has long posed as a Masonic lodge, and while some of its remarkable ceremonies have the color of Masonry, its main object appears to be political, it having done its part in furthering the recent formation of the Chinese republic. Upon invitation, a number of American Masons attended a function of the lodge, seeing marvels the

English language is all too poor to relate. A reason for politely declining to frequently visit our Celestial friends, even though they may not be called brethren, is that the lodge meeting commences early in the evening and lasts all night and well into the next day. As international politeness forbids leaving until the close of the ceremonies, even the "strange, foul and unnatural proceedings" weary the man whose skin is white and whose eyes do not slant.

Masonry having advanced to such a point as to make a Grand Lodge desirable steps in that direction were taken as early as 1907. For various reasons delays were experienced, and not until December 15, 1912, was the first meeting held which completed its organization and elected officers. Dr. H. E. Stafford, mentioned above, the beloved "father of Blue lodge Free Masonry in the Philippines," was chosen grand master by acclamation. Other members of the Grand Lodge were selected from masters and past masters of local lodges, completing a body of earnest men of experience and of the highest standing in the community.

As early as 1900 a Sojourners Club was formed in Manila, Dr. H. E. Stafford, General Hall, Major Burton, and other prominent Masons taking the initiative. Its primary object was to take steps for the organizing of a permanent lodge, and in the meantime to bring local Masons into closer friendly relations. It was a transition period, many were leaving for home, and as in the latter part of 1901 Manila lodge received its charter, the club was discontinued.

Time passed. Many coming as soldiers in the insurrection of 1899 remained after the close of the war, many new men came, attracted by the great possibilities for business and the charm of life in the tropics, and among them many brethren. Scattered as they were among the various islands of this vast archipelago, they still retained membership in home lodges. The organized lodges were sufficiently occu-

ed in caring for such of their own members as required assistance, and in conducting services for those who passed away, and a separate body of Masons non-affiliated with local lodges became desirable.

Through the earnest efforts of John W. Sleeper, thirty-second degree, on September 29, 1907, a meeting was called at the Masonic hall for the purpose of formulating plans for the purpose, and on October 1, following, the Masonic Sojourners Association of the Philippine Islands came into existence, with Mr. Sleeper as its president.

The membership quickly rose to over 500, and has remained at about that number. Far reaching the results have fully justified the forming of such an organization. From funds supplied from a nominal yearly payment of dues, worthy brothers and their families, if any, have been relieved. Far from home, desiring work and failing to find it, disheartened and requiring a cheering word, so come these many cases before the committee.

Practically no publicity is given to the work of the committee of three assigned to the work. A member, perhaps, cannot obtain employment, or for other good reasons wishes to go home to friends. A loan is made him, he goes first class as a worthy Mason should, his secret is locked in the breasts of the three on the committee, and later on he refunds the money. He is not pauperized, his self-respect is not lowered. The committee makes no reports of cases assisted or moneys expended, the relief given is their and the brother's secret.

Twice a year a banquet is given the Sojourners in Manila, sometimes 2,000 being present. It is a joyous occasion—good fellowship, speeches, jokes and songs. It is more than brotherhood in name, it is brotherhood in fact.

The treaty of peace of 1898 between the United States and Spain brought all the territory ceded by Spain under the Masonic jurisdiction of the supreme council

of the thirty-third degree for the southern jurisdiction of the United States, and its authority was exercised within two months after the ratification of the treaty. Col. Frank M. Foote, thirty-third degree, and Maj. John M. Sears, thirty-third degree, were authorized to communicate degrees, and the latter having reached the islands first has the honor, so far as known, of being the pioneer official in taking a candidate in the Philippines up to and including the thirty-second degree. But one brother was so favored, Edwin C. McCullough, now one of Manila's most prosperous business men.

The time was not ripe, however, for the formation of lodges devoted to the advanced degrees, and it was not until 1911 that the Mt. Arayat lodge of perfection, the Manu chapter of Rose Croix, the Coucibus preceptory and the Guatama consistory were established. Through the tireless efforts of the deputy of the supreme council, Judge Charles Sumner Lobinger, K. C. C. H., who took charge of the conferring of all degrees and the instruction of his assistants, these lodges were promptly put in working order and in about eight months a class of twenty-two became thirty-second degree Masons. At the time this paper is being written the gratifying report comes that in appreciation of his zeal, Judge Lobinger has been honored with the thirty-third degree, and five of his assistants have received the degree of K. C. C. H.

Other classes have followed, and at this writing about two hundred brethren have received the thirty-second degree. A great annual carnival is held yearly in Manila, drawing many thousands from various portions of the archipelago. Among them are Masons who desire the advanced degrees, and lodge officials and members cheerfully devote a large part of their time during the week of the carnival to conferring degrees.

To be continued in next issue of Universal Mason

PHYSICAL DISQUALIFICATIONS.

There is a growing opinion among thinking Masons that the landmark in reference to physical qualifications should be changed to permit, upon dispensation from the Grand Master, the initiation of one who has been maimed, says the "Illinois Freemason." This opinion fully accords with the ideas of the writer, who believes that the time has come when we should shake off this relic of the dark ages and accept a sane view of the subject. Undoubtedly the law in reference to physical qualifications is borrowed from operative Masonry and it is not hard to understand why a man maimed in limb would not make a good operative Mason. But the argument does not follow that all such would not make good speculative Masons. There are many excellent men in the world who, because of some slight physical defect, are debarred from receiving the privileges of Masonry. Many of them would be a credit to the craft, particularly inasmuch as we have an abundance of moral cripples. As Freemasonry advances it must grow more liberal in its views and it is only a question of time when the law in reference to physical qualifications will be changed.—Exchange.

LEXICON.

COMMANDER-IN-CHIEF—The President of a Consistory of Sublime Princes of the Royal Secret, Ancient and Accepted Rite. In a Grand Consistory he is styled Very Illustrious.

COMMANDERY—An assembly of Knights Templar, consisting of at least nine members, properly constituted by some more supreme authority to confer the degrees of knighthood, was formerly called by this name.

COMPANION—The distinctive appellation of a Royal Arch Mason, corresponding to the word Brother in symbolic Lodges. It is supposed to refer to the companionship in exile and captivity of the ancient Jews, from the destruction of the Temple by Nebuchadnezzar to its restoration under Zerubbabel by command of Cyrus.

COMPASSES—These are used in operative Masonry for the adjustment of distances, and to obtain those just proportions endowing architectural work with strength and beauty. In speculative Masonry, the implement is symbolical of that even tenor of deportment so desirable in the social state. The compasses are thus the most prominent emblem of virtue, and the measure of a Mason's life and conduct. They teach a lesson concerning the duty we owe to ourselves.

Composite—One of the first orders of Architecture, compounded of the other four.

Conception, Christian Knights of St. Mary of the—Said by McKenzie to be the "Knights of the Blue." In this, however, he is mistaken, as the Knights of the Blue (which see) is not a Christian Order.

Conclave—(From the Latin *con*, with, *clavis*, a key). A secret assembly to which admission is gained by a pass or "key." The term is applied to several of the assemblies of the higher degrees. The name given by Alexander Deucher to the clandestine Knight Templar body which seceded from the Early Grand Encampment in Scotland in 1812.

Connecticut—The Grand Lodge (York Rite) of the State of Connecticut was organized on July 8th, 1789, in the city of New Haven by 12 lodges, and after the usual York Rite fashion, without sanction sought or obtained from any superior authority.

Consecration—Applied to the admission of a Knight Kadosh and a member of the House of Holy Wisdom.

Consecration, Elements of—Used in dedication of Masonic halls, laying corner-stones, et cetera, are corn, wine and oil, symbolizing nourishment, refreshment and joy.

Consistory—Meetings of the 32nd degree of the Scottish Rite are so called.

Consistory degrees—In the Scottish Rite these are "The Priestly Order of the Temple, or House of Holy Wisdom" and "The Sovereign Prince of the Royal Secret or Mother Word."

THE UNIVERSAL FREE MASON

Volume 8

Sept. 1914

Number 3

Owing to us changing our printer the "Universal Freemason" has been delayed this month, the delay will not occur again.

OFFICIAL.

In support of the position taken and advocated by the Masonic Order, known as the American Masonic Federation," that we would have the world be at peace, and love and charity prevail amongst men, and in the absence of this world's peace, and the prevalence of war at this time in Europe, and its dire calamity being felt not only on the field of battle, but in the homes of the people, from whence the bread winners have been taken, it is:

Resolved, by the Executive Committee of the said American Masonic Federation, that we should lend our hearty support, both by our prayers and means to that noble organization, known as "The Red Cross Society" of the United States, to be used by them for the amelioration of the sufferings of the heroes on the battlefield, and their dependents;

Therefore, all members of the A. M. F. are invited to contribute of their means, and send the same to the Grand Secretary General, 415 Vermont Building, Salt Lake City, Utah, to be by him forwarded to the Chairman of the "Committee on Foreign Relations" of the A. M. F. to be by them forwarded to its destination.

By order of the Executive Committee, A. M. F.

ROBERT S. SPENCE,
Secretary.

For great and meritorious services to the order, Bro. S. H. Haines of Portland, Ore., has been granted the degree of "Excellent Master" by the Supreme Grand Lodge.

It is with much regret that we are compelled to announce the indefinite postponement of the Masonic convention, which has been so extensively advertised to take place at San Francisco, California, during the Exposition in 1915. Our regret is the more keenly felt, when we consider the cause of it, namely, the great and terrible war that seems now to be devastating Europe and enveloping Masons and profane alike. Our arrangements have been made, complete invitations have been sent out to all nations, written in their own tongue, and replies have been received accepting our fraternal offices. But matters and affairs have so shaped themselves of late that we deem it very unwise to continue our efforts in this direction. This, therefore, is to announce that the said convention will not be held as advertised, and is indefinitely postponed.

"Kilmarnock Council" meets in Masonic Temple, Chicago, on first Wednesday of each month at 8 p. m. Visiting Fraters cordially invited.

COMMUNICATED.

Editors "Universal Free Mason,"
Salt Lake City.

Illustrious and Very Dear Brothers:

At the regular communication of Echo Lodge, A. A. S. R. F. M., held in Chicago, August 11, 1914, following resolution has been introduced and adopted:

Whereas, at present a most bloody war is being waged in Europe threatening the peace of the whole world, and endangering the lives of thousands of innocent people, for no justified cause or reason, and for no benefit of future generations; and,

Whereas, the consequences of such war can easily be anticipated, it will result

in misery, famine, devastation and death, will destroy the achievements of civilization and give a setback to world's progress for centuries, and it is possible that some nation will lose her political liberty and freedom,

Be it resolved, That we, the members of the Echo Lodge No. 48, A. A. S. R. F. M., in Chicago, in the American Masonic Federation, emphatically protest against this unnecessary bloodshed of innocent human beings, and we appeal to all Brother Masons throughout the world to use their personal influence toward bringing this mass-manslaughter to an end and establishing of universal Peace and Harmony;

And be it further resolved, That a copy of this resolution be sent to the Editors of the "Universal Free Mason," with the request for publishing the same in the next issue of the Journal.

Chicago, Ill., August 11th, 1914.

JOSEPH SUCHON, W. M.

J. GASICROWSKI, Secretary.

RESOLUTION.

Whereas, the deplorable conditions of war and strife now existing in the countries of Europe are a matter of great concern and grief to the American people, and particularly repugnant to the principles of our Beloved Order, and,

Whereas, members of our Order are found in all parts of the civilized world, with the result that many such members are involved in such war and strife at a great risk to their lives and their property, and,

Whereas, Trinity Lodge No. 44, A. M. F., desires to voice its feeling concerning such strife and to assist in every way possible to bring about a speedy termination of the same, to the end that our brothers now involved may be preserved from further danger, and that the civilized races may again unite in the ties of Charity, Justice and Brotherly Love, as the same are exemplified by the teachings of our Order, and,

Whereas, Trinity Lodge No. 44, A. M. F., believes that the concerted efforts of our great organization directed toward the re-establishment of the world's peace would exert a powerful influence in adjusting the difference existing between the countries at war,

Now, therefore, on motion of Brother George W. Nelson, Master Mason, No. 44, A. M. F., of the City of Seattle, State of Washington, express by proper methods the feelings herein stated, to the President General of the A. M. F. M. McBain Thomson, and request him to use the influence of this great Order of Ancient and Accepted Scottish Rite of Free Masons, to bring about an amicable termination of the war and strife herein mentioned, and

Be it further Resolved, That a copy of these resolutions be spread upon the records of this Lodge, and that a copy, properly signed, sealed and attested, be forwarded to the said M. McBain Thomson, President General A. M. F.

Dated at Seattle, Washington, August 19, 1914.

Introduced by George W. Nelson.

Read at a meeting held August 19th, 1914.

Adopted August 19th, 1914.

TRINITY LODGE NO. 44, A. M. F.

By J. J. Anderson, Its Secretary.

W. S. Pulver, Right Worshipful Master.

Amended that these resolutions be sent to all Masonic and Fraternal bodies throughout the world—and that these resolutions be taken up by all Fraternal bodies throughout the world.

Carried.

J. J. ANDERSON,

(Seal)

Secretary

W. S. Pulver, R. W. M.

COMMUNICATED.

Colonia "Frank Prov.,"

Santa Fe, Argentina, S. A.

July 3, 1914.

To the Editors, "Universal Free Mason."

Salt Lake City, Utah:

Dear Brethren:—On the 22nd of June we arrived at Buenas Aries all well. After I left Chicago I met a brother of the Orient of Cuba, who intended to sail in the same steamer. He was my companion on the voyage and I was treated like a brother by himself and his family. While on the trip some Masons of the York Rite approached us, after we were introduced and asked each and every one if he had his lodge directory, like they used to do in Chicago. I was surprised they did it in Chicago. As soon as we left New York, the York Rite Masons had no care for a directory or anything else. I discovered, on this trip, that the only doubt of which rite you are of exists in the United States, and that all foreign countries are the first to recognize and believe in Universal Masonry, and don't care about rites.

Since I left New York I met many brothers in different South American countries and I was treated by all like a brother. I expect to visit some of the lodges as soon as I have a chance to go to the city, and I will send something for the Magazine in Spanish next time.

Fraternally yours,

M. MANFRIDI.

Oregon.

Portland, Ore., July 5, 1914.

Robert Bruce Lodge No. 47, and Kilfanning Lodge No. 38, held a joint installation in their temple at 208½ Third street last Wednesday evening.

After lodge had been called to order it was turned over to the Provincial Grand Lodge and the following officers were installed by Bro. S. H. Haines.

Kilfanning No. 38—Grand Lodge Deputy, A. F. Huffmen; R. W. Master, H. L. Kelly; Master Deputy, T. M. Gilbert; Master Sub., W. V. Young; Senior Warden, I. C. Pier; Junior Warden, G. S. Brightling; Senior Deacon, I. Jacobs; Junior Deacon, P. D. Murray; Secretary, R. E. McIntyre; Treasurer, J. Feaser;

Almor, W. C. Spence; Inner Guard, P. R. Walker; Tyler, R. Diller; Senior Stewart, F. L. Anderson; Junior Stewart, J. F. Relse; Chaplain, T. McIntyre; Marshal, R. B. Cash; Orator, A. C. Leibendorf.

Robert Bruce Lodge No. 47—R. W. Master, S. H. Haines; Master Deputy, F. S. Cass; Master Sub., A. E. Black; Senior Warden, E. M. Senn; Junior Warden, G. M. Parsons; Secretary, W. F. Marshall; Treasurer, P. A. Johnson; Chaplain, J. L. Bitts; Senior Deacon, W. J. Muir; Junior Deacon, A. Velvic; Senior Stewart, E. W. Morrill; Junior Stewart, not elected; Orator, S. H. Haines; Inner Guard, S. Nelson; Tyler, P. J. Bollen; Almoner, A. J. Lutz; Marshal, D. D. McKinnon.

After installation the R. W. Master turned the chair over to the newly installed Master, Bro. A. L. Davis.

R. W. Master Davis then presented retiring Master S. H. Haines with a Past Master's sash, jewel and apron, given him by the B. B. Bros. of Robert Bruce in token of their appreciation of his faithful work.

It was the first time the brothers ever saw their old R. W. Master excited. He looked as bewildered as a country school boy at his first circus, but was overjoyed with the gift. He then made a short speech of thanks during which many a tear of joy was shed by the B. B. Bros.

He also admitted that he was somewhat surprised.

Business being all over lodge was adjourned and a happy surprise awaited the brothers as Ruth Lodge of the ladies' order of adoption was outside the gates with a bountiful supply of chicken and cake. So the brethren were made doubly joyous and the evening was spent very happily with feast and speech. There were about two hundred members present.

Fraternally your servant,

W. F. MARSHALL,

Secretary.

EDITORIAL.

CHANGES.

Since our last issue great and momentous events have occurred. The head of the nation has been grievously afflicted by the loss of his wife, and all the nation mourns with him. The Charleston Rite, misnamed "Scottish," has lost its head by death. Mr. Richardson was no friend of Universal Masonry, and the system at whose head he stood was and is its inveterate enemy. Nevertheless, from all accounts, he was, according to his lights, a good and honest man and a conscientious Mason. Therefore, we regret his death and extend our heartfelt sympathy to the dear ones he has left behind. The Bishop of Rome, falsely styled head of the Christian Catholic Church, has also been called to his account. He was a bitter enemy of Freemasonry, as his predecessors for nearly two hundred years have been. Fortunately he has not had the power some of them had, and his fulminations were but as the wind that blows. Poor bigot and fanatic that he was, we can afford to forget what he tried to do in hurt, in view of the failure of his attacks.

When our last issue left the press the world talked of nothing but peace. A temple of peace had been built at The Hague and richly endowed. America and Britain were preparing to celebrate 100 years of peace, and our Secretary of State was making treaties with the nations of the earth to submit all differences to the arbitrament of peace instead of war. And it seemed at last as though in very deed the sword was to be turned into the ploughshare, when from a little cloud no larger than a man's hand dire war has darkened the horizon, and the principal nations of Europe have been plunged into conflict. Already thousands of men, full of life and ambition, have been killed, thousands of wives have been made widows, and tens of thousands of innocent children have been made or-

phans in a quarrel which was none of theirs. It is not for us to say whose the fault; we sorrow for the effect. In each of the contending countries there are Masons, and in the battles fought and to be fought, those who have vowed solemnly to aid and assist each other will be striving to take each other's lives. Oh, the pity of it all! How futile are the efforts even of the vast majority of those who love peace when they are unorganized against the few who sit in high places, who possess the power to play with the lives of men, making of them as pawns in the game of their ambition. We ask with those under the throne: How long, O Lord, how long, will the meek and the humble of thy children, those whom Thou hast said are nearest to Thee, be but the instruments of reckless and criminal ambition?

BUT A STEP.

From the sublime to the ridiculous, we are told, is but a step. Thus we come from the sublimity of War and Death to the ridiculous and idiotic fulminations of the Grand Secretary and Grand Committee of the Grand Lodge of Scotland. That august body has sent me a summons to appear before them in Edinburgh, Scotland, on the 17th of the present month to answer to the charge that I am the President of the A. M. F. and have assisted in the organization of Lodges in its obedience. The fact that I demitted from the jurisdiction of the Grand Lodge of Scotland nearly twenty years ago and lodged my demit with the Grand Lodge of the State of Idaho, from which I demitted after a connection of nine years to connect myself with the A. M. F. does not seem to bother those people any, and when we think of what they desire, why should it bother them? They know well that they have no jurisdiction over me, nor have they had since the time I was demitted from their jurisdiction. They know that no act of

theirs can in any way affect me. To exclude me from a lodge which in all human probability I will never visit can hardly be expected to be much of a disability. Therefore there must be something else they have in view, and that something is to play into the hands of the American Yorkists by saying that the President of the A. M. F. had been expelled from the Grand Lodge of Scotland. If saying they have done so will help them any, they are welcome to the aid it will give. To the intelligent mind the facts speak for themselves. I was born a subject of Queen Victoria. I renounced that allegiance to become a citizen of these United States, even as I renounced my Masonic allegiance to the Grand Lodge of Scotland to become an American Mason, and it would be as sensible, and of as much effect, for the British government to threaten to deprive me of the citizenship which I renounced as for the Grand Lodge of Scotland to threaten to deprive me of membership from which I demitted twenty years ago. And in the same connection the question might be pertinently asked, Why does not the Grand Lodge of the State of Idaho go through the form of expelling me, seeing that my demit was placed there after I had taken it from Scotland? The answer is easy. They think it would not have the same effect. What a poor compliment to pay to the intelligence of the American people whom they expect to address. As Shakespeare makes Puck say, "What fools these mortals be!"

AND STILL WE GROW.

The record of growth for the past month is two charters to Lodges in New York, one dispensation for a new Lodge in the State of Washington, one in the State of Wyoming, and one in Utah, while inquiries keep coming in from other States where organizers will be sent as soon as they can be taken from the fields they are now laboring in.

THANKS.

Our thanks are due for copies of the proceedings of the Grand Lodge of Iowa, of the United Grand Lodges of New South Wales and the Bulletin Official of the Grand Orient of Brazil. We will speak further of these elsewhere.

ADVERTISING RELIGION AND MASONRY.

Under the above caption a contemporary has the following:

"As we go to press a good brother called us up and asked that we please discontinue his ad at once, because it was hurting his business with Roman Catholic customers. He also asked that a bill be sent him, which he would pay, to secure the Journal against loss on his account. Is the Journal now to be boycotted and our advertisers intimidated? If so, why? If it comes to a question of dollars and cents, while the Journal regrets the necessity of depending upon 'filthy lucre' for paying its employees, supply houses and news gathering agents, yet it recognizes the necessity, and, whether it is a Christian, Jewish or Roman dollar, tries to give every advertiser a square deal. Like the great fraternity it represents, we give no heed to any man's religion or politics."

The system of employing the boycott against an opponent is one of the favorite weapons of Rome, and it is a despicable and a cowardly one, no matter who uses it, whether it be the Church of Rome or the Yorkist against the A. M. F. And it is used against us by the Yorkist on every possible occasion. The instances are numerous where our lodges have had money returned to them that they had paid for advertising meetings with the statement that the York Rite advertisers had threatened to withdraw their ads if our were retained. There is quite a similarity between the Romish and Yorkist methods.

SPREADING MISINFORMATION.

Under the above caption our good Brother of the 'Masonic Home Journal' falls foul of the "World's Almanac and Encyclopedia," claiming that it mentions Masonic bodies which the "Journal" considers clandestine, and suppresses the names of others which the "Journal" considers regular. The bodies mentioned are those of the alleged Cerneau variety, and those suppressed are the Morin and de la Motta brand. In this article our Brother of the "Journal" is not so fair as he usually is. In his criticism of these pseudo Masonic organizations we hold no brief for the Cerneaus. In fact, we do not believe that either of the two bodies claiming descent from Cerneau's council of 1807 has the slightest right or title to the claim. But then, neither has the so-called Southern Jurisdiction Council any right to be considered the Morin Council established in Charleston in 1802, or the Northern Jurisdiction Council to be the one established by de la Motta in New York in 1813, as the original bodies all died, leaving neither heirs nor successors—at least legitimate ones. In fact, any argument by either of these existing councils against the other is a case of the pot calling the kettle black. In view of the accusation made against the World's Almanac of only putting in what it pleased and suppressing what did not please it, we think the Journal made a mistake in making the Swiss Calendar the court of last resort, as that publication is notoriously untruthful. In fact, it is in no sense a Masonic calendar at all, as it does not mention more than one-half of the Masonic bodies in several countries, mentioning only those in affiliation with itself, and these often the weakest and only irregular ones in said country. We have before tried to show the Editor of the Swiss Calendar the error of his ways, and cited to him as an example to follow the Cosmopolitan Cal-

endar, published by Brother George Kenning of London, England, which gives ALL the bodies claiming to be Masonic in the different countries, leaving the craft in each country to decide what was regular and what irregular.

THE EARLY GRAND NATIONAL SCOTTISH RITE OF ANCIENT AND ACCEPTED FREEMASONRY

The question is frequently asked us. How many Rites are there in Masonry, and which of them are recognized and practiced by the Confederated Supreme Council in the A. M. F.? The subject is one of interest to the Masonic student, especially when said student is a Universal Mason.

Prior to the third decade of the eighteenth century there were no separate Rites; all degrees known were given under the authority of the Craft charter. From that time until the second decade of the nineteenth century rites and degrees increased enormously. Ragon in his "Tulleur General" printed in 1861 gives a list of fifty-two Rites and 1400 degrees styled Masonic. Of the bulk of these nothing is now known. Of the survivors some are termed "National," and are in the main restricted to one country (in some cases to a section of a country, as with some of the German Grand Lodges). Thus we have the "Modern French Rite" of seven degrees practiced by the Grand Orient of France. The Spanish and Mexican National Rites, which are similar to the French. Making a nearer approach to universality is the National Swedish Rite, practiced in the Scandinavian countries and in Germany. Of the Rites not National and, therefore, not confined to geographical limits, are the Rites of Memphis and Mizraim of 95 and 90 degrees respectively, though of late years reduced for working purposes to 33 degrees. The Memphis Rite of 95 was reduced to 23

as the "Ancient and Primitive Rite," and the rite of Mizraim reduced to 33 as the "Reformed Egyptian Rite." There is also another rite which falsely styles itself "Scottish," founded at Charleston, S. C., in 1802, which we will name after the place of its birth, "Charleston Rite." This is now among the strongest, if not the very strongest, of the existing rites.

The Grand Council of Rites of Scotland from the earliest times wrought a rite of xlviii degrees in which was embraced the Chivalric degrees. As three of the governing branches of the rite were under other jurisdictions than the Grand Council, that body decided to collate those directly under its control, making a rite of 33 degrees, but retaining the ancient name. It also controlled the rites of Memphis and Misraim in their original and restricted forms, with numerous other degrees and Orders that had, in course of time, been engrafted on the original curriculum. As it is from the Grand Council of Rites of Scotland that the Confederated Supreme Council derives its rights, it works and controls all the rites, orders and degrees worked or controlled by the Mother Council.

In all the Rites of Masonry the three first degrees are the same, or so nearly so as to be practically the same. So it is with certain of what are termed the "Ineffable degrees," the Royal arch, Prince of Jerusalem, Rosy Cross, Kadosh and the Royal Secret, which are found in all the Rites, though sometimes known by different titles. We will proceed to give an account of the degrees of our own Rite, "The E. G. National Scottish Rite," with remarks on the difference between it and other systems.

CRAFT DEGREES.—The Craft degrees in our rite are under the exclusive control of the Supreme Lodge, which grants only Craft charters and only legislates for and controls the three great degrees of St. John's Masonry, being those of Entered Apprentice, Fellowcraft (with

the Mark) and the Sublime Degree of Master Mason—with the installation to the Chair. The esoteric working of these degrees differs from the American York Rite only in the fact that in them the ancient symbolism is preserved and also much of the ancient work that has been lost or forgotten by others.

LODGE OF PERFECTION.—In the Lodge of Perfection there are eleven degrees, viz.: Royal Ark Mariner, Master's Mark, Jacob's Wrestle, Secret Master, Perfect Master, Master Through Curiosity, Provost and Judge, Superintendent of the Building, Grand Architect, Master of the Royal Arch, and Perfect Mason of the Secret Vault. These are called the "Red" degrees and the ruling Grade is the Royal Arch.

The Ark Mariner and the Master's Mark in ancient times formed a part of a series called the "Ark, Mark, Link and Wrestle." The Ark Mariner treats of the Flood, and the lessons taught by that event. The lodge is supposed to be held immediately after the recession of the waters. The officers represent the Patriarch Noah and his sons Shem and Japhet. The Apron is of untanned leather, and the working tools are the Ax, Saw and Auger. The degree is very ancient, certain proof of its existence dates from the middle of the eighteenth century under different names as Ark and Dove, and Knights of the Ark.

The Master's Mark was originally given as an introductory degree to the Royal Arch and has sometimes been known as "Mark Master" to distinguish it from the degree of "Mark Man," the latter being given to a Fellow Craft, while the former was only given to a Master Mason. The Legend of the degree treats of events which occurred before H. A. B. arrived from Tyre to take charge of the building of the Temple.

Jacob's Wrestle, sometimes called "Sublime Master," is founded on Jacob's wrestle with the Angel of the Lord at

Penuel, and was given the name "Israel," for, as a prince, had he power with God and prevailed. The degree of Secret Master and those that follow, though not so ancient as the two preceding degrees, date from the latter part of the eighteenth century. They are termed "Ineffable" degrees because the principal subject of the degrees is the "Ineffable Name." For working these degrees the lodge is divided into two parts by a balustrade or railing running north and south and having in the center a gate. The enclosure thus made should be elevated one or two feet above the rest of the room and should have within it representations of the Ark of the Covenant; the Table of Shew-bread; the Altar of Incense and the Seven-Branded Candlestick. At the inner door is the Brazen Laver and the walls of the lodge should be decorated with twelve Pillars. The presiding officer represents Solomon. There is only one Warden, who represents Adoniram. The other officers represent H. K. T., Zarbud, Zaddock, Stolkin, Jehosophat, Benaiah, Zobar and Abishar. The work of the degree represents the burial of the embalmed heart of H. A. B. The aprons in all the succeeding degrees of the Lodge of Perfection are white with triangular flap, trimmed with red and have the Jewel of the degree on the flap. The jewel of this degree is an Ivory Key with the wards of the key forming the letter Z.

PERFECT MASTER.—This grade was originally established as a grateful tribute to the memory of a departed Brother. Its ritual and lecture furnish many interesting details of the mode of his interment and the honors paid his memory. On the altar is placed an urn under a canopy of green and gold. In the south-west there is a monument of black and white marble, on the top of it an urn traversed by a sword, on the top of the urn is a sprig of Acacia, on the monument is inscribed the letters H. . Z. . J. .

The Master represents Adoniram, the Warden represents Stolkin, and the Master of Ceremonies represents Zerbal. The Jewel is a compass, open at the segment of a graduated circle, at an angle of 60 degrees.

MASTER THROUGH CURIOSITY.—Sometimes called "Intimate Secretary," and with slight variation is known also as "Select Master." It is of an historical nature, dealing with events that took place shortly after the completion of the first Temple. The lodge represents the audience chamber of K. S. There are only four officers in the lodge—S. K. I. and H. K. T., with a Captain of the Guards and a Lieutenant. The Jewel is a triple triangle with an eye, ear and mouth engraved thereon.

PROVOST and JUDGE.—The claim is made that this degree was originally instituted by K. S. to aid in preserving order among the workmen engaged in the erection of the Temple, it being their especial duty to settle disputes arising among the workmen. The Master represents Tito Zadoc, Prince of the Haredim, the two Wardens represent Adoniram and his father Abda, the Candidate represents Joabert. The Jewel is a gold key.

SUPERINTENDENT OF THE BUILDING.—Sometimes called "Master in Israel." In this degree a successor is chosen to finish the uncompleted work left by the death of H. A. B. The Master represents Solomon, the Wardens, Tito and Adoniram, the Candidate Joabert. The Jewel is a gold triangle having on one side the letters B. A. J. and on the other the words Judah, Jah.

GRAND ARCHITECT.—This degree tells of the school of architecture established by Solomon, and the candidate represents a student in that school. The Jewel is a square medal having engraved on one side four half circles with seven stars, in the center the monogram G. A. On the reverse is engraved the

five orders of architecture.

MASTER OF THE ROYAL ARCH.—

This is the ruling degree in the "Lodge of Perfection," and is the oldest of the higher degrees. It is found in all the rites though in different forms, and the motive is the same in all, being the discovery of the "Word" lost through the death of H. A. B. The principal variations of the working of this degree may be given as the triple arch of Zerrubabel wherein the lost word is found at the rebuilding of the Temple after the captivity. This form, with some variation, is that used in England and the U. S. A. In the Irish work it is celebrated by the finding of the Book of the Law by Hilkiah in the Temple. (II Kings, 22:8.) The ritual we use is a combination of the Arches of Enoch and Zerrubabel; it is the most ancient form and combines the beauty and sublimity of both, without the puerilities that sometimes disfigure the work, especially as in the American York Rite. In it Masonic legend informs us that Enoch by inspiration constructed a Temple of nine arches deep in the bowels of the earth and in the innermost one secreted the "Ineffable Name." This temple, built by Enoch, was on the spot where afterwards Solomon built his temple, and shortly after the assassination of H. A. B. and just before the dedication of the temple three Brethren named Zabulon, Joabert and Stolkin or symbolically Toub, Bani and Hamelnabel, meaning Light, Labor and Affection, were clearing the grounds preparatory to the dedication. They came upon Enoch's temple, and finding the Delta on which the Patriarch had inscribed the Ineffable Name made known their discovery to Solomon and Hiram. The King, as a reward, gave the three Brethren the true word of a Master Mason and created them Masters of the Royal Arch. A meeting of Royal Arch Masons is styled a chapter. It should be hung with red drapery (or

colored red) and lit with nine lights. There should be five chief officers, three of whom are seated in the east. These represent S. K. I., H. K. T. and Joabert. The Wardens represent Zabulon and Stolkin. The apron has the H. T. on the flap. The jewel is three triangles interlaced inside an arch, the keystone of which is wanting, through the opening left, rays of light fall on a keystone on which is inscribed the initials of the words of the nine arches. The sash is of red watered silk ribbon worn from right shoulder to left hip bearing the letters I. V. I. O. L.

PERFECT MASON.—

Also called of the Secret Vault, and many other names. In some of the rites this degree is given more prominence than any other in the Lodge of Perfection, though it is properly only the completion of the Royal Arch. In addition to the furniture used in the preceding degrees there is in the Holy Place the Tables of the Law, urn of oil, vases with wine and water, a gold ring, a gold trowel with a silver hod, and a cubic stone. There should be only twenty-seven members. Others are considered as honorary. There are ten officers, representing S. K. I., H. K. T., Adoniram, Moabon, Galaad, Guiblim, Joabert, Abdamon, Stolkin and Zerbal. The meeting is supposed to be held in the secret vault wherein had been deposited the treasures found by the three Masters of the Royal Arch. The apron has a square cope stone with a ring bolt on the flap. The jewel is a gold compass crowned, extended to 90 degrees; between the legs of the compass a medal having on one side engraved a sun, on the reverse a blazing star with a triangle in the center, between the points of the compass a quadrant with the figures 3, 5, 7, 9, engraved on it. The work teaches fidelity to obligation and tells how Galaad died as did his great prototype 400 years before, in defense of his integrity, and how it was decreed that in

future ages the secrets of Masonry should no more be concealed in vaults that the profane might enter, but find their sole and safe repository in a Mason's heart.

COUNCIL OF PRINCES OF JERUSALEM.—Called "green" Masonry. In the Council there are three degrees given, all of which must be worked in extenso, in this differing from the degrees in the Lodge of Perfection, where it is only obligatory to work the last two of the series. This series of degrees tells of the delivery of the chosen people of the Lord from captivity into which they were led after the destruction of the Temple as related in the preceding degree. Tradition tells us that Zerubbabel and the other leaders of the released captives gathered together all who could prove their descent clear, and gave to them certain secrets which would enable them to prove themselves later, on their arrival at Jerusalem. The secrets thus given formed two degrees founded on the liberation of their forefathers from Egyptian bondage under the leadership of Moses and Joshua, which degrees are styled Excellent and Super-Excellent Mason.

EXCELLENT MASON.—This degree tells of the delivery of the Children of Israel from the calling of Moses at the Burning Bush until his death within sight of the promised land. The work is exceedingly interesting and the lessons taught are sublime.

SUPER-EXCELLENT MASON.—This degree is a continuation of the former, taking up the travels in the wilderness from the death of Moses and the accession of Joshua to the leadership, tracing them through their wanderings until Jordan stood on his banks to give them passage; they rested at Gilgal. These two degrees are found in different rites under different names; sometimes as separate degrees, sometimes combined with other ceremonies forming parts of systems, but in their full and original form they are only found with us.

PRINCE OF JERUSALEM.—This de-

gree is given in two parts, first, as Knight of the Sword, and second, as Prince Mason. In the first point the candidate represents one of the newly returned captives and the meeting place represents the Sanhedrin at Jerusalem. The Brethren are disheartened greatly as, notwithstanding the decree of Cyrus the great King, which gave them liberty to return to their own country and to rebuild the house and city of the Lord, they had been so hindered by the Samaritans that they had to work on the walls with the sword in one hand and the trowel in the other. The candidate is chosen to carry the complaint of the Brethren to the court of Darius. The apron is white trimmed with green, on the flap a sword and trowel crossed. The second point, which is a continuance of the first, finds the candidate representing Zerubbabel "a Mason by profession, a Prince by birth, a captive by misfortune," at the court of Darius, where he obtains a renewal of the decree of Cyrus amplified. He is invested with a purple robe, entitled the King's cousin, and made a Prince Mason. In the first section the lodge represents the court of Darius; the second the Sanhedrin again sitting in the ruins of the first temple. Here the candidate makes a triumphal entry bringing the desired relief to his Brethren. The jewel of the degree is a gold medal having on one side an antique balance held equipped with the letters D. Z., one in each cup of the balance, on the reverse a sword and trowel crossed.

KNIGHT OF THE ROSY CROSS OF SAINT ANDREW.—Sometimes styled Knight of the Eagle and Pelican, and anciently known as the Scottish Master. It is the first of what is known as the "Black" degrees, which are divided into two series. Of the first of these the Rosy Cross is the governing degree. It is a spiritualized version of the Royal Arch, being, like the latter, a search for and discovery of the lost word. In its earlier form the degree was of an

intensely Christian nature the "Word" when found being the "LOGOS" and no one could receive it who was not a believer in the Trinity in unity. In modern times it has been divested of the sectarian character and now any Mason can receive it. The apron is white with triangular flap, trimmed with black; on the flap is a red cross with a red rose twined around. The jewel is a golden compass extended the sixteenth part of a circle, the points resting on an arc. On the head of the compass is a cross resting on the arc, its center occupied by a full blown rose of four petals, the stem winding round the lower limbs of the cross. At the foot of the cross is a pelican tearing its breast to feed its young, which are arranged seven in number. On the arc of a circle are the letters I. N. R. I. engraved. This degree is the most elaborate in the rite. Three chambers are necessary to exemplify the work and the ceremonies are of the most impressive nature; one part or "point" of the ceremony being worked only four times a year.

KNIGHT OF THE EAST AND WEST.

This degree is claimed to have originated in Palestine in the year 1118, when eleven Knights took the vows of secrecy, friendship and discretion between the hands of the Patriarch of Jerusalem. The meeting is called a council and the ceremonies of the degree treat of the apocryphical mysteries. The jewel is a heptagonal medal of silver with a gold star in each of the seven corners, with one of the initial letters B., D., W., P., H., G., S.; in the center a lamb on a book with seven seals; on the reverse side the same letters in the angles with two swords crossed, points upward.

ORDER OF THE SCARLET CORD.—

This degree is also very ancient, and has been known under many different names. It teaches the lessons of hospitality, loyalty, and faith to a given pledge, and

the reward of service well rendered.

ORDER OF BROTHERLY LOVE.—

This and the former degree even before the present form of numerical arrangement, were always given following each other as the lessons taught are in a sense similar; though, in this degree, greater stress is laid on the love of men which may even be greater than the love of man for woman, when a man loves another "as he loves his own soul."

PRINCE OF BABYLON.—This degree was known to our ancient Brethren also as the "Suspending Cross of Babylon." It treats of the power of faith to support under all circumstances and of constancy under persecution, and of how power, no matter how exalted, when opposed to Him who is ALL-POWERFUL, will be weighed in the balance and found wanting.

PRIEST OF ELEUSIS. KNIGHT OF DEATH.—These two degrees treat of the ancient pagan mysteries, their philosophy and religion, showing the many points where ancient and modern thought approach each other.

KNIGHT OF THE BRAZEN SERPENT.—In this degree it is shown how easily men, when not upheld and strengthened by constant faith, are apt to lapse into error; also, how repentance ever finds forgiveness. The historical instructions are the use of the brazen serpent by Moses in the camp of Israelites as related in the xxi chapter of Numbers. The Master represents Moses, the Wardens Joshua and Aaron. The jewel is the cross with a circle on top; the crucianuta of the ages—with a serpent twining around it. This ends the first series of the "Black" degrees. The degrees of the second black series, like the degree of the Rosy Cross, were originally of an intensely Christian nature. They have since been divested of their sectarian character while retaining their historical and symbolical references and teachings.

KNIGHT OF ROME AND CONSTANTINE.—The legendary founder of this degree was the Emperor Constantine the Great, who instituted it in A. D. 313 to commemorate a vision he had through which he gained a great battle. One evening while his army was on the march to Rome and just as the sun was setting in the western sky, there was visible to the whole army, outlined against the sky, the form of a cross, having around it the words "In Hoc Signo Vinces" (In this sign you conquer). This inscription Constantine caused to be displayed on his banners and on the armor of his soldiers. On his return to Rome he, with the assistance of Eusebius the Bishop, opened a chapter of the order. The jewel of the order is a red cross with the motto on the cross beam and surrounded by sixteen stars, one for each letter of the mystic words. The work of the degree, as well as the jewel and motto, is now given a non-sectarian and philosophical meaning.

THE KNIGHT OF ST. JOHN AND KNIGHT OF THE HOLY SEPULCHRE.—Are companion degrees to the preceding; were originally of the same sectarian nature, but like it have the ceremonies so remodeled as to be perfectly unsectarian and philosophical.

KNIGHT OF THE CHRISTIAN MARK.—Or, white mark, as it is often called, treats of the Apocalypse and has also been deprived of the narrow sectarian character it once had. The meaning of its symbols has been broadened and made more generally applicable.

KNIGHT KADOSH.—The Kadosh degree is the ruling degree of the Council. On it all business is transacted and under its charter all the subordinate degrees are conferred. The Kadosh degree is intimately connected with the history of the Knights Templar, and was at one time given only to members of that order. Its ceremonies, which are solemn and elaborate, tell of the persecutions of

the Templars by Philip the Fair of France and Pope Clement the Fifth and the final dispersion of the order and its suppression in every country except Scotland. Its lessons, like the other degrees that were once bigotedly Christian in character, are now general and non-sectarian. The ceremonies of the degree require four apartments; the obligatory meeting of the order is annual on the 13th of March, the anniversary of the martyrdom of Jacques de Molay, the last Grand Master of the Templars, prior to the dispersion of the order. The uniform consists of a collar of black edged with white, from which is suspended a small dagger, an apron of the same colors with emblems of mortality on the flap. The full dress is the white tunic and cloak of the ancient Knights. The jewel is a double-headed eagle, half black and half white. From this the order derives one of its old titles of Knight of the White and Black Eagle. The White degrees are given in a Tabernacle and Consistory respectively; the consistory ruling. A consistory is formed by the officers of three or more councils of Kadosh. The three principal officers must have the thirty-third degree. Ten degrees are worked in the Consistory—the thirty-first and thirty-second.

PRIESTLY ORDER OF THE TEMPLE OR HOUSE OF HOLY WISDOM.—This degree was a particular favorite with our ancient Brethren and ranked as the highest in the old arrangement of the degrees. The assembly is termed a tabernacle, and should be arranged to represent a temple supported by seven pillars, which symbolize the seven officers who rule the lodge. The work is a quaint mixture of the old and new Dispensation teachings on the sacredness and power of the regularly conferred authority; the fate of Korah, Dathan and Abiram being cited as the punishment of usurpers. The presiding officer represents Melchisedech who is assisted by six others, who are

formed Priests and Pillars in the Tabernacle. The jewel is a gold triangle, on each angle of which is inscribed the letters B. Q. N. T. L. O. I.; W. L. B. T. T. T. D.; F. A. O. S. I. O. G.; in the center of the triangle are the letters G. M. G. F.; on the reverse, arranged in a circle, are the letters P. R. W. S. H. G. B. There are eight seals used in making the Diploma. The grand seal depicts in the center a cross with the letters I. H. S. on the cross beam, above it three doves descending, and on each side two roses. For each pillar, (1) a lion, (2) an anchor, (3) a sun, (4) a star, (5) a heart, (6) a winged head, (7) a crown. Each seal had a different color of wax. These seals are now only used on the Diplomas of the honorary grades, as they all emanate from the House of Holy Wisdom.

THE MOTHER WORD, OR ROYAL SECRET.—This degree, under different appellations, was held to be the "ne plus ultra" of Masonry, and in some rites it is still the highest degree. It is given in a consistory, or where there is no consistory in a Masonic district or province. It is given by the deputy of the Grand Commander in the council, to which the candidate belongs. The principal ornament of the degree is termed the "Camp," and with it all the work of the degree is connected. The diagram of the camp is a geometrical figure, its angles making the sacred numbers 3, 5, 7, 9, a nonagon enclosing a heptagon, that enclosing a pentagon, that an equilateral triangle and that a circle with a point in the center. On each side of the triangle are a Lion, a Dove, and a Phoenix; within the triangle the letters J. B. M. On each side of the Pentagon is a banner or standard designated by a letter and a peculiar device. The first standard is blue; the device, a Lion having a gold key in its mouth, around his neck a gold collar on which are the figures 5, 1, 5. The motto is "Custus Arcani," keeper of the secret. The second standard is a golden

celor, the device a Black Ox, the motto, "Omnia tempus alit" (time gives strength to all things). The color of the third standard is white, the device a flaming heart, winged and crowned with laurel, the motto, "Ardens Gloria Surgit" (inflamed with glory it ascends). The color of the fourth standard is green, the device a double headed eagle, half black, half white, holding in its right claw a sword, in the left a bleeding heart. The motto is "Corde Gladio Potens" (with the sword and heart mighty). The color of the fifth standard is purple, the device the ark of the covenant between two lighted candles, the motto, "Laus Deo" (praise God). Between the pentagon and heptagon and on the angles of the nonagon are placed pennons bearing the initial letters of particular words. The collar of the degree is white trimmed with black, suspended from it is the double headed black and white eagle of Kadosh, having a triangle on its breast with the figures "32" engraved on it. The apron is of the same colors; it has on the flap the jewel and on the body the camp. The jewel is the Eagle of Kadosh with the triangle and figures "32" on its breast.

Besides the numbered degrees of the Rite, there are Honorary degrees and Decorations given as rewards of merit, all of which confer special privileges on the possessor. One of these, "Excellent Master," is given to Master Masons and gives to the recipient the rank of a Past Master with all the privileges of that rank, with the additional privilege of being received in a lodge other than his Mother Lodge with the Brethren standing.

KNIGHT COMPANION OF THE COUNCIL AND KNIGHT COMMANDER OF THE COUNCIL.—These grades are conferred on members of the thirty-third degree. Possessors of the first are perpetual members of the Supreme Council with right of voice and vote on all sub-

the greatest harmony, we hereby invite subjects except election of officers or disposal of funds. The latter has all the rights enjoyed by active members of the Supreme Council.

THE LYBIC CHAIN. THE STRR OF SIRIUS.—These are decorations given as rewards of high merit; the first can only be given to one who has the thirty-second or thirty-third, the difference being shown by the design of the collar. The second can only be given to one who holds the highest degrees in the affiliated rites, that is, the thirty-third of the Scottish Rite, the ninetyeth of the Rite of Mizraim, and the ninety-sixth of Memphis.

SCOTCH MASONRY.

(Continued.)

A FEW NUTS FOR SCOTCH MASONS TO CRACK.

The Grand Lodge of Scotland has at last unmasked, and disclosed to the world its repudiation of the principles of Masonry, and the violation of the Ancient Landmarks, and revealed itself the victim of a plot looking for its own disintegration, and consignment to Masonic oblar Lodges known to us) to concur in lllion.

No fountain can rise above its source, and notwithstanding the fact that the Grand Lodge has arisen to a great institution, and has received the recognition of the Masonic world, it must not be forgotten that its origin was democratic, to the extent that the following invitation was sen to the Subordinate Lodges in Scotland to meet and elect a Grand Master:

"Brethren:—The four Lodges in and about Edinburgs have taken to the serious consideration the great loss that Masonry has sustained through the want of a Grand Master, authorized us to signify you, our good and worthy Brethren, our hearty desire and firm intention to choose a Grand Master for Scotland; and in order that the same may be done with

such a great and good work, whereby it is hoped Masonry may be restored to its ancient lustre in this kingdom;—and for effectuating this laudable design, we humbly desire that betwixt Martinmas day next you will be pleased to give us a brotherly answer in relation to the election of a Grand Master, which we propose to be on St. Andrew's day for the first time, and ever thereafter to be upon St. John the Baptist's day, or as the Grand Lodge shall appoint by the majority of voices, which are to be collected from the masters and wardens of all the regular lodges then present, or by proxy to any Master Mason or Fellowcraft in any Lodge in Scotland; and the election is to be in St. Mary's Chapel. All that is hereby proposed is for the advancement and prosperity of Masonry in its greatest and most charitable perfection. We hope and expect a suitable return; wherein if any lodges are defective, they have themselves only to blame. We heartily wish you all manner of success and prosperity, and we are, with great respect, your affectionate and loving brethren, etc."

We hardly think a more conservative document could be drawn up to characterize so great an event, and on the 15th day of October, 1736, the assemblage met and adopted regulations for its guidance, and also formulated Regulations for the Grand Lodge that was to be formed. These were numbered 1 to 11, and whether necessity required it or custom granted it, we are unable to say, but No. 10 reads: "That each brother upon his entrance into the hall or place where the feast is held shall have a ticket given him by the stewards, who shall attend the door, which shall entitle the brother to such a quantity of liquor, and if he calls for more he shall pay for it to the stewards, who are accountable to their successors next quarterly communication."

We are not informed if this regulation is extant. If it is it may, in part, account

for the indiscretions and follies which we will mention as we proceed. The Grand Lodge of Scotland was instituted in November, 1736, and has maintained its existence with a varied and problematical career to the present time. Whether this will continue is also problematical.

The first important event that marked its history was the passing of an edict in the year 1800 prohibiting and ostracising all those who had taken upon themselves obligations to support and sustain what was known as the "Higher Degrees." In October of that year the Grand Lodge of Scotland issued a circular "prohibiting and discharging its daughters to hold any meetings above the degree of Master Mason, under penalty of the forfeiture of their charter." So far as this went it was unimportant in its operation, for they met both in public and private places, and displayed their fealty to the different Orders. The culmination of this was the laying of the foundation stones of the Regent's Bridge and New Jail in Edinburgh by the Masons. St. Mary's Chapel was the first to fall under the ban, and the following from the "complain:" will evidence the Grand Lodge's displeasure.

"That at the Grand Lodge procession on the 19th September, 1815, consisting of Apprentices, Fellowcraft and Master Masons, being St. John's Masonry, the only Order of Masonry known and sanctioned by the Grand Lodge of Scotland, both by constant practice and by express statute, Bro. Alexander Deuchar, Past Master of St. Mary's Chapel Lodge, and proxy for the Lodge of Peebles, did introduce himself, accompanied by upwards of thirty other persons, into the Lodge of St. Mary's Chapel, clothed and decorated with emblems, medals and insignia, unconnected with the Order of St. John, and styling themselves, as it is said, Knights Templars, Knights of Jerusalem, Knights of the Holy Cross, etc., etc., and under the apparent sanction of the Master and Office Bearers of St. Mary's Chapel Lodge, walked with

the above procession along with that Lodge, thereby also taking precedence of all the other regular Lodges and Brethren of Lodges holding of the Grand Lodge of Scotland. 2. That Brother Alexander Deuchar has, by this conduct, contravened the standing law of the Grand Lodge of Scotland, and that the Master and other office bearers of Mary's Chapel Lodge, have subjected themselves to censure for having allowed the above description of persons to join, and thereby become part of, their Lodge on the above occasion."

The outcome of the investigation was to call forth the following as the report of the committee: "That the Grand Lodge at a future communication should adopt some strong resolutions for the protection of our ancient and established Order of St. John's Masonry, the only Order and description of Masonry recognized by the Grand Lodge; and that these resolutions should strictly prohibit all Lodges holding of the Grand Lodge from admitting, receiving, or in any way acknowledging, any description of Masons, either individually or collectively, other than those of St. John's Masonry, or from allowing them to join or assist at any of their private meetings, public Masonic processions, or any other Masonic meetings whatever; and that these resolutions be printed and sent to every Lodge in Scotland, as well as to all the Provincial Grand Masters, with instructions that this law shall be strictly enforced and carried into effect by every Lodge in their respective Provinces." In August, 1817, the Grand Lodge adopted these resolutions, and in November of the same year further showed its hostility to the High Degrees by resolving, by a majority of 155 to 27, "That from and after the 27th of December, 1818, no person holding an official situation in any Masonic body which sanctions higher degrees than those of St. John's Masonry shall be entitled to sit, act or vote in the Grand Lodge of Scotland." In 1820, a strong effort was made to have the Grand

Lodge rescind its resolution of November, 1817, and a strong motion was introduced to that effect. This was defeated by a vote of 52 to 22, and the prohibitory law remained as "a law of the Medes and Persians."

Now, a change has come over the spirit of the dreams of the old school of Scotch Musons, and a transfusion of new blood has aroused new ambitions and a new order of things seems manifest. We may possibly be excused if we digress at this point. In 1802 a Council of these high degrees was instituted at Charleston, S. C., by a company of Jews who had been expelled from the West Indies, and its workings were transplanted to France and from France to Scotland, so that in 1846 a body sprang up calling itself a Grand Council controlling the higher degrees from the fourth to the thirty-third. This Council was brought by Dr. Morrison to Scotland from France in that year, and claimed the United States of America as its birthplace.

This transfusion of new, if not better, blood into the Grand Lodge has certainly produced a change in its policies and incidentally an alteration of its principles. Whether this change is for the better or worse time alone will tell. The American Masonic Federation, an institution organized in 1905 and incorporated under the laws of Idaho in 1907, is a body practicing the symbolic degrees of the Ancient and Accepted Scottish Rite. It has seventy Lodges, upwards of 3,100 members, and seven Grand Lodges in the United States, besides Lodges in Central America and other countries. Its phenomenal growth has caused all Masonic bodies to sit up and take notice. Among those who are in an excited way is the Grand Lodge of Scotland. This body, acting through its Grand Secretary, has assumed the role of "Hotspur's Fop" and in its ravings is bringing that Grand Body into ill repute both at home and abroad. David Reid, who is the author of the following, has for the past few years been hurling his shafts at the A.

M. F. through the newspapers of the United States, and finding they fall harmless to the ground has adopted the course of the aforesaid "Fop," being "Even stronger on the strongest side," and has assumed to bring to his aid the "Grand Lodge of Scotland," of which Body he is Secretary, but failing to bring to it any credit.

Matthew McBlain Thomson, who is President General of the American Masonic Federation, and also of the Confederated Supreme Councils of America, is the object of his wrath, and we will try and present to the old-time Masonic warriors of Scotland, those with whom Bro. Thomson has stood shoulder to shoulder for nearly a half century, a picture that will, at least, cause them to think and exclaim, "On what meat does this our Caesar feed that he has grown so mighty." This man Reid, like others of his ilk, may some day find himself without honor and without glory, and be like Caesar, as described by Shakespeare: "Imperial Caesar, dead and turned to clay, may stop a hole to keep the wind away."

As for the American Masonic Federation we can only say, in the language of the poet: "Let Hercules himself do what he may, the cat will mew and the dog will have his day."

The following will explain our position. We are taking up the cudgel for Bro. Thomson, not at his wish or desire, as he is well able to take care of himself, but on behalf of his friends, and they are legion, both in America and England, Ireland and Scotland, and especially the latter, the land of his natural and Masonic birth.

The following was received a few days ago by registered mail, by President Thomson.

"The Grand Lodge of Scotland of Ancient Free and Accepted Masons, Freemason's Hall, 95 George Street, Edinburgh, 29th July, 1914.

Matthew McBlain Thomson, Esq.,
315 Tribune Building.

Salt Lake City, Utah, U. S. A.

Dear Sir and Brother:—

I am directed by Grand Committee of the Grand Lodge of Scotland to summon you to appear before Grand Committee at Freemason's Hall, 96 George street, Edinburgh, upon Thursday, the seventeenth day of September, one thousand nine hundred and fourteen, at 3 o'clock afternoon, to answer the following charges of unmasonic conduct, made at their instance against you."

(We will omit the charges in detail as they are lengthy, but will epitomize them.)

"The above summons is sent to you in respect that you are amenable to the jurisdiction of the Grand Lodge of Scotland by being a life member of Lodge St. James, Newton-upon-Ayr, No. 125, on its roll, and I have to inform you that if you fail to compare in response to the said summons you will be held as confessed."

Yours fraternally,

DAVID REID,
Grand Secretary."

The following are the charges epitomized:

(1) "That you are a member and office bearer of the American Masonic Federation. (2) That you have taken an active part in the founding of unrecognized Lodges in various American States under the pretended authority of the said American Masonic Federation. (3) That you describe yourself as a Sovereign Grand Inspector General 33d degree, though you never obtained that degree in a recognized body."

The following is the reply made by Bro. Thomson:

David Reid, Esqr.,

Secretary Grand Lodge of Scotland,
Edinburgh, Scotland.

Dear Sir and Bro.:—

Acknowledging the receipt of your letter (registered) of the 29th ult., I am in doubt in what light to take it; whether it is intended as a joke, or to be considered seriously. If it is meant as a joke

it is a poor one, and I must confess my inability to see the point of it. If it is meant seriously then you are less acquainted with Masonic law and practice than I thought even you could be.

It is true as you say that I am "a member and office bearer of the American Masonic Federation," and it may also be true that the A. M. F. is not recognized by the Grand Lodge of Scotland, though for this I have only your word—and you will excuse me if in the light of past experience I do not consider that the highest form of guarantee—and it may also be that the A. M. F. "has been denounced as spurious by the Grand Lodge of Idaho," as the vagaries of American Grand Lodges are many, e. g., the Grand Lodge of Texas refuses to recognize the Grand Lodge of Scotland, and some of these Grand Lodges lately refused to recognize each other.

It is also true that I have assisted in organizing Lodges in the A. M. F., but you do not give me credit for a tenth part of what I have done as you only mention a few Lodges in the State of California, whereas there are SEVEN GRAND LODGES in the A. M. F. in the United States in so many States, with District Grand Lodges in Canada, South India, the Canal Zone and Central America and scattered lodges in many States where there is not enough as yet to recognize them into Grand Lodges.

But let me ask you what has all this to do with you, or with the committee of the Grand Lodge of Scotland as I hold no membership therein? It is true that I was made a Mason in Scotland and as such owed allegiance to the Grand Lodge of Scotland. It is also true that I was born in Scotland and was consequently a subject of Queen Victoria; but it is also true—and of this you do not seem to take any notice—that many years ago I renounced my political allegiance to Great Britain and became an American citizen; I also demitted from my Scot-

tish lodge and affiliated with the Grand Lodge of the State of Idaho and held office both in Subordinate and Grand Lodge. After a connection with the Grand Lodge of Idaho lasting eight years I in turn demitted therefrom and placed my demit with the American Masonic Federation therefore I am now affiliated with the second Masonic organization since I severed my connection with the Grand Lodge of Scotland. Of course the knowledge of this will in no way influence you or the Grand Committee in what you have resolved to do, you and they desire to have it said that M. McB. Thomson had been expelled from the Grand Lodge of Scotland and you will go through this farce of expelling me from a body to which I have not been a member for near twenty years, not because you think that it would in any way annoy or affect me, but for the supposed effect that it would have on others ignorant of the true state of affairs, and these are not members of the Grand Lodge of Scotland, as they know nothing about the American Masonic Federation, or if they do, they only know of it as being the only Masonic organization in America in which the Mason from Scotland finds a welcome. But it is meant to be used by the York Rite Masons of America as a weapon against the A. M. F.

I have been seriously thinking of having you and the Grand Committee expelled from all Masonry by the American Masonic Federation on the grounds that you personally have misused the position you occupy as Grand Secretary to write misleading letters to people in America in which you infer that the A. M. F. had sought for, or claimed to have authority from the Grand Lodge of Scotland, and the Grand Committee foolishly allowing themselves to be made parties to this fraudulent prosecution—you know that it is against rule to admit fools to the lodge. Therefore it ought to be against rule to keep them in. You might say that

would be nonsense, as you and they do not belong to the A. M. F. But then, neither do I belong to the Grand Lodge of Scotland.

A word of advice in closing: "Keep yer braith tae cool yer ain parritch." In other words, mind your own affairs and don't let others make a cat's paw of you. If I can read the signs of the times aright, you will soon have trouble enough at home, and the American York Rite Masons won't be able to help you, either.

Yours fraternally,

M. McB. THOMSON.

President Thomson might, and perhaps will, demur to the pleadings in this case as against the Committee. If he does so he can safely rely upon the following brief on demurrer:

First:—I respectfully demur to the jurisdiction of the Grand Committee, or to entertain any charges against me, upon the following grounds:

(a) The said Committee is not a court of original jurisdiction, when the conduct of a member is called in question. He must first be tried in his mother lodge. If he has been charged with unmasonic conduct, in that Lodge, and if found guilty, he has the right of appeal to the Grand Lodge. Upon the appeal being properly taken and perfected, the Grand Secretary shall refer the business to the Grand Committee. To perfect the appeal, it is necessary that a copy of the complaint, etc., be served upon the party complained of in the court of first instance. (107-108 Grand Lodge Laws.)

(b) The Grand Committee can only act on matters remitted for its consideration by Grand Lodge or arising out of any emergency occurring in the interval betwixt the Quarterly Communications (See 97 Grand Lodge Laws.)

(c) That the said Committee, composed as it is of Master Masons, cannot possibly know anything of, or pass upon the regularity or irregularity of degrees or Rites of which they can know nothing.

ing, the Grand Lodge of Scotland having consistently and persistently for over a century, refused to recognize as Masonic other degrees than those of St. John's Masonry, the Craft degrees being all she charters and controls, and consequently the only ones of which she or her children can have official knowledge.

Second:—The summons, complaint, or whatever the pleading may be called, does not state facts sufficient to constitute an offense against the laws of Masonry. It states that the defendant has or claims to have the thirty-third degree, not having received it in a body recognized by the Grand Lodge. There are four rites that confer the thirty-third degree. It fails to say to which of these the defendant belongs. (See any Standard Masonic Lexicon.)

If required to answer, he might and perhaps will answer as follows:

Answering the complaint herein, defendant says:

I was made a Mason in the land of my birth, Scotland, and before my departure for America I was recognized as a leading spirit in Masonic affairs. I had obtained recognition and eminence in Blue Lodge, Chapter, Conclave and Consistory. I was made an Inspector General, 33rd and Last Degree, Ancient and Accepted Scottish Rite, in Scotland. The power that conferred this honor upon me was a recognized and established Masonic authority in Scotland, many years before the Council, now known as the Ancient and Accepted Scottish Rite, and to which the Committee refers in its charges, had any existence in fact, or before its progenitor, the spurious and illegal body known as the "Charlston Council," was constituted. This illegitimate and unnatural body, organized by a few adventurers from the West Indies, was favorably considered, for the reason that events were casting their shadows before, in Europe especially, and the advent of De Grasse Tilley into France was marked as a new epoch

in Masonry. In 1846 France, catering to the abnormal conditions then apparent in Scotland, lent its aid to the introduction of this pseudo American-Franco monstrosity and accepted it in contradistinction to its inherent and native born institution.

The introduction of this high degree repository into Scotland, like the first arc light in a city, drew to it all the moths of an inquisitive nature, and thus its influence was soon felt and its dominance established.

The Grand Lodge kept on in the even tenor of its way, undisturbed, satisfied with St. John's Masonry as of yore. As the years rolled on, and the toadyism of America began to be felt, Masonically as well as every other way, and the bridge across the chasm created by the war had been built and all things seemed to be as they had been, and peace and harmony prevailed, the Masons in Scotland desired the recognition of the Masons of the United States, and soon gauges of amity were established, and America became a child of adoption in Scotland, notwithstanding the fact that the Lodges had indignantly cast their charters received from Scotland into the teeth of their mothers, declaring they were no more children of Scotland, but they were the recipients of a new birth; they were "Americans." This may be condoned, in the light of a new, ambitious birth. But, is it to receive condonation at the hands of those who were the victims of such contumely? This brings us to the point sought to be established in this answer. Shall the native sons of Scotland be called upon to give up their birthright, at the instance and request of a body of men, in a far-off land, who desire to destroy the true Masonry of Scotland, and bring its Masonic sons into the thralldom of an uncalled for invasion. If the Committee, or, rather, its sponsor, David Reid, is anxious to establish a precedent of this kind, and take the part of an in-

vading foe, and reveal to it its works of defense, so be it, and so be it to the utter disgrace of Masons in Scotland, of Scots blood and brawn, but we have a better opinion of Scotchmen, and can't believe that the friends of our childhood, in the land of our birth, will see the honor of Scotia dragged in the mire of foreign hatred and spleen.

The Grand Lodge of Scotland has no jurisdiction over our actions. It cannot officially say whether our high degrees were obtained from the right or wrong shop, or if we obtained them at all. It matters not to that body, whether the "Early Grand" or its successor, the "Scottish Grand Council of Rites," is a legitimate body or not, as it has for over a century repudiated the higher degrees. Then why does the angel of discord come to Scotland, to "trouble the waters" of that peaceful Masonic land? This kind of invasions have, in the past, been very annoying, and have to an extent disrupted the higher degrees, such as Deuchar's Irish Invasion. But nothing has disturbed the equanimity of St. John's Masonry, and as Grand Lodge knows no other Masonry, why should this invasion of its peace disturb it now?

I am called upon to defend against a charge "That I am a member of the American Masonic Federation." This is a purely American Masonic institution. What has the Grand Lodge of Scotland to do with that?

That as an office bearer in the American Masonic Federation I have taken an active part in the founding of Lodges in various American States under its pretended authority. What has the Grand Lodge to do with this?

That I describe myself as a Sovereign Grand Inspector General 33d degree, never having received that degree in a recognized body. Recognized by whom? Surely not the Grand Lodge of Scotland, as it must not recognize any higher degrees.

That I confer the degree of the Royal Order of Scotland, never having received that degree in a recognized body of the Order. What has the Grand Lodge of Scotland to do with the Royal Order of Scotland?

Now, for the "milk in the cocoanut." David Reid has of late been rushing into print in America, denouncing President Thomson, and among other untrue things he said he "was no Mason." He was an expelled Mason, etc., etc.

In the face of these statements, he addresses him on the present occasion "Dear Sir and Brother." What sarcasm! What satire! What folly! The conventionalities of Masonry require it, it is true, but what irony!

He finally gives the lie to his publications that Bro. Thomson is an expelled Mason, and now says he is a "Life member in Lodge St. James No. 125, on the Roll of the Grand Lodge of Scotland" and as such is subject to the jurisdiction of the Grand Lodge of Scotland. In his eagerness and zeal to serve his masters in America, surely he can be consistent.

The above answer is not in legal parlance, nor is it in such shape as to command the attention of a Court of Masonic Law. They are facts as set forth nevertheless, and facts and not fancies are what count in the adjustment of legal difficulties. We have presented them to our readers. To resume the thread of our story:

The time is ripe, and the harvest is ready, and the reapers are plenty, and if it is necessary to inaugurate Masonic reforms in Scotland, I do not know of a more opportune time than the present. Masonic history is replete with instances when tyranny and oppression, and the passage of unjust laws, and the separation into classes, has given rise to murmurings and faultfindings and bickerings, and instead of the reasonable hand of tolerance being applied, the iron

of despotism has been placed upon the head of the alleged offender, and schemes and schismatic uprisings have been engendered to the extent that relief seemed open in but one way, and that the "Declaration of Independence" and the battle for its success fought to a finish. This man Reid appears as an innocent servant of the Grand Committee, when he is the head and affront of all the offending. He it is that has been for over a year writing letters to all parts of the world denouncing through the public press the authority of the American Masonic Federation. He it was who wrote in the Oregon papers that Matthew McB. Thomson was an **EXPELLED MASON**, when he knew that he was still subject to jurisdiction of the Grand Lodge of Scotland, and now declares it in his complaint.

If time and space would permit we might make these charges more specific, but it would answer little purpose, as his actions in the past are so well known that it is like wreaking vengeance upon a scorpion to attempt to deal with him.

Craftsmen of Scotland, I call upon you, as a member of one of the oldest Craft Lodges of Scotland, how long will your Grand Lodge remain intact if David Reid, its present Grand Secretary, is permitted to wield its power and influence in his own personal behalf. How long will he be permitted, yea, encouraged, in using the name of Grand Lodge to entertain silly, frivolous, illegal and damnable charges against Masons of its own making for no other reason than that he desires to truckle to a body in America, calling itself "York Rite," who has conceived offenses against other Masons who disown their nefarious practices. Some years ago I was requested by a man who is a member of good standing in a Lodge in Glasgow to render him assistance, in a moral and legal way. I applied to this same York body, and related his troubles. The reply was NO; he is only one of

not recognize them. Yet this same man those damned Scotch Masons, and we do Reid is desirous of toadying to their wishes, to persecute Masons, not of their ilk or faith.

ROBERT S. SPENCE, 33°
(To be continued.)

SORROW.

It was with deep and sincere regret that we learn of the death of Bro. John Reichman of Wagner Lodge, U. D., of Chicago. Bro. Reichman had for some time been troubled with tonsillitis, and it was in consequence of an operation performed to cure this that he died. The death took place on Thursday, the 27th of August. We personally enjoyed the acquaintance of Bro. Reichman for over two years, and always found him a true and loyal Mason. His loss will be keenly felt by his BB. in the Lodge and Council. May he rest in peace.

It is with heartfelt sorrow that we are called upon to record the demise of the beloved father of our Brother Angelo Notti, a member of Garibaldi Lodge No. 6, of Salt Lake City, Utah, which sad event took place on July 26th, 1914, at Grimaldi, Italy. The news of his death reached those of his children, a few days ago, who have taken up their abode in the United States of America, and although distance has separated them from their father, thus rendering it impossible for them to attend the obsequies, still their grief is keenly manifest, and we are satisfied that Garibaldi Lodge will avail itself of this opportunity to condone with our brother, and mingle its tears at the altar.

**DIRECTORY OF LODGES CORRECTED
TO AUGUST 31, 1914.**

California.

Provincial Grand Master, W. C. Cavitt.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony Lodge No. 26, San Jose, meets at S. B. S. hall, North Market street, every

R. W. M., J. Spinello, 284 San Teresa street, San Jose.

Secretary, M. Zarcone, Moore Park and Place, San Jose.

St. John's Lodge No. 1, Los Angeles, meets every Tuesday evening at 8 p. m., at 542 South Spring street, Los Angeles.

R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles.

Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlevit Lodge No. 43, Vallejo, meets at 8 p. m. at 222a Georgia street, Vallejo.

R. W. M., L. H. Smith, 232 Kentucky street, Vallejo.

Secretary, R. D. Patton, 1102 Louisiana street, Vallejo.

Palestine Lodge No. 23, San Francisco, meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue, San Francisco.

R. W. M., L. C. Natenstedt, 124 Tucker avenue, San Francisco.

Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern Lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druid's hall, East Bakersfeld, Kern county.

R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield.

Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star No. 15, San Francisco, meets every Tuesday at German House, Pork and Larkin streets, San Francisco.

R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco.

Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Utah.

Providence Lodge No. 5, Helper, Utah.
R. W. M., Dominick Bergera, Helper, Utah.

Secretary, John B. R. Ferrero, box 39, Helper, Utah.

Acacia Lodge No. 39, Midvale, Utah, meets every first and third Sunday at 8 p. m. at I. O. O. F. hall, Midvale, Utah.

R. W. M., Levi O. Olson, Midvale, Utah.
Secretary, Emil T. Oleson, Midvale, Utah.

Alpha Bingham Lodge, U. D., meets every Tuesday night in Smith hall, Bingham, Utah. Vincent Rover, secretary.

Alpha Tooele Lodge, U. D., meets every second and fourth Thursday at 8 p. m. Tooele, Utah. Phil Morrell, Secretary.

Garibadi Lodge No. 2, meets every second and fourth Thursday at 16½ Main street, Salt Lake City, Utah. James Thomson, secretary, 3 Center ave.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns Lodge No. 14, Seattle, Wash., meets 1923½ First avenue.

R. W. M., Robert Stewart.

W. S. W., Alex B. Nelson.

W. J. W., M. P. Cordas.

S. D., A. J. Olson.

I. G., Carl Johnston.

Tyler, Thos. Perrot.

Thistle Lodge No. 27, Spokane, meets every second and fourth Friday at 8 p. m. at Keller's hall, 823 Sprague avenue, Spokane.

R. W. M., D. R. Westfall.

Secretary, C. F. Gemberling, N. 2805 Lee street, Spokane.

Benaccord Lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street, Centralia.

R. W. M., George A. Miller, Centralia, Wash.

Secretary, Wm. M. Grafton, Centralia, Wash.

Harmony Lodge No. 60, Monohon, Wash., meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, Locust hall, Monohon, Wash.

R. W. H., Thomas B. Peck, Monohon, Wash.

Secretary, Emil Brandly, Monohon, Wash.

Robert Burns Lodge No. 14, Seattle, Wash., meets every second and fourth Wednesday at 8 p. m. at 1932½ First Avenue, Seattle, Wash.

Secretary, G. S. Harmon, 2556 Fourth Avenue West, Seattle.

St. Andrew Lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First Avenue, Seattle.

R. W. M., Fred W. Kotelman, 425 Queen Tnn avenue, Seattle.

Secretary, Thos. Rowse, Seward Hotel, Seattle.

Kilwinning Lodge No. 19, Seattle, meets R. W. M., G. L. Tanzer, Northern Bank Building, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity Lodge No. 44, Seattle, Wash., meets at 8 p. m. at Masonic hall, 1932½ First Avenue, Seattle.

R. W. M., W. S. Pulver, 118 West Thomas street, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh Avenue and Virginia street, Seattle.

Centrallia, Wash.

Mon Accord Lodge No. 46 meets every Thursday evening in Masonic Hall, Main street.

Geo. A. Miller, R. W. M.

Chas. Schubert, S. W.

Thos. H. McCleary, J. W.

R. H. Nodes, S. D.

M. C. Nodes, J. D.

Wm. M. Gratton, Secretary.

Chas. T. Jones, Treasurer.

Webster Rhimes, Almoner.

Geo. Pavel, I. G.

Chas. Avery, Tyler.

J. C. Kreibel, Lodge Deputy.

All visitors welcome.

Caladonian Lodge No. 29, Tacoma, meets every Thursday at 8 p. m. at Tacoma Masonic Hall. R. W. M., W. J. Hanson, 1011 No. Prospect, Tacoma. Secretary, W. F. Helde, 1207 Pac. Ave.

WYOMING.

Justice Lodge No. 2, meets the first and third Saturday at 8 p. m. in Odd Fellows' hall, Diamondville, Wyo.

R. W. E., E. Ziller, Diamondville, Wyo. Secretary, Tony A. Boggie, Diamondville, Wyo.

Alpha Rock Springs Lodge, U. D., meets every Wednesday evening at 219 Pilot Butte Ave., Rock Springs, Wyo. Martin Olson, secretary.

NEW YORK

Haladas Lodge No. 49, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street, New York City.

R. W. M., Karl Torok, 241 East Ninety-third street, New York City.

Secretary, Jacob Schoenberger, 538 East Sixtth street, New York City.

Benjamin Franklin Lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford Avenue, Brooklyn, New York.

R. W. M., J. H. Friedman, 236 South Second street, Brooklyn, New York.

Secretary, L. E. Sams, 132 Lorimer street, Brooklyn, New York.

OREGON.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Provincial Grand Secretary.

Kilmarnock Lodge No. 57, Tstoria, Oregon, meets every Thursday night at 8 p. m. at A. O. U. W. hall on Ninth street, Astoria, between Duane and Exchange.

R. W. M., H. M. Lornsen, 1609 West Bond street, Astoria, Ore.

Secretary, John Nordstrom, 2165 Bond street, Astoria, Ore.

Killvining No. 38, Portland, meets every Friday at 8:30 p. m. at 203½ Third

street, Portland.

R. W. M., H. L. Kelly, 204 East 34th street, Portland.

Secretary, R. E. McIntyre, 1139 East Taylor street, Portland.

Alpha "Bonnie Briar" Lodge U. D. of La Grande, Oregon, held its first regular meeting in the Moose Hall, La Grande, August 19th. W. D. McClary, R. W. M.

ILLINOIS.

St. Clair Lodge No. 33, Chicago, Ills., meets every first and third Wednesday of each month at 716 West Madison St., Chicago.

R. W. M., W. H. Humphreysville, 1301 W. Huron St., Chicago.

Secretary, H. W. Smith, 2453 Diversey Ave., Chicago.

Viking Lodge No. 75, Chicago, meets—R. W. M., Arthur Skaaden, 1321 N. California Ave., Chicago; Secretary, F. B. Zebrowski, 1225 Milwaukee Ave., Chicago.

Echo Lodge No. 48, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago.

R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Viking Lodge No. 75, Chicago, Ill. R. W. M., Wm. M. Anderson, 1327 W. Huron street.

Secretary, St. Simarski, 3138 N. Lawn-dale ave. Viking Lodge meets every first and third Friday each month.

PANAMA.

Eureka Lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East 21st street, Panama.

R. W. M., John Fitz-Martin, Panama.

Secretary, G. D. Wilkins, Box 530, Ancon P. O., Canal Zone.

COSTA RICA.

Ebenzer Lodge No. 28, Port Limon, meets at Masonic Hall.

Inter-Mountain.

Provincial Grand Master.

Provincial Grand Secretary.

Illinois.

Provincial Grand Master, Arthur O. Skaaden, 1321 North California avenue, or Monadnock block, room 539, Chicago.

Provincial Grand Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Provincial Grand Secretary.

Secretaries will please take notice that the only information furnished this journal is what appears upon the semi-annual reports of the Lodges. If the Secretaries are not attentive to the requirements of the printed reports, when making them out, it is impossible to keep this Directory in a correct form. A very great number of the Lodges are yet tardy in sending in their reports, consequently the above is far from full.

GRAND SECRETARY GENERAL.

COSMOS LODGE NO. 5.

SUMMONS.

San Francisco, June 22, 1914.

Dear Sir and Brother:

The next regular meeting of Cosmos Lodge No. 5 will be held at our hall, 402 German House, Polk and Turk streets, on Wednesday, 8 p. m., June 24, 1914.

DR. W. E. POOLE,

Secretary, 40 Trenton Street.

R. W. M.—Gust Manuels.

Regular meetings second and fourth Wednesdays of each month.

Members in arrears five months are not in good standing or entitled to vote. See Laws.

Daly City, San Mateo Co., Cal., 838 Winter Street.

THE JEWISH HALF SHEKEL.

Brothers of the Mark degree whose attention has been called to the Jewish half-shekel of silver without any explanation of its history will be interested in its description by "Mackey." "The shekel has a weight of great antiquity among the Jews, its value being about half a dollar. In the time of Solomon, as well as long before and long after, until the Babylonish exile, the Hebrews had no regular stamped money, but generally used in traffic a currency which consisted of uncoined shekels which they weighed out to one another. The earliest specimens of the coined shekel which we know are of the coinage of Simon Maccabeus, issued about the year 144 B. C. Of these we generally find on the obverse the sacred pot of manna, with the inscription 'Shekel Israel,' in the old Samaritan character; on the reverse, the rod of Aaron, having three buds, with the inscription 'Jerusalem Kadoshah,' or Jerusalem the Holy, in a similar character.—Virginia Masonic Journal.

AN IRISH MTSONIC CHURCH SERVICE

The Cork Constitution, of Cork, Ireland, devotes considerable space to an account of a service for Masons held at St. Fin Barre's cathedral on June 24th, St. John's Day. It was under the auspices of the Provincial Grand Lodge of Munster, and was the most successful service of the kind which has been held in the southern province. It was a great gathering of Masons, says the Constitution, not only from Munster, but from neighboring provinces. The nave of the cathedral, which had been reserved for the brethren, was not quite large enough for all, while the portion of the cathedral devoted to the public was filled to overflowing. The procession into the cathedral was in the following order:

Brothers of Blue Lodges in the prov-

ince, with visitors from other provinces.

Royal Arch Masons.

Knights Templar.

Prince Masons.

Past Provincial Grand officers.

Deputy Provincial Grand Master.

Provincial Grand Master.

Cathedral choir.

The procession, "Onward, Christian Soldiers," was sung.

There was a formidable array of clergy taking part in the service, archdeacons, deans, bishops, chaplains, precentors and canons. The sermon was by the dean of Cork, an able discourse from II. Chronicles, viii, 16: "The house of the Lord was perfected." The collection taken up at the end of the sermon was in aid of the Masonic schools and the public Masonic annuity fund.—Masonic Standard.

GOD BE WITH YOU.

"God be with you in the springtime,

When the violets unfold,

And the buttercups and cowslips

Fill the fields with yellow gold;

In the time of apple blossoms,

When the happy bluebirds sing,

Filling all the world with gladness—

God be with you in the spring.

"God be with you in the summer,

When the sweet June roses blow;

When the bobolinks with music flow;

When the fields are white with daisies,

And the days are glad and long—

God be with you in the summer,

Filling all your world with song.

"God be with you in the autumn,

When the birds and flowers have fled,

And along the woodland pathways

Leaves are falling gold and red;

When the summer lies behind you

In the evening of the year—

God be with you in the autumn,

Then to fill your heart with cheer.

"God be with you in the winter,
 When the snow lies deep and white;
 When the sleeping fields are silent,
 And the stars gleam cold and bright;
 When the hands and heart are tired,
 With life's long and weary quest—
 God be with you in the winter,
 Just to guide you into rest."

ANOTHER FALSE STATEMENT RE- FUTED.

We very naturally supposed the controversy commenced by Grand Secretary Robinson of the Grand Lodge of Oregon, touching our legality, had come to an end. But it does seem that the echoes will still be heard, even after a lapse of time sufficient to make us believe they had died out.

In the advertised letters of Robinson, he stated that one P. A. Johnson of Astoria, Oregon, was organizing Lodges in Oregon, under the pretense that he was made a Mason in Sweden, and had authority from that Grand Body to do so.

To support this statement, the writer of the advertisement quoted an isolated passage from a letter he had received from Sweden, in answer to one he had written, asking for confirmation of his false statement. The facts in the case of Bro. Johnson are as follows: He was made a Mason in "Robert Bruce" Lodge No. 47, in Portland, Oregon. He never was an organizer, for the A. M. F. nor for any other Masonic Body. He is in good standing in his Lodge, and is so recognized by the American Masonic Federation. The R. W. M. of Robert Bruce Lodge No. 47 took the matter up with the Grand Lodge of Sweden, and the following letter will explain the infamy attempted by Robinson. It will also be noted that the Grand Lodge of Sweden has nothing in common with the Grand Lodge of Oregon, the latter not being recognized by it.

La Grande Loge Nationale de Suède

Stockholm le 5 Juin, 1914

Dear Sir and Brother:

In answer to your letter of the 1st May 1914, I have to communicate to you, the article in the Morning Astorian, Jan. 8, 1914, contains in fact the reproduction of a letter by me to Br. Jas. J. Robinson dated 20 Dec., 1913.

However, my answer was written in consequence of the following passage in the letter of Mr. Robinson, of the 24th Nov. 1913, to my predecessor as Grand Secretary of the Grand Lodge of Sweden, the late Dr. S. H. B. Swensson:

"One P. A. Johnson (a Swede) has been in Astoria organizing a Clandestine (Fraudulent) lodge of Free Masons, inducing quite a number of Swedes to join it, making them think they were receiving the Degrees in a Legitimate Masonic lodge."

"He told them that he was received in his late visit to Sweden) as a Legitimate Mason, and that all other American Masons were frauds."

This made me believe, that Bro. P. A. Johnson had asserted that he, a Swede by birth, had been received Apprentice and raised to his Grades in a lodge under the jurisdiction of our Grand Lodge, and that he had founded a Lodge or even a Grand Lodge in Astoria, which should belong to, or be recognized as a genuine one by us. For being quite sure, I added finally:

"It would be of some interest to know his (Mr. P. A. Johnson's) full name, his profession in the common life, to what grade of our system he pretends to have been raised, and in which Swedish Lodge (of St. John, of St. Andrew or Capitular) he pretends to have obtained his grades."

To these direct questions, I have not had, from Br. Robinson, any answer. I must therefore presume that, as you state in your letter, Br. Anderson neither is he belonging to any Swedish lodge, nor has obtained his grades in such a one. Consequently our Grand Lodge has no reason

protest against the foundation of the lodge in Astoria. But, on the other hand, Mr. Anderson has been received as a visitor in a Swedish lodge, this cannot be advanced as an instance that the lodge in Astoria is recognized by us. The latter is either the case with the lodges under the jurisdiction of the Grand Lodge of Oregon or with a great number of otherwise legitimate lodges in America. If Br. Anderson has been admitted as visitor in a Swedish lodge, this is due to a fault, certainly a small one, of its Venerable Master.

Yours truly,

N. C. DUNER.

To Mr. S. H. Haines, R. W. M. of the Lodge Robert Bruce No. 47:

THE WHITE LEATHER APRON.

"Lambskin or White Leather Apron is a emblem of Innocence, the distinguishing badge of a Mason."

Thus it was presented to us on our first entrance into the Ancient Craft; Freemasonry's first gift to the neophyte. And thus it was presented to the Initiates of centuries ago in the Ancient Mysteries;—a sign and token that the virile energy of manhood was not inconsistent with sex purity; a symbol of that control and restraint upon the animal passions and carnal lusts which prove a man free—slave not even to his baser self.

The Apron means all this to Freemasons, but it means more. There is something better than the cold chastity of the purist; something stronger than the placid purity of the devotee; something nobler than the icy innocence of the ascetic.

This Apron comes to us Freemasons as the Symbol of Service, the Badge of our Masonry, Sign and Token that we are Builders.

Not ours the idle purity of the hermit, remote from the world, seeking to attain salvation for self alone, and deaf to the humanity as one of the important factors. We seek for causes for the uplift of morality

calls of the multitude. Not ours the complacent chastity of the monk in solitary cell telling his beads and muttering his prayers, anxious only as to his own future state, but with eyes blind to the needs of humanity, and his soul unstirred by the sorrows of the world.

Freemasons believe that he worships God best who serves his fellows faithfully. How can we help in their labors, sustain them in their tasks, if we immure ourselves, far from the stress and struggle of the busy world, in selfish content over our own innocence and purity?

God, our Father, created these bodies for their work, made these arms strong that they might labor, these eyes keen that they might see the need, these ears acute that they might hear the call. On the Five Points of Fellowship, Freemasons are vowed to service for their fellow men. For us the rugged labor of the quarry, hewing out of the conglomerate of human society Rough Ashlars of manhood, and shaping and polishing them into the Perfect Ashlars of a progressive civilization.

To every Mason comes his work; or, if it does not come it is for him to go to it. To some it is given to do great things. To every Mason it is given to do his greatest thing; striving, not to be better than others but, day by day, to be better than self. And also, day by day, to make the world better for others.

So is the Lambskin or White Leather Apron presented to the Entered Apprentice, not in reward, but that it may be worn as the uniform of a high and holy Service, an Emblem that is symbolically adorned with that noblest of mottoes, "Ich Dien"—"I Serve."

S. D., Swan Ekstrom.

Thus worn, the apron can be soiled only by sloth, can be stained only by idleness. It is purest and whitest when worn in self-forgetting Labor for others.—Brotherhood.—"Masonic Sun," Toronto, Canada.

ARGENTINA.

Buenos Ayres is the great market place and shipping point, and likewise the battle center of anti-Masonry in Argentina.

The National Grand Orient, with its 4,500 Masons, in more than 100 lodges, has as its Grand Master Dr. Emilio Gouchon, who is also the Supreme Commander of the Scottish Rite.

Besides these bodies, there are three alleged Grand Orientes, corresponding to our Cerneau Masons in America. The "Grand Orient of the Confederated Lodges," of which Charles O'Donnell is Secretary, is rivaled by the G. O. Nacional du Rite Argentine, with seventeen lodges, and the G. O. Argentine du Rite Azul, which we have heard has representatives or connections in America. All make their headquarters in Buenos Ayres.

According to the Freeman's Journal, of New York (Catholic), the National Grand Orient, first above mentioned, was refused recognition as a society by the National Government after an official examination had been made of the Masonic constitutions and laws. The Journal thereupon commented as follows for the benefit of American readers:

"This Masonic society does not look for the general good of all the citizens, but only seeks to promote the selfish interests of its members to the detriment of the citizens at large. Its constitution obliges

its members to oppose the liberty teaching in order to exclude from schools the clergy and religious communities, a policy contrary to the Constitution of the Argentine republic.

"Masonry is anti-Christian, and requires its members to combat Christianity. The Argentine Republic is bound by its Constitution to protect the Catholic religion, and on that account cannot tolerate the Masonic sect, which is opposed to the principles of liberty and independence, but at the same time obliges them to vote for the candidates that belong to the Masonic association. Masonry constitutes a State within a State, imperium in imperio, though rather a travesty of the State."

Somewhat different was the almost simultaneous publication by the Germania, a Catholic periodical in Berlin, Germany, of what the terrible Freemasons were doing to the church in Argentina. Both accounts can scarcely be correct, and leave the dearer to take his choice:

"This German clerical organ depicts the fact that the Freemasons of Argentina have brought up in the National Congress a proposition that no member of a religious order shall be eligible to election to that governing body. This measure is regarded by Germania as part of a movement on the part of the Masonic forces to injure the church in all the countries of South America."

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OFFICIAL.

The annual meeting of the Grand Consistory will be held in California this year. The law requires the annual meeting to be held as near St. Andrew's day (November 30) as convenient. The exact date will be sent to the various Chancellors of Councils. The members of Universal Council will please see the announcement in the November Magazine. The intention is to work the 31st and 32nd degrees in full form.

A special meeting of the Confederate Supreme Council will be held in the City of San Francisco at the time when the Grand Consistory will meet. Notice of the exact date will be sent to all Sovereign Grand Inspectors who are in good standing and have their patents from the Grand Council of Rites. All 33rds, therefore, should see that their dues are paid and patents procured, so that they may be qualified to take part in the proceedings. All 33rds should likewise report to the Sovereign Grand Commander their present addresses, so that proper notice of the meetings of Supreme Council may be sent them, also the reports of these meetings.

The new edition of the Supreme Lodge Laws of the A. M. F. are now printed and in the hands of the Grand Secretary General from whom they can be had. The price is 25c per copy. The present edition, besides being larger than the last one, is better arranged and contains the amendments passed at the 1913 meeting of the Supreme Lodge. The decisions of the Supreme Master, given in reply to questions concerning points of law not covered by the constitution, or not suffi-

ciently clear therein, have also been incorporated in this edition of the laws.

The attention of Lodge Secretaries and Organizing Deputies is called to Section 105 of the Supreme Laws which requires that a copy of the Supreme Laws be given to every candidate at his initiation, and hereafter no Diplomas will be issued unless the order for the Diploma be accompanied by one for a copy of the laws, or a certificate from the Lodge Deputy that the candidate for whom the Diploma is ordered has been given a copy of the laws.

WHY A SCOTTISH RITE MASON?

(In the April, July and August numbers of the "Universal Freemason" of last year there appeared articles under the above caption which were so well received that the issues have long since been exhausted, and still there are demands for them. To fill this demand we have decided to reprint the articles in this issue.)

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

Knowing that it is natural for man to seek association with his fellows, and that from the earliest times of which we have record men have been banded together in associations for the defense of the weak from the aggression of the strong, and for the dissemination of knowledge

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or skill in the arts that true men in all ages have recognized the responsibility to aid, assist and elevate their fellows so far as in them lies, and he who denies this responsibility is another Cain, asking, "Am I my brother's keeper?"

Awakened to the desire for fraternal association, to have and to give fraternal aid, I looked around me, seeking how best to cultivate it. In my search I discovered that within the last hundred years many associations had been formed looking to this same end, and all with greater or less success earnestly working for its accomplishment, that with one notable exception all the fraternal organizations were local in their nature, bound within geographical and racial limits, though all doing good, to the extent of their abilities.

One, however, Freemasonry, stands out beyond all others in antiquity, in universality and in fraternalism. In antiquity, because it is so old that we possess no record of the time when it did not exist, yet know that it is the oldest existing man made institution. Universal, because it knows no geographical limits, all races of men, the Caucasian, Semitic and negro, the white, red, brown or black man, is embraced in the Masonic fold. The most highly cultivated and the man of ordinary intelligence; nay, even those low in the scale of intelligence, are all alike bound by the "mystic tie." Fraternal, because rank and worldly distinctions are unknown among them, for "the prince must mate the peasant when he treads the chequered floor," and neither race, religion nor nationality is allowed to form a bar to brotherhood.

Having satisfied myself that in Freemasonry alone could I find what I sought, viz.: the true universal brotherhood, I inquired how I could become a member of the fraternity. In the course of my inquiries I found that in Freemasonry, as in most things human, there were sects or branches, technically known as "rites,"

a word derived from the Latin "ritus," a ceremony, and so used because the differences between the branches were at first principally of a ceremonial nature. I found that in the United States of America there were four of these rites practiced, under the titles of York, Scottish, Mizraim and Memphis, and that each had its advocates, claiming for his own branch merits not possessed by the others which led me again to inquire with which one I would affiliate.

The York Rite, so-called, I found, had never any connection with the Ancient Lodge of York, though claiming such an origin, and that while it had Grand Lodges in every State of the Union, these Grand Lodges had no cohesion, no central authority of any kind, and besides, had absolutely no authority from any superior power, but were all self-constituted; were the illegitimate offspring of the Grand Lodges of Great Britain; were, in fact, what is known in Masonic parlance as "clandestine;" that the names Mizraim and Memphis were meaningless as applied to the rites so styled, as neither of them has or ever had any more connection with Egypt than the other had with York, and that the Scottish Rite was the only one that had a right to its name, and that there were several bodies claiming to be of the "Scottish Rite," only one of which could prove descent from ancient Scottish Masonry. These facts induced me to study Masonic history, with the following result:

Though without doubt Freemasonry was known and practiced by the builders in all the civilized countries in remote times, we know as an absolute certainty that by the Sixteenth Century of the Christian Era it was known and practiced only in Great Britain, and that in England there were but few lodges left in the beginning of the Eighteenth Century. Prior to 1717 there were no Grand Lodges. In England the few Lodges left were a law unto themselves, and it was

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held that wherever the requisite number of Masons met together they could open a Lodge and make other Masons. In the latter year, four Lodges, all that existed in the city of London, and that were known to exist in England, met and formed the first Grand Lodge of Masons, adopted laws for their government, by one of which they bound themselves to form no new Lodges without a warrant from the Grand Lodge then formed, and that all Masons made in the future should be bound by the same law.

Freemasonry, unknown in Ireland before the formation of the Grand Lodge of England, except in the province of Ulster, where the population was largely of Scottish descent, numbered so many adherents in 1730 that a Grand Lodge was formed in Dublin, on the same lines as the English one. The Masonry of Scotland antedated these events by centuries, during which it had a dual system of government, the created Lodges being under the care of a superintendent or Lord Protector, appointed by the crown, an office hereditary in the family of the Barons of Roslyn, the chartering power being vested in "Mother" Lodges, of which the ancient Lodge of Kilwinning was the chief, and latterly the sole existing. In 1736 there were nearly 200 Lodges existing in Scotland, thirty-three of which met in Edinburgh and formed the Grand Lodge of Scotland on the Feast of St. Andrew in the year 1736. The newly created Grand Lodge claimed the right to charter new lodges, the Mother Lodge of Kilwinning, continued to exercise her immemorial rights, and did so also.

From one or the other of the bodies above mentioned has come, directly or indirectly, legitimately or illegitimately, all the Masonic Lodges of the world. They were all of the universal family, knowing neither race nor religion, and all Lodges chartered by them were bound to observe the same liberal principles.

On the 5th of June, 1730, the first au-

thority for assembling Masons in America was issued by the Duke of Norfolk, Grand Master of the Grand Lodge of England, to Daniel Coxe of New Jersey, appointing him Provincial Grand Master for the States of New York, New Jersey and Pennsylvania. Three years later Viscount Montague appointed Henry Price of Boston Provincial Grand Master of New England. At later dates these were replaced by others, with the same authority and like commissions given by other British Grand Lodges. In every case the recipients were the agents of the appointing power, having no initiative power of their own, nor could they transmit their authority to others.

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

That the founders of these irregular Grand Lodges and their apologists fully recognized how unmasonic and irregular their actions were has been shown by the excuses they have since made. One, that the Provincial Grand Masters had the power to transform the P. L. into a G. L. Any one who knows the limited powers of a Provincial Grand Master will at once see how untenable such argument is, and this even its advocates recognized, and instead claimed that they had followed the example of the four Lodges of London, who instituted the Grand Lodge of England. The latter argument is even more untenable than the former, for while it was competent and lawful for the members of these four Lodges to meet and surrender their inherited rights in favor of the Grand Lodge they created,

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and renounce the right to meet as Lodges except by warrant granted by that Grand Lodge. The Masons made since then and under warrant from a Grand Lodge only possessed such rights and privileges as their initiatory obligation and the warrant their Lodge held from the Grand Lodge granting it gave them. Therefore, the founders of these American Grand Lodges not only did so without authority from the Grand Lodges that created them, but in violation of their obligation, and so became clandestine bodies, and as they could not give to others that which they themselves did not possess, all to whom these clandestine Grand Lodges subsequently professed to give warrants of authority were equally with them irregular and clandestine. A clean thing cannot come out of an unclean thing.

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

For some time after these clandestine Grand Lodges had been organized they continued to work universal Masonry as they had got it from the mother jurisdictions, but near the end of the century they filled the cup of their transgressions by practically altering the Masonic fabric. Not only was the sequence of the degrees changed, but innovations were introduced into the work and what was practically a new system formed. These divergencies have been so accentuated, by time and the lack of any central power, that while professing to be of the same rite, Masons made in one State can with the greatest difficulty (when at all) pass into the Lodges in another State. In some States

a religious test is required from the candidate, and in all a racial test is imposed, while Masons hailing from foreign jurisdictions are refused recognition in direct violation of the landmark which says that the right to visit is inalienable in a Mason and cannot be abridged or taken from him. In fact, the York Rite of America has become so full of irregularities, inconsistencies and puerilities as to be a laughing stock to the whole Masonic world, and has fallen from being a branch of the Masonic family universal to the position of a social club, limited to the United States of America, and so falls far short of the universal brotherhood of which I was in search and of which I desired to become a member. Dispirited and disheartened by finding that with all its pretensions this much-vaunted system of Masonry was but a whitened sepulchre that its professions were but as a tinkling brass and a sounding cymbal, I turned to investigate the claims of the Scottish Rite.

While the York Rite is confined to the United States of America, where it originated, the Scottish Rite is practiced by nine-tenths of the Masons of the world, and is the most ancient of all Masonries. About the time when the Lodges in America which had been chartered by the British Grand Lodges to practice universal Masonry apostatized from the original plan of Masonry and founded the sectional and intolerant system which they falsely styled "York," universal Masonry was reintroduced into America through a charter granted to a Lodge in New Orleans in 1794, while Louisiana was still a French colony. This charter was not granted by a Grand Lodge, but by the "Mother Lodge of St. John of Scotland" of Marseilles in France, which had been instituted by Lord Kilmarnock, a Scottish nobleman, who was at the same time Grand Master of the Ancient Mother Lodge of Kilwinning, and the recently formed Grand Lodge of Scotland. E.

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thus became a legal and regular charter granting body, with powers similar to the ancient Mother Lodge herself. Owing to the disturbed political condition of France at the time, the Mother Lodge of Marseilles fell asleep and was subsequently merged in the then newly created Grand Orient, leaving the lodge "Polar Star" of New Orleans as its representative and successor, and from it sprang the Symbolic chamber of the Scottish Rite held within the bosom of the Sovereign Grand Consistory of the State of Louisiana. In 1812 a Craft Grand Lodge was established in Louisiana and at its request the Grand Consistory surrendered to it the control over the Symbolic degrees of the rite, for the administration of which a separate chamber was formed and the Grand Lodge so administered them for thirteen years, surrendering the control again to the Supreme Council of Louisiana (the Grand Consistory having been now elevated to that rank) in the following communication:

"New Orleans, March 5th, 1850.

"To the Supreme Council of Sovereign Grand Inspector Generals of the Thirty-third and Last Degree, Ancient Free and Accepted Scottish Masonry.

"Brethren—Per mandate of the Grand Lodge of the State of Louisiana, I respectfully hereby inform you that the following resolution was passed and adopted by that body at its extraordinary meeting of the 4th inst.:

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

"I remain, with the highest consideration,
Yours fraternally,

"J. J. E. MASSICAT."

The Supreme Council accepted the

charge and to the present day continues to control these degrees within the State.

The Supreme Council thus recognized by the York Grand Lodge of the State as being in lawful possession of the Scottish symbolic degrees was founded in 1839 by the Sovereign Grand Commander of the Supreme Council of the Western Hemisphere, the Marquis de Saint Angelo, its legality was acknowledged by all regular powers of the Rite, and for ten years succeeding it exchanged representatives with the Grand Orient of France, which had absorbed the Mother Lodge of Marseilles.

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

"The founder and first Sovereign Grand Commander was the Illustrious Brother Onazio de Santangelo, from October 27th, 1839, succeeded by Jean Jacques Conti, January 29th, 1842; J. F. Canonge, September 20, 1845; James Foulhouze, January 31, 1848; Chas. Chiborne, January 7, 1854; J. J. Masicot, October 7, 1856; Jas. Foulhouze (second term), April 22, 1857; Eug. Chas. Saignac, January 7, 1867; Edvard 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. Gulsanovich, September 17, 1889; Jos. N. Cheri, September 4, 1891; R. A. Chiapella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894.

The largest and most representative body of the Scottish Rite in the United States is not the Ancient Louisianian Council, but its offspring, the American

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Masonic Federation. The objects of the latter and the motives which prompted its founders cannot be better explained than by reproducing the proclamation it issued to the Masonic Grand Orients and Lodges of the world:

PROCLAMATION.

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

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

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

As you are no doubt aware, the "York" Rite has been in Masonic control of the United States of America since shortly after the attainment of her independence. Exercising this control has led to the most flagrant acts of tyranny and despotism, and so intolerant has it become that Universal Masonry is practically unknown, or at least unrecognized. BB. from foreign countries, or even adjacent territories, have failed to receive recognition, and if perchance they have been permitted to pass the Tyler, it has been through sufferance and not right. Admittance is more often denied than granted, no matter how bright the applicant may be, nor what credentials he carried, in sickness he is refused relief, and at death he is denied Masonic burial. A Brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European powers, who practice the Scottish Rite; they are classed as irregular and their members generally denied ad-

mittance 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 sprung into being. The Grand Lodges of Hamburg and Roumania and the Grand Orients of France and Spain, at different times, granted charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine or irregular, and they refused to recognize their members as Masons, and BB. working under separate constitutions though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, the members of the Scottish Rite deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was born into the family of "Universal Masonry," THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic," all possible care having been taken that it should be both Masonically and civilly legal.

And now, Brethren, having explained to you our position, our aims and objects, and the difficulties and opposition 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 AMERICITN MASONIC FEDERATION.

(Seal) M. McB. THOMSON, 33d deg.,
Montpelier, Idaho,

President-General.

(Seal) ROBERT S. SPENCE, 33d deg.,
Twinston, Wyoming,
Grand Secretary-General."

The "American Masonic Federation" was 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 practiced by Freemasons in sections of the United States and nowhere else.

Protests have, at various times in the past, been made in several of the States by the more liberal and broad-minded Brethren of this rite, against the narrow, exclusive and bigoted conduct of their confederates, who, receiving no assurance of consideration of their complaints or desires, have seceded and established rival Grand Lodges. As these Grand Bodies have, however, without any central or connecting head, they made but little progress, and were, in a measure, powerless to relieve or even mitigate the al-

leged evil against which they were warning. 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 sectional Masonry 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 BB. sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and aggregate with 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

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authority, on the 14th day of September, 1906, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Jos. N. Cheri, 33d degree M. P. S. G. C., who appointed Ill. Bro. Matthew McB. Thomson, representative of the said Supreme Council, 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 11, 1907, under the title of the Grand Lodge of New England, A. A. S. R., by the president of the Federation, Matthew McB. Thomson, assisted by the Ill. Bro. Harry Good, deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

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

then gave the following charter to the American Federation:

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

Unto All Regular Masons of Whatsoever Rite or 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 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 December, answering to the 31st day of August, A. H. 5667, T. D. 1907.

(Seal) M. McB. THOMSON,
M. W. G. M.
J. W. LANGFORD,
M. W. G. Secy.

Since then, in spite of all opposite 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, all on the Atlantic and Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representatives 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 Good, and where Universal Masonry is known as an advocate of these principles and the landmarks of Masonry are adhered to, and refuge established for the worthy wanderer and social outcast, and the object

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and aims of the Federation are understood, thousands and tens of thousands will array themselves under its banners, where no distinction of class is known, where men of all creeds and colors may know a Brother and depend upon his honor. Liberty, Fraternity and Equality will be the guiding star, as plain and perfect as the Star of Bethlehem, which guided that trio of BB. who sought and found the Grand Master. So mote it be.

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

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

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

Craft degrees. A word concerning the advanced grades of the Scottish Rite may not be out of place.

Even amongst otherwise well informed Masons this part of the subject is little understood mainly through the fact that there are several organizations in the U. S. A. which claim to be Scottish High Grade bodies.

The principal and most pretentious of these is known as "The Supreme Council for the Southern Jurisdiction of the U. S. A." and claims to be the successor of an illegitimate and clandestine organization founded in Charleston in 1801 by five Jew degree peddlers, who claimed to have in their possession a copy of a constitution drawn by Frederick the Great of Prussia. Next in strength is the "Supreme Council for the Northern Jurisdiction," which is the offspring of the Charleston creation. Then follow two Supreme Councils generally known as "Cerneau."

I sought to make as diligent a search into the claims of these so-called Scottish Rite organizations as I had into the claims of the Craft organizations when I found that the so-called Southern Jurisdiction Council was a fraud of the worst and most bare-faced kind. The constitution it claimed to possess a copy of was not the work of Frederick of Prussia, but the fabrication of those five impostors. This is acknowledged by all Masonic historians, and not denied by the S. J. itself. One writer in particular terms it "the grand lie of the order" and the claim of the S. J. Council to be a continuation of the Charleston fraud of 1801 is as gross a lie as that was moribund from birth. It never created a subordinate Council or Consistory and after a few years of troubled, and troublesome existence died and was forgotten. Before its death, however, it gave birth to another monstrosity called the Supreme Council for the Northern Jurisdiction, which shared the inglorious fate of its mother, died, and after long years its sole surviving mem-

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ber sold its documents and papers to some designing men, who professed to resuscitate it. In like manner, after being dead and buried for near half a century, Albert Pike professed to revive the corpse of the Charleston Council. In reality he organized the body known as "The Supreme Council for the S. J. of the U. S. A. 33 A. A. S. R. Pike himself says in the published proceedings of his council that he did not know when he received the 33rd or when he was elected Grand Commander of the Council. Our readers can draw their own inference. In fact this council which is the head of all spurious Scottish Rite high degrees is a triple fraud, inasmuch as it styles itself as being of the Ancient and Accepted Scottish Rite." It is not ancient, dating as it does from 1801 (allowing its own claims of antiquity) "Accepted" as its claims have been denied from the first, or "Scottish" as it never had any legitimate connection therewith, and by its use of the name it disgraces it.

These two frauds disposed of, I turned to the Cerneau bodies. Both of these I found claimed to represent a Grand Consistory and Supreme Council established in New York City in 1807 by Joseph Cerneau. This council, unlike the Charleston fraud and its Northern offspring, was founded by legitimate authority and could either of these two claimants to succession prove their legitimate descent from it, they would without doubt be in regular possession of the Scottish degrees. Unfortunately for them they are unable to prove this, as Cerneau's Council "For the U. S. A., Its Territories and Dependencies," by its union with the "Supreme Council of Terra Firma," which claimed jurisdiction over South and Central America, became a part of a new organization called the "Supreme Council for the Western Hemisphere." All the Councils and Consistories holding of "Western Hemisphere" Supreme Council died during the Morgan anti-Masonic ex-

citement except the Grand Consistory of the State of Louisiana, and it was created a Supreme Council and acknowledged as the sole representative of the Supreme Council of the Western Hemisphere, and consequently of the Cerneau Council, which had been merged into it.

I further found that while all of these so-called Scottish Rite Councils claimed to work Scottish Masonry, none of them claimed direct connection with, or descent from any Scottish Masonic body, but each claimed that the degrees had come to them with more or less directness from Scotland by way of France. That the first Masonry worked in France was Scottish, brought from Scotland, France's ancient ally, long prior to the foundation of the Grand Lodge system, and made popular by the Chevalier Michael Andrew Ramsey, is known to all Masonic students, as is also the fact that a governing body of these Scottish degrees known as the Grand Council of Emperors of the East and West, empowered one Stephen Morin, a Jew peddler, to propagate the degrees; it worked in the French West Indies, that the commission thus granted was subsequently revoked on account of Morin's misconduct; that notwithstanding this revocation Morin continued to peddle the degrees, principally to members of his own faith, and the five Jews who perpetrated the Charleston fraud were of those who received the degrees from Morin after his commission was revoked. Thus was it a fraud, superimposed upon a fraud, conceived in sin and born in iniquity.

After Morin's commission was recalled, another in the same terms and with the same power was granted to a Bro. Martin, through whom Joseph Cerneau received the degrees. Thus as I found, while the so-called Supreme Councils of the Southern and Northern Jurisdictions were self-convicted frauds, the Cerneau claimants would be regular, could they produce a clear abstract of title.

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Having thus proved that outside the A. M. F., none could show proof of Scottish origin for its so-called Scottish degrees, I inquired what proof the A. M. F. had that its Scottish Rite degrees were genuine; that they came direct from Scotland, and that they were chartered by a legitimate body in Scotland. This inquiry elicited the following facts, culled from standard Scottish Masonic writers and published in the laws and statutes of the Confederated Supreme Councils in the A. M. F.:

Scottish Grand Council of Rites.

The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the patent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, though little known to their present day successors, if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems which have in the course of time been grafted on, or gathered around the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch and Knight Templar degrees, controlled by Grand Lodge, Supreme Grand Chapter and Grand Encampment, and which by its constitution it acknowledges to be the property of these grand bodies, and with which it has neither right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or re-arranging 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 de-

grees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, sought a last abiding place of their own, where Scottish Masonry, which had enriched the Masonic systems of the world, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

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

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

PATENT.

"Unto all Free and Accepted Masons of whatever degree, Greeting: Know that we, the Most E. and R. Sovereign Grand

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Master and High Priest of the Scottish Grand Council of Rites authorize and empower our trusted and well beloved Frater, Cousin and Brother in the Bond, Matthew McBlain Thomson, xlvii, 33, 33, 90, 96, to confer on any worthy Mason any degree recognized and wrought under our Grand Council, and to establish Councils, Conclaves or Tabernacles for working the same, in any country where there is not already a Grand Body working such degrees, and this shall be his warrant for so doing.

"As witness our hand and the seal of Grand Council, at Airdrie, Scotland, this twentieth day of April, A. D. 1908.

PETER SPENCE,

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

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

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

This was sufficient to convince me and I believe to convince any impartial inquirer, that all the so-called Scottish Rite high grade bodies outside the A. M. F. and its Supreme Councils are frauds if

they claim Scottish authority, and that the sole legitimate representative of the genuine Scottish high degrees in the U. S. A. is the Confederated Supreme Councils in the A. M. F.

The Knight Templar and other degrees that are practiced either under the supervision or in connection with the A. M. F. or the Confederated Supreme Councils and how they came to be thus connected will form the subject of another article, as these could not be treated in this article in a manner to make the subject intelligible. As it is, much has been condensed, as were it entered into in full, volumes would be required to follow all the devious turns and windings that have comprised the history of these fraudulent so-called Scottish Rite bodies in the U. S. A.

In response to several inquirers I have given a Tree of Universal Masonry in the U. S. A. with the source from which it came. I have done this both for the Craft and the Higher Degrees and will now give a few words in explanation.

The root and stem of the Masonic Tree is the Ancient Mother Lodge of Kilwinning in Scotland as it is the oldest known Masonic body. The Grand Lodges of England, 1717; of Ireland, 1730; Scotland, 1736, are compared to her but creations of yesterday, but it was through deputations of one or other of these Grand Lodges that Masonry was first introduced into what is now the U. S. A. This authority was given to particular BPs creating them Provincial Grand Masters having charge of specified districts under the Grand Master whose commission they held. I have given the dates when these commissions were given and universal Masonry first regularly introduced into these districts, also the dates when these regular lodges became clandestine by discarding their regular charters and creating clandestine Grand Lodges. From the clandestine Grand Lodges thus cre-

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and have come every grand and subordinate York Lodge in the U. S. A. The book asks the question, "Can a clean thing come out of an unclean thing; do men gather grapes from thistles?" If these, the first Grand Lodges in the U. S. A., through the irregularity of their formation were clandestine bodies, how can those descending from them be regular?

I have also shown how regular universal Masonry was killed by clandestinism; how it was reintroduced through the Lodge Polar Star of New Orleans, chartered by the Grand Mother Lodge of Marseilles, in France. The Marseilles Lodge, which had been chartered by authority from the Mother Lodge of Kilwinning merged its identity in that of the Grand Orient of France in 1799, taking with her what daughter lodges she had in France. Polar Star was left her sole representative, and inheritor of all her rights and privileges. These became the property of the Supreme Council of Louisiana, through whom in turn the Grand Lodge Inter-Montana derived, and through it the A. M. F.

The branches on the other side of the tree show the higher degrees also deriving through the Craft Lodges of whom the Mother Lodge Kilwinning is the fountain.

There are but two legitimate high degree bodies in this country and I trace them both from the Craft Lodge to the present time. Scottish Masonry was known in France as far back as the time of the Commonwealth and was revived and brought into prominence through the personality and work of the Chevalier Michael Andrew Ramsey, and it was in France that the higher degrees were first shown a separate government when the Council of Emperors of the East and West was organized in 1758. This body granted a patent to Stephen Morin to spread the knowledge of the degrees in the French West Indies, but withdrew the authority four years later on account

of Morin's irregular conduct, granting a similar commission to a Brother Martin, who founded the Supreme Councils of Mexico and Terra Firma, and through Joseph Cerneau a Supreme Council in the city of New York in 1807. It will be seen that two of these Supreme Councils, viz.: of Terra Firma and New York, united in 1832, forming the Supreme Council of the Western Hemisphere. Owing to the "Morgan" anti-Masonic excitement, this united Supreme Council died leaving as its representative and successor, the Grand Consistory of Louisiana, which the Marquis of Saint Angelo, the head of the slumbering council, created an independent Supreme Council and as such it exists today, the only lawful Supreme Council of the Scottish Rite in this country that does not come from Scotland direct.

The other branch of the tree shows the direct offspring of Scottish high grade Masonry, springing from the same source as the other, but passing through no foreign channel on the way here. The journey is direct, from the Craft Lodge prior to 1800, after that to the Knight Templar Encampment (a change made necessary by the Grand Lodge of Scotland forbidding her daughters to work other than the Craft Degrees), and thence as an independent government as the "Grand Council of Rites." The first patent granted by the Grand Council of Rites giving authority to work the degrees outside of Scotland was given to Frater M. McB. Thomson in 1906. Under this patent was organized the Confederated Supreme Councils in the A. M. F. in 1907.

I show one more limb which falsely professed to be of the Scottish tree and was founded in Charleston, South Carolina, in 1802, by men who professed to have received the degrees of the Rite from, or through, Morin, after his patent had been canceled. They claimed to exist by virtue of a forged constitution

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fathered on Frederick the Great, of Prussia, an emissary from this fraud founded another fraud of like nature in New York in 1913. Neither of them had ever an active existence, and both died "unwept, unhonored and unsung."

Nearly half a century later two other clandestine organizations appeared, professing to be successors to the defunct frauds. These termed themselves the Supreme Councils for the Northern and Southern jurisdictions of the U. S. A. Needless to say, there is no truth in these pretensions.

August 16th, 1914.

Dear Brothers:

While away on important duty—that is, the large duty of making a living—I have thought often of our meetings of the Lodge—and what a source of comfort and inspiration these meetings have been to me.

I expected to be able to send you while absent many articles; in fact, once a week; but my work has taken all my time. Please remember my thoughts were with you on Friday nights, and I was hoping that under the earnest inspiration of Brother Weeks you would increase the membership and especially the attendance of the old members. For remember that it is on the floor of the Temple that the true Mason becomes efficient and truly inspired by the great principles and silent forces back of Masonry.

I think just here it will be apropos to summarize in the best way I can an article I read in the Masonic Review which treated of the definition of Freemasonry.

The article goes on to say that it is difficult to give a complete and exact definition of Freemasonry.

In fact, to the Freemason in general, according to his enlightenment and the way he lives, Freemasonry takes a certain angle, and all of Freemasonry is con-

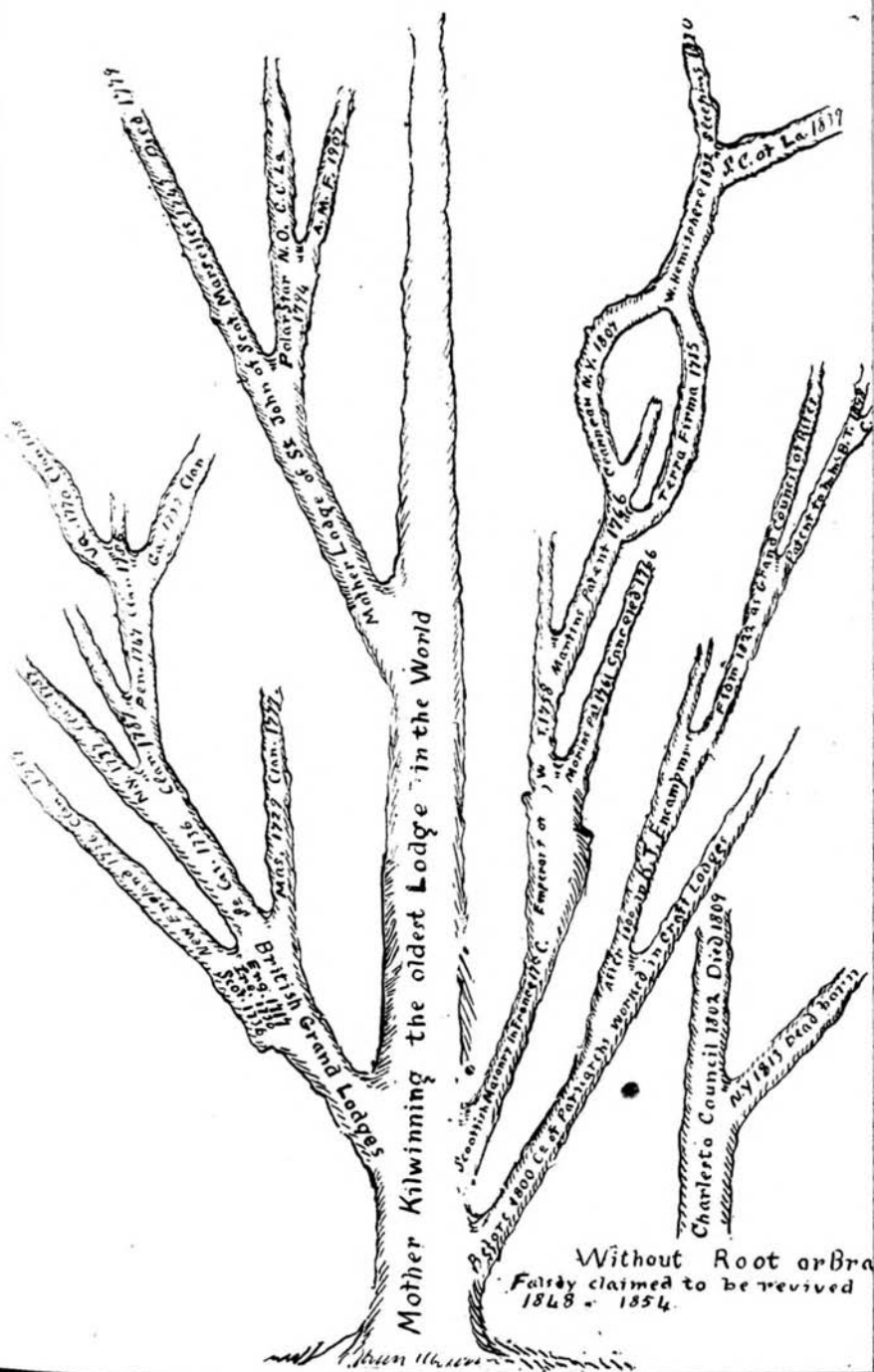
tained in that angle. So you see, according to his assimilation of the principles of Masonry, so the breadth of the angle will be. Hence, the "definition may change with the temperament of every Mason."

But the wisdom of the first initiators of Masonry, which goes back into unknown periods, have provided for the difficulty and have established the Landmarks, signs, etc., so that we may always refer to them in order to define plainly the purposes of Freemasonry.

First of all, let us start by saying that "Freemasonry is a fraternity, whose purpose is to bring together in a hierarchy necessary, just and traditional (I am translating word for word this part) men of all races, nations and religions. Amidst a complete scientific and philosophical tolerance, Freemasonry has for only purpose to promote and find the Good, the True and Beautiful on earth and try to establish them permanently and that by means of a secret doctrine, transmitted among the Brethren since most ancient times, conserved and symbolized by traditions and rites equally secret and revealed to the Brethren under oath and protected by spiritual penalties."

We first meet with the word "Fraternity," which means here, a group, a society, and is most expressive for it sets forth this dogma of Masonry, that all men are brothers. Probably reason and science might make an appeal and prove the contrary. But here intuition tells us that really the Fraternity of men exists, and it is a notion purely sentimental, but I may add that science very soon, when it will have reached the very limit of materialism, will prove most conclusively that all men are necessarily and logically and scientifically Brothers.

Nevertheless, this postulate of Masonry is a dogma and must be accepted or else we must be liable to expulsion from the fraternity.



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Then comes the hierarchy, which is necessary.

All societies must have a hierarchy, and our traditions and degrees show that plainly—it is a part of our constitution, and is essential for the welfare of the fraternity, but it must be rightly interpreted, for mastership means knowledge and more knowledge means more tolerance and better guidance—always under the inspiration of Brotherly Love. For the higher degrees means more efficient ability and belongs to the most able of the fraternity.

And then we are confronted with the words Good, True and Beautiful; their research and practice amidst the greatest tolerance. They don't mention happiness—for Freemasonry believes that happiness can be gained only through the recognition and practice of what is good, true and beautiful. There is no other way. Any other happiness would be necessarily condemned by Masonry. And realizing that happiness can be gained only through these three channels of Good, Beauty and Truth, it necessarily radiate happiness to all and for all.

A. O. THOMAS.

No. 7 West First street, Oil City, Pa.

(To be continued.)

CURIOSITIES OF MASONRY "AS MADE IN AMERICA."

We will preface this sketch by saying that by Masonry as made in America we mean Masonry of the so-called "York Rite." Every one who has given any attention to the subject knows that not only does this quasi-Masonic system differ as a whole from regular Masonry, but that each State Grand Lodge differs in its work from the others. These differences, sometimes so slight as to be nonessential, in other cases are so great as to exclude the members of Lodges in one State from visiting in the other. Of the many curiosities we will first notice those af-

fecting the physical qualifications of candidates.

Universal Masonry as taught and practiced elsewhere tells that it is the inward, not the outward, qualifications that are essential; "that a Mason must be a strict observer of the moral law;" that he must be charitable, humane, a lover of his fellow men, prepared to practice the moral and social virtues. He must, in short, be an exemplary man. Masonry as made in America adds to these qualifications the requirement that the candidate must be physically perfect. We quote a few decisions of their Grand Masters in this respect.

The Grand Master of Wisconsin ruled that a candidate with part of the little finger of the left hand gone is not eligible to the degree.

A Lodge has no jurisdiction in the case of one who wears a glass eye that would hardly be noticed.

The Grand Master of Georgia rules that a hunchback is necessarily a deformed man, and is therefore ineligible for initiation.

An applicant, one of whose legs is three inches longer than the other is ineligible for initiation.

An applicant whose left hand is crippled and who has lost his thumb and two joints of the first finger of the left hand is ineligible.

An applicant who has lost two joints off of two fingers of the right hand is ineligible.

An applicant who has lost his right thumb at the first joint is ineligible.

An applicant who has lost part of the first three fingers of his right hand; first or index finger at the first joint, the second, half-way between the first and second joints, and the third at the first joint, is ineligible.

In Texas ninety-four applications were made to the Grand Master for dispensation to initiate supposedly disqualified candidates. Of these sixty-five were re-

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jected. Some of the defects mentioned were loss of little toe on left foot; having a set of false teeth; being moon eyed; having defective sight at night, though able to see well in daylight.

The Grand Master of Alberta rules that a candidate minus a leg cannot be made a Mason, while the Grand Master of Missouri rules that such a one may be initiated if he has the lost leg replaced by a cork one, wisely remarking that it is better to have a cork leg than a cork head.

The Grand Master of Mississippi ruled that a man born out of wedlock and whose parents were not thereafter married could not be a Mason.

Will any sane man (other than a York Rite Mason) say that any one of these so-called disqualifications would prevent a man from being all that a good man and a good Mason should be? What has the number of his finger or toe joints to do with his heart, conscience or intellect? Surely it is a spectacle for gods and men.

The liquor question is one that also calls for many decisions, as in some States to deal in any way in intoxicants is a Masonic offense. In others the Grand Master may run a saloon; and it is curious that, while the man who sells the liquor or deals in or manufactures it is ostracised, the man for whom the liquor is made and who consumes it may occupy any position in the Lodge. In this connection we are reminded of an occurrence that came under our knowledge in which the candidate was rejected because he was accused of drinking and gambling. When informed of the cause of his rejection he was greatly surprised, as his companion in these pleasures (?) was the Master of the Lodge, and he could not see why what was allowed in the Master of the Lodge should be a disqualification in the candidate.

The Grand Master of Idaho ruled that a man who was an engine man in a brewery could not be a Mason. The Grand

Master of Kentucky ruled that the foreman in a brewery could be a Mason if he only made the beer and drank it, but did not sell it. The same Grand Master ruled that a salesman who sold liquor for medicinal purposes was not a fit candidate, but the druggist who sold the same was in no way disqualified. Funny, is it not?

There is a saying as old as Masonry itself that a Mason once is a Mason forever. That this an accepted aphorism in the world at large we ourselves can vouch for, as we have traveled some in the countries of the world and have seen the brother accepted and made welcome, and when in need assisted, who had taken no active part in the Craft for years. We have seen one saved from burial in the Potter's field and buried as a Mason because a Masonic emblem was found with his effects after death. In universal Masonry the Brother who has been Entered an Apprentice is a Mason as much as though he had been raised a Master; he has the right to sit in the Lodge, to vote and speak on all matters coming before it, except that he cannot vote at the election of officers. If he is sick he is entitled to Masonic relief; if he dies he is entitled to Masonic burial. Masonry, as made in America, is all different. The candidate is not a Mason until he has been raised a Master. Should the E. A. or F. C. become sick or in distress, he is not entitled to Masonic relief. Should he die he is not entitled to Masonic burial. A dismissed Mason, or one who was a member of a defunct Lodge and has not joined another since his Lodge became defunct, is not entitled to any "privileges of Masonry," nor if he die has his family any claim on the fraternity.

In Masonry as made in America, the E. A. is told that the Lodge is in length from the north to the south, in width from the east to the west, in height from the highest to the center, thereby denoting the universality of Masonry and

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teaching that a Mason's charity should be equally extensive. Then he is told that a Mason coming from Spain, France, Italy; and, in fact, from the majority of the non-English-speaking countries of the world, is not to be recognized as a Mason at all. The Grand Lodge in one State recognizes a particular foreign Grand Lodge as being legitimate. In the adjoining State it is declared clandestine. And it is not uncommon for a Brother, say from "A," who has been in the habit of visiting the lodge in "B," across the border and contiguous to his own Lodge, to find some night that he cannot visit because a visitor from "C," which "A" has declared clandestine, but which "B" declares regular, is present in the Lodge.

Instances similar could be multiplied ad nauseum, but enough has been said to show that Masonry as made in America is not only peculiar, but that it is not Masonry at all in the true sense of the term.

EDITORIAL.

INCREASE.

Since the last issue of the "Universal Freemason" Lodges have been established in two new States, viz.: Missouri and Colorado, and the prospects are bright for the future in both States.

ANOTHER MASONIC SCHEME ABANDONED.

In our last issue we had to announce the abandonment of the proposed Masonic Congress that was to have been held in San Francisco next year under the auspices of the A. M. F. The following from the "Masonic Voice Review" tells of the abandonment of the proposed Masonic building by our BB. of the York Rite. The war in Europe is the cause in both cases.

DOES A MASON LOSE INTEREST IN CRAFT MASONRY BY TAKING THE "HIGHER DEGREES?"

This is a question often asked and the answer is not always the same. For ourselves we have found invariably that the possessor of the advanced degrees is the most enthusiastic member of the Blue Lodge and when we presided in the East our most faithful supporters were those BB. who had advanced, and yet when we look around the lodge room on meeting nights and count the faithful stand-bys we find they are mostly members of the Encampment and Council. Some good BB. are fond of saying that all there is in Masonry is contained in the Craft degrees. To such we say, if they have received but the Craft degrees, what can they know of those degrees beyond the Craft, and if they have taken further degrees they sure have learned little from the lessons there taught, and we will venture to say that they are of those who take the higher degrees that they might weak the jewels, but that when it comes to prove themselves they have to fall back on their receipt for dues as knowledge they have none.

WHAT IS THE RIGHT NAME FOR IT?

Some of our readers take us to task for using the term "York Rite" when speaking of Masonry as made in America when we have so often said that that system has no right to be so named. To this misuse of terms we plead guilty, but, what name are we to use? What term will rightly designate that body? It is true that they have no claim to be called of the "York Rite," as they never had the most remote connection mediately or immediately with the ancient Lodge of York. It has been suggested to call the system they practice the "American Rite," but that would be equally wrong as to call them so would be to infer an

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American origin, and this they have not. In fact, they are no more entitled to be considered a distinct Rite or branch of Masonry than has the mule to be classed as a distinct species of the equine family. But until some brother can suggest a name that will distinguish this system correctly, can tag and label it as it should be, we will have to continue to term it what it terms itself, even while we deny the truth of the appellation.

GRAFT VERSUS SALARY.

In reports of Grand Lodge proceedings (York) and occasionally in York magazines we see the officers of the A. M. F. referred to as "grafters," presumably because some of them receive pay for their labors in the cause of Universal Masonry. Even were the A. M. F. the only Masonic organization whose officers were paid a salary, the term "grafter" could hardly be applicable to one who gives as a quid pro quo, his labor for his pay, and when we know that there are salaried officers in every York Grand Lodge and that the Grand Master of the State of Illinois receives for his services the sum of \$2500 a year besides his expenses, while the Grand Master of the A. M. F. receives no salary, but his expenses when paying official visits to the Lodges in the A. M. F. we are tempted to wonder why the money paid to the Grand Master of Illinois besides his actual expenses is a salary, while the actual expense paid the Grand Master of the A. M. F. is graft. Wonderful the difference between US and You.

CONGRATULATIONS.

Clip the following item from the San Francisco newspapers and wish our good Brother Rayne all manner of happiness.

TAILORING FIRM HEAD BECOMES A BENDICK.

Mrs. Florence T. Ellis of Los Angeles was married last night to Harry A. Rayne, president of the H. A. Rayne Tailoring Company, at the latter's home, 664 Hayes street. The ceremony was performed by Rev. William C. Poole, pastor of Wesley Methodist Church, in the presence of a few friends of the couple. Mr. and Mrs. Rayne will make their home here.

ABANDON PLAN FOR MASONIC BUILDING.

The projected Masonic building at the Panama-Pacific exposition has been abandoned. The condition induced by the war in Europe is the reason given by the promoters, who say that the European strife has obliged the whole world to make drastic business readjustments. One of the results was to cut off the export trade of the members of the lumber associations who had agreed to furnish the materials for the building and who consequently withdrew their pledges. With this withdrawal, and the money markets tightening, the promoters found the erection of the building at this time impracticable. It is announced that contributions will be returned in full.

THE GERMAN WAS NOT A YORK RITER.

See what a lot of trouble was saved through these two Masons not belonging to the American York Rite, otherwise the German would have had to see the Belgians receipt for dues and then write to his own Grand Secretary to find out if the Belgian Lodge was recognized, but then if either one of them had been of the made in America variety the incident would not have occurred as neither the German or Belgian Grand Lodges are recognized as Masonic by the American Yorkists.

MASONIC SIGN SAVES 50 MEN.

Louvain Gives Sign of Order to German Officer—Entire Party Is Released.

Ostend, Sept. 23, via London, 12:43 p. m.—The power of Free Masonry is illustrated by a story told weher by a citizen of Louvain, who, with the Masonic sign says he saved fifty of his fellow citizens from being shot to death by German troops.

This group of citizens, according to the recital of the Belgian Mason, had been lined up for execution. The German firing party had their rifles at "present arms" when the narrator gave a Masonic sign. The German officer commanding the firing squad happened to belong to the craft. He recognized a brother Mason and ordered the Louvain Free Mason to leave the ranks. This meant sparing his life. The Louvain citizen, however, refused, saying: "My fellow citizens are no more guilty than I am. If you are going to kill them, I shall be killed with them."

The German officer then ordered the release of the entire party."

REPOSITORY OF HIGH DEGREES

The following is copied from an old publication in Scotland of date April 1895, and may be interesting as showing that the "Scottish Grand Council of Rites" is not a new institution in that country, as some would have us believe.

"If the so-called high degrees are really worthy of preservation, nothing, in our opinion, could so much hurt them as the present pernicious system of multiplication of Grand Bodies. We would hardly like to advocate resorting to the primitive style of last century, when Lodge; still we would prefer it to the present method, when every side degree every degree was wrought in the Blue has its Grand Council, Conclave, Chapter and etc., and as this multiplication of grand bodies means increased expense, many worthy brethren are un-

able to penetrate as far as they would like into the Masonic arcana. The remedy we would suggest for this unfortunate condition of affairs is to gather all professedly Masonic degrees which are not controlled by the Grand Lodge, Grand Chapter, or Grand Encampment under one head, and make the initiation fee so moderate that all Masons who desire may take them. Some slight advance in this direction has, we understand, been recently made by placing the Rites of Memphis, Mizraim, the Eastern Star and the Rite of Adoption under the SCOTTISH GRAND COUNCIL OF RITES, and we do not despair of seeing in the near future all these fugitive degrees which are worth preserving, so placed."

"If thou'rt a Mason
In deed and thought,
Loving thy neighbor
As Craftsmen ought:
Sharing thy wealth
With the suffering poor.
Helping all sorrow
That hope can cure,
All God's angels will say "Well done"
Whenever thy mortal race is run."
Charles Mackey

The "Scottish Freemason," published in Glasgow, Scotland, in September 1895 has this to say of an effusion gotten out by the "Northern Jurisdiction" of the American "Scottish Rites," and we think it appropriate at this time, as several hundred copies of the "Universal Freemason" are subscribed for and read in Scotland, where the Grand Lodge is active in persecuting Masons of Scotch birth, at the instance of institutions in America calling themselves Masonic.

"We are under obligations to a Brother in New York for a copy of the "Condensed History of the Ancient and Accepted Scottish Rite from its introduction into the United States to the present time, written in the interest of the Cemeau branch of that system. It is however, not a subject which would interest our readers, as we are certain that not one in ten thousand Scottish Masons know of even the existence of this rite, except by merest rumor, and therefore, with its splits and schisms, would have no concern. The only degree of the rite which are worthy of study—that is, the Rosy Cross of St. Andrew, of the Knight of the Black and White Eagle, and the Mother Word of

Royal Secret—have been given in connection with Knight Templar Encampments in Scotland before Joseph Cerneau the Frenchman, Morin the Jew, or Dalcho the American were born. We are quite content to be as we were, leaving our neighbors to please themselves."

"A good Mason does not mean a man who can roll off the ritual like a phonograph, but one whose hand shake has an electrifying shock of good fellowship, that draws you towards him, and one to whom you want to confide your sorrows, and with whom you want to share your joys."

Exchange.

SCOTCH MASONRY

(Continued)

Ament our article in the September number of this magazine, we deem it wisdom to quote an article published in the "Scotch Freemason" just twenty years ago, viz, October 1894, at Glasgow Scotland.

WHAT IS SCOTTISH MASONRY?

"At first glance the question which serves as a heading for this article seems a strange and altogether unnecessary one to ask in a Scottish Masonic journal, and methink I hear the answer which rises spontaneously to the lips of the reader. Why, Scottish Masonry, to be sure, is the system of Masonry recognized and practised by the Masons in Scotland. And, this answer would be accepted as satisfactory by none out of every ten Masons in Scotland. Yet, it only half answers the question, as there are two separate and distinct, and in some meanings antagonistic, system which are thus designated. Of course, true Scottish Masonry is primarily that which is stamped with the hall-mark of the Grand Lodge's approval, consisting of the three principal degrees of St. John's Masonry, namely: Entered Apprentice, Fellowcraft and Master Mason. The Mark degree Grand Lodge does not recognize as a separate degree, but only as a part of Fellowcraft; neither is the Installed Master (which is an adaption of the old Chair degree) recognized as a degree, but only as a part of the ceremony of Installation. This portion of the Mark in Scotland is unique, no other Grand Lodge in the world recognizing it in the same way. In England the Grand Lodge while recognizing the Royal Arch as the com-

pletion of the Master's part, repudiates the Mark entirely, so it is there wrought under a separate jurisdiction of its own. In Ireland it is not recognized by the Grand Lodge, but in the Royal Arch Chapter, where it can be procured by a M. M. without needing to advance further. In America it is also given in the Chapter, but only as a step to the Royal Arch. In America the old Chair degree, which many of the readers of 'S. F.' got in the Craft Lodge, is also given as a pre-requisite to the Royal Arch. The Grand Lodge thus recognizing but three degrees, can have no official knowledge of any others, and the ambitious brother who sometimes appears in Lodge, his breast covered with crosses and jewels, and a garter around his arm, runs the humiliating risk of being ordered to retire until he comes clothed in the lambskin, with any other of those jewels which the Grand Lodge designates Masonic, that he may be qualified in right of present or past rank to wear.

That there are, however, other so-called higher degrees, which are, as our learned Grand Secretary (D. Murray Lyon) puts it, "tolerated, though not recognized by Grand Lodge," is known to nearly every Mason, the principal of which are the Royal Arch and Knights Templar Degrees, each of which have two rivals bodies claiming to control them, the Royal Arch being claimed by the Early Grand Royal Arch Chapter of Scotland; and for the Knights Tempars the Grand Encampment of the Temple and Malta in Scotland, and the Convent General of the Religious and Military Order of the Temple. On the relative merits of these rival bodies it is not within the province of this short article to enter. In the eyes of Grand Lodge all are alike, unrecognized, and might as well be Lodges of Oddfellows or Courts of Freeters. Looking upon the foregoing as the principal degrees of legitimate Scottish Masonry, recognized and "tolerated," there is still another so-called Scottish Masonry which has nothing Scottish about it except the name, being, in fact, a foreign product of the "made in Germany" variety, only in this case it is of Franco-American manufacture.

To enter in any way fully into the history of this psuedo Scottish Masonry, or to give it the full title by which its voterles designate it, the, "Ancient and Accepted Scottish Rite," is not our intention, nor could we do so if inclined

within the limits of this present sketch-volumes would, in fact, be necessary to follow its windings since Lacorne, the French pimp and procurer, gave the commission to Joseph Morlin, a Jew peddler of doubtful antecedents, to transplant it to American soil. From its headquarters there at Charleston, South Carolina, it has until its octopus like grasp has fastened in greater or lesser degree upon nearly one half of the Masonic world. Its principal strongholds are, however, in those countries where the Latin race predominates. But wherever it is, it is a source of danger and menace to genuine Craft Masonry, as it claims to control all grades from the first; and it 33 degree, or ruling grade, is self elected, and irresponsible to any save themselves. In countries where it is not strong enough openly to dominate the Craft system, its possessors strive to create a back stair influence by voting membership to the ruling officers of the Craft, and by this means worm themselves into power. Many a time wonder is expressed at a particular brother gaining an office in Grand Lodge, while other and more deserving BB. are passed over, until we notice that he wears a charm in the shape of compass and square encircling a bird's nest, the bird in the act of bleeding its breast to feed its young, or it might be a double-headed eagle, and we notice that those BB. who wrought so arduously to secure this Brother's election wears a similar charm. **Fortunately this pernicious system has never gained a hold in Scotland, as it is now over fifty years since Dr. Morrison introduced it into Scotland and it has still but two subordinate bodies working under it. In America it has ever been a fruitful source of trouble. At present, in the States, there are four bodies of the system, all claiming to be Supreme, each excommunicating the other, and bandying about such brotherly (?) epithets as—Masonic fraud, Clan-destine Mason, Degree peddles, etc. etc.; until we wonder how long it will be before the Craft will rise in righteous wrath and indignation, and sweep the whole thing away.**

From this we see there are two kinds of Scottish Masonry—the genuine home product breathing tolerance, brotherly love, and perfect freedom; and the falsely marked article of foreign manufacture, which only uses the Scottish name to disgrace it, and is itself the antithesis

of everything Scottish or Masonic."

The black face in the foregoing appears, for the purpose of giving emphasis to what we desire to apply as a text. Twenty years ago this month this article appeared in the only Masonic journal published in Scotland at that time, and was accepted as the "vox populi" of Scotch Masonry.

The author says, "Fortunately this pernicious system has never gained a hold in Scotland." If the author is alive he will have discovered that this system has not only gained a hold on that land but that the Craft Masonry of Scotland is no longer a distinctive branch of Masonry has it been for more than a century, but the very system that it so vigorously opposed and denounced, has overrafted itself so firmly upon the Masonic tree, that it has become a part of itself. We think we fully explained the whole matter in our last article, which see.

Men who have been Masons in Scotland, the land of their birth, for over fifty years, and who have been identified with the fortunes of the Grand Lodge since their Masonic birth, have been summoned before that August body to answer the charge of un-Masonic conduct, in that they have dared to become identified with the pure system of high grade Masonry, as originated and practiced in Scotland from time immemorial in opposition to the SYSTEM that the author, was so pleased had not twenty years ago, taken a hold in Scotland. It is true, that, twenty years ago, it was introduced into Scotland, but our chronicler says, "it had but two subordinate bodies working under it!"

THE GRAND LODGE OF SCOTLAND is now working under it. It has changed its laws, broken its covenants, and violated the landmarks itself established.

The Grand Lodge of Scotland, has fallen into a condition of repose and desuetude. It no longer represents the masses of Masonry in that land as in days of yore, but is the legislative body of Masonic aristocracy, and its members are no longer the servants of the Masonic people, or the representatives of Masonic principles, but are the pampered proteges of the classes, whose tenure of office independent upon prince's favors. The old time Craft Masons of Scotland have lost control of the means of righting wrongs. An appeal to the Grand

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Committee or to Grand Lodge, is a rotten formality bereft of its name and attributes and blind justice is only administered to the votaries of the "SYSTEM" in broken doses.

The more serious question contained in the article quoted is contained in the following "WE WONDER HOW LONG IT WILL BE BEFORE THE CRAFT WILL RISE IN RIGHTEOUS WRATH AND INDIGNATION AND SWEEP THE WHOLE THING AWAY."

The foregoing could, perhaps, be better answered by the Grand Secretary of the Grand Lodge, who, is the self-assumed defender of the faith of the SYSTEM. He it is who is the persecutor of the Masonic saints, the accuser of the Brethren. He it is who has undertaken to disrupt Scotch Masonry in America. He it is whose name has become a household word, by the SYSTEM in this land. He it is who, as the cat's paw of, and in the name of the Grand Committee, is arraigning Masons upon charges of unmasonic conduct, before the said Grand Lodge, for daring to belong to the higher grades of Masonry, than those of the SYSTEM. He it is who is the agent of the SYSTEM and the Grand Secretary of the Grand Lodge of Scotland, a body who for more than a century and a half strenuously opposed the SYSTEM, until he and his co-adjudtors began to wear the charm that gave them the open sesame to the Star Chamber.

How long, Oh! How long will it be before "the Craft will rise in righteous wrath and indignation and sweep the whole thing away."

Who and what is the Craft in Scotland? The Grand Lodge, at one time represented the Craft, as the Supreme Body of St. John's Masonry. It is not so anymore. If the Subordinate Bodies are the Craft, then why are they not represented in that body? Where are the wage-earners, the bread-winners, the farmers, the stators, the puddlers, the masons, the bricklayers and etc, etc., who in days of yore represented their brethren in that august assembly? How many of the Masonic masses are today represented in that body? How many of the Masonic classes, members of the SYSTEM are there in that "House of Representatives," and how did they become representatives? The archives can tell, for they are kept by the agent of the SYSTEM.

How many of the Masonic masses, good

and true, are there yet alive in that land, who received the Red, White, Green and Black degrees of Scotch Masonry, while yet under the jurisdiction of the Craft Lodges, and the supervisory jurisdiction of the Grand Lodge? How many in Mary's Chapel, Kilwinning Melrose etc, etc., who were made members of the Early Grand Royal Arch Chapter, and the Grand Encampment of the Temple and Malta in Scotland, many years before the SYSTEM became a part of Scotch Masonry? Must these all repudiate their former allegiance, and become a part of the SYSTEM?

This SYSTEM of the Higher grades, has persistently, for many years, labored to establish its practices in Scotland, notwithstanding the Grand Lodge disavowed them. Its success is now manifest, and the decree has gone forth from the Grand Lodge through its Grand Committee, that, unless the true blue Masons of Scotland will fall down and worship this mighty image, which the SYSTEM has set up, they shall be cast into the fiery furnace of its wrath and unhallowed ambition, and its name shall be forever blotted out of the annals of Scotch Masonic history. Will Scotch Masons stand for this or will they go back to their first love and worship at the shrine of pure and unalloyed Masonry, as taught by their fathers in the hallowed halls of "The Mother Lodge Kilwinning," the "Early Grand Royal Arch Chapter." Scotch Masonry embraces everything there is in Masonic philosophy worthy of recognition. It is a home production. It has no need for any SYSTEM not indigenous to its soil. It has no occasion to hunt up Masonic lore, in France or America, much less that of doubtful or unholy origin. There is not a part of Masonic high grade wisdom, that was not practiced, and that satisfactorily, in Scotland before Lacorne, Morin, De-Grasse Tilley, Joseph Cerneau, and the horde of other Masonic generators, down to Albrt Pike saw the light of day on this mundane sphere, then why should the Grand Lodge of Scotland prostitute its power, delegated to it by the Masons of that land, to crush the authors of its being. The men who have been cited before the Grand Committee on the 17th day of September 1914, to show cause why they should not be expelled from all Masonic rights and privileges, for assuming to have received the high degrees in native-born Scotch Bodies, received

these degrees before the SYSTEM had dared to stretch its tentacles over the walls of their beloved land. Every degree they have received, they received in Scotland, at the hands of Masons whose undoubted rights to confer them had never been disputed, until the SYSTEM came, and raised the question. They put the question and answered it themselves and placed the answer on record, and decreed that all Craftsmen in Scotland should accept it and adopt it. By this unholy action, they drove native born, and native made masons to seek a shelter in America, a land of refuge, where they can observe the rites and ceremonies of Masonry as taught them at home, and provide a Masonic home for their kin in like conditions. Their happiness was apparently complete, and thousands were flocking to their standard, when lo, and behold the cry went forth from the SYSTEM, and an appeal was made to the Grand Lodge of Scotland, to lend its puny arm to destroy the good work now so satisfactorily progressing. I say 'puny' arm adwisely, for no arm stretched against it can or will prosper. The Grand Lodge may, and perhaps will cut off, all Masons that have the higher degrees from any other source than that of the SYSTEM, but they will find an altar of refuge and sanctify, where they can practice Scotch Masonry, with not to fear or make afraid. Scotland has its Monteiths yet, and Masonry knows them. It is to the tried and true we appeal.

"From scenes like these old
Scotland's grandeur's spring.
That makes her lov'd at home,
rever'd abroad:
Princes and lords are but the
breath of kings:
'An honest man's the noblest
work of God.'"

Robert S. Spence 33 degree.
To be continued



DIRECTORY OF LODGES CORRECT
TO SEPTEMBER 30, 1914.

California.

Provincial Grand Master, W. C. Cameron,
Provincial Grand Secretary, H. McAmn,
5900 Telegraph avenue, Oakland.
Harmony Lodge No. 26, San Jose, meets
at S. B. S. hall, North Market street
every.

R. W. M., J. Spinello, 284 San Ter-
street, San Jose.

Secretary, M. Zarcone, Moore Park
Place, San Jose.

St. John's Lodge No. 1, Los Angeles,
meets every Tuesday evening at
clock, at 542 South Spring street, Los
Angeles.

R. W. M., L. A. Wunschell, 1157 Nor-
Ardmore avenue, Los Angeles.

Secretary, M. Wolfe, 805 North S-
street, Los Angeles.

Glenlevit Lodge No. 43, Vallejo, meets
at 8 p. m. at 222a Georgia street, Vallejo.

R. W. M., L. H. Smith, 232 Kent-
street, Vallejo.

Secretary, R. D. Patton, 1102 Louis-
street, Vallejo.

Palestine Lodge No. 23, San Francisco,
meets every second and fourth Monday
at 8:15 p. m. at Bay Shore hall, 37 Lehi-
avenue, San Francisco.

R. W. M., L. C. Natenstedt, 124 Tucker
avenue, San Francisco.

Secretary, C. A. Louis, 9 Leland ave-
San Francisco.

Kern Lodge No. 51, Bakersfield, meets
every alternate Monday at 8 p. m. at
Druid's hall, East Bakersfield, Kern
county.

R. W. M., Fred Gunther, 2131 Nin-
teenth street, Bakersfield.

Secretary, Walter Parent, 901 Six-
street, Bakersfield.

Golden Star No. 15, San Francisco,
meets every Tuesday at German House,
Polk and Larkin streets, San Francisco.

R. W. M., Grefve C. Sparre, 1133 B-

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chanan street, San Francisco.

Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos Lodge No. 37, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 402 Polk street, San Francisco.

R. W. M., Gust Manuels, 838 Winter street, Daly City.

Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

COSTA RICA.

Ebenezer Lodge No. 28, Port Limon, meets at Masonic Hall.

ILLINOIS.

St. Clair Lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street, Chicago.

R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago.

Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking Lodge No. 75, Chicago, meets every first and third Friday of each month.

R. W. M., William M. Anderson, 1327 West Huron street.

Secretary, St. Simarski, 3138 North Lawndale avenue.

Echo Lodge No. 48, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago.

R. W. M., J. Suchon, 2424 Ems street.

Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy Lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. All M. M. welcome.

R. W. M., Dr. V. Guagliata, 875 Milton avenue.

Secretary, Anthony Bellavia, 516 West Oak street.

Lodge Deputy, August Bellavia, 503 West Division street, Chicago.

Michigan.

Acacia Lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's Hall, Wyandotte.

R. W. M., W. R. Stark, 132 Third street, Wyandotte.

Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

New York.

Haladas Lodge No. 49, New York, meets every first and third Monday at 8:30 p. m., at Yorkville Casino, 212 East Eighty-sixth street, New York City.

R. W. M., Karl Torok, 241 East Ninety-third street, New York City.

Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin Lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn.

R. W. M., J. H. Friedman, 236 South Second street, Brooklyn.

Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock Lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street, Astoria.

R. W. M., H. M. Lorntsen, 1609 West Bond street, Astoria.

Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning Lodge No. 38, Portland, meets every Friday at 8:30 p. m. at 203½ Third street, Portland.

R. W. M., H. L. Kelly, 204 East Thirty-fourth street, Portland.

Secretary, R. E. McIntyre, 1139 East Taylor street, Portland.

Alpha Bonnie Briar Lodge U. D., La Grande, meets in Moose hall, La Grande,

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every Wednesday night.

R. W. M., W. D. McClary.

Robert Bruce Lodge No. 47, Portland.

R. W. M., S. H. Haines, 528 Chamber of Commerce, Portland.

Secretary, W. T. Marshall, Box 2046, Portland.

Eureka Lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama.

R. W. M., John Fitz-Martin, Panama.

Secretary, G. D. Wilkins, Box 530, Ancon P. O., Canal Zone.

Utah.

Providence Lodge No. 5, Helper.

R. W. M., Dominick Bergera, Helper.

Secretary, John B. R. Ferrero, box 391, Helper.

Acacia Lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall, Midvale.

R. W. M., Levi O. Olson, Midvale.

Secretary, Emil T. Oleson, Midvale.

Alpha Bingham Lodge, U. D., meets every Tuesday night in Smith hall, Bingham.

Secretary, Vincent Royer.

Alpha Tonicle Lodge, U. D., meets every second and fourth Thursday at Tonicle.

Secretary, Phil Morrell.

Garibaldi Lodge No. 2 meets every second and fourth Thursday at 16½ Main street, Salt Lake City.

Secretary, James Thomson, 2 Center street, Salt Lake City.

Washington.

Provincial Grand Master, E. P. Edsen, 200 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns Lodge No. 14, Seattle, meets 1932½ First avenue.

R. W. M., Robert Stewart.

W. S. W., Alex B. Nelson.

W. J. W., M. P. Cordas.

S. D., A. J. Olson.

I. G., Carl Johnston.

Tyler, Thomas Perrot.

Thistle Lodge No. 27, Spokane, meets every second and fourth Friday at 8 p. m. at Keller's hall, 823 Sprague avenue, Spokane.

R. W. M., D. R. Westfall.

Secretary, C. F. Gemberling, 2801 1/2 street, Spokane.

Benaccord Lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. Masonic hall, Main street, Centralia.

R. W. M., George A. Miller, Centralia.

Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60, Monohon, meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, Locust hall, Monohon.

R. W. M., Thomas B. Peck, Monohon.

Secretary, Emil Brandly, Monohon.

Robert Burns Lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue, Seattle.

Secretary, G. S. Harmon, 2556 First avenue West, Seattle.

St. Andrew Lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue, Seattle.

R. W. M., Fred W. Kotelman, Queen Ann avenue, Seattle.

Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning Lodge No. 19, Seattle.

R. W. M., G. L. Tanzer, Northern building, Seattle.

Secretary, J. J. Anderson, room 2, Wiltshire hotel, Seattle.

Trinity Lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue, Seattle.

R. W. M., W. S. Pulver, 118 W. Thomas street, Seattle.

Secretary, J. J. Anderson, room 2, Wiltshire hotel, Seventh avenue and C.

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Infra street, Seattle.

Ben Accord Lodge No. 46 meets every Thursday evening in Masonic Hall, Main street, Centralia.

R. W. M., George A. Miller.

S. W., Charles Schubert.

J. W., Thomas H. McCleary.

S. D., R. H. Nodes.

J. D., M. C. Nodes.

Secretary, William M. Gratton.

Treasurer, Charles T. Jones.

Almoner, Webster Rhimes.

I. G., John Pavel.

Tyler, James Avery.

Wyoming.

Justice Lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall.

R. W. M., E. Ziler, Diamondville.

Secretary, Tony A. Boggle, Diamondville.

Alpha Rock Springs Lodge, U. D., meets every Wednesday evening at 219 Pilot Butte avenue, Rock Springs.

Secretary, Martin Olson.

PROVINCIAL GRAND LODGES.

California.

P. G. M., W. C. Cavitt, Hearst building, San Francisco.

P. G. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Washington.

P. G. M., E. P. Edsen, 300 Maynard building, Seattle.

P. G. Secretary, J. J. Anderson, Wiltshire hotel, Seattle.

Oregon.

P. G. M., S. H. Haines, 528 Chamber of Commerce, Portland.

P. G. Secretary, _____.

Inter-Montana.

P. G. M., D. Bergera, Helper, Utah.

P. G. Secretary, _____.

New York.

P. G. M., J. H. Friedman, 236 West Second South street, Brooklyn.

P. G. Secretary, B. Lipschitz, 236 West Second South street, Brooklyn.

Illinois.

P. G. M., Arthur O. Skaaden, 1321 North Carolina avenue, Chicago.

P. G. Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

NOTICE TO LODGE SECRETARIES.

Secretaries will please take notice that the only information furnished this journal is what appears upon the semi-annual reports of the Lodges. If the Secretaries are not attentive to the requirements of the printed reports, when making them out, it is impossible to keep this Directory in a correct form. A very great number of the Lodges are yet tardy in sending in their reports, consequently the foregoing is far from full.

GRAND SECRETARY GENERAL.

LEXICON.

Constable, Grand—An officer in the English Grand Priory of Knights Templar.

Constantine—Emperor of the Romans, the legendary founder of the Chivalric Order of the Red Cross of Rome and Constantine, which see.

Constantinople, Knight of—A side degree of no consequence, of American manufacture.

Constitution of a Lodge—Any number of Masons (not less than seven) may apply to the Grand Master for a Dispensation to hold a Lodge, and until they are able to properly conduct the affairs of the Lodge when they can apply for a Charter of Erection constituting them a regular Lodge. The form to proceed in applying for either Dispensation or Charter to

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constitute a lodge is set forth in full in the Laws.

Constitution—The laws of the Order are thus termed.

Consumatum Est (It is finished)—A term used in the covered point of the Rosy Cross of St. Andrew.

Convention—A term applied to Masonic gatherings of note, some of these stated to have occurred in early days prior to the era of Grand Lodges, such as that of York under Prince Edwin of England, are entirely apocryphal. None of the gatherings that have been held under this name have been of more than local importance.

Convocations—The meetings of several of the higher degrees are thus named.

Copystone—The last or finishing stone of an edifice, so called from the Saxon word *kop* or head. Laying the copestone is celebrated in several of the degrees. The most interesting story in connection with it is given in the degrees of Fellow Craft, Mark and Master's Mark.

Cord, Silver—Referred to in the M. M. lecture.

Cordon—A name given to the Sash or Collar.

Corinthian Order—The most graceful and beautiful of the Orders of Architecture appropriate to the South as representing beauty.

Corn—One of the consecrating elements, also an emblem in the Fellow Craft degree.

Cornerstone—In every building Masonically erected there is in the northeast corner a principal stone called the cornerstone. This is usually made hollow to receive coins, records, et cetera, and is laid with impressive ceremonies.

Cornucopia—The horn of plenty. The jewel of the Senior Steward in the lodge.

Cosmopolitan—The Masonry of the world or Universal Masonry, as distinguished from the sectional Masonry of the State Grand Lodges of the United States.

HUNGARY.

Freemasonry flourishes in the Kingdom of Hungary more freely than in its sister of Austria. There are about seventy-five lodges under the Grand Lodge, whose seat is at Budapest, and the membership is less than 5,500.

But the leaders of Masonry are mostly statesmen and men of science, as in Germany and France. A member of a lodge at Nagyvarad died a few months ago and left it 320,000 crowns by his will for "the realization of progressive ideas of culture and for enlightenment generally." Not many such legacies are left in America!

As might be expected in so strong a Catholic country, anti-Masonry is very active. The lodges are accused by Catholic politicians of being political clubs, bent upon the destruction of religion. It is even claimed that the Government is subsidizing a Masonic daily newspaper, the *Bilag*, for the purpose of opposing Catholics in office.

Of course, the truth is that the Government of this Catholic country is opposed to the church being dragged into politics, though how this can be avoided under a union of Church and State is not clear. The Catholic is the official church of the empire.

But, as one of the evils laid to other machinations of Freemasons, it was recently pointed out that one Baron Barotczy was removed as a director of the Ministry of Public Worship so far as concerned the middle schools, the nearest approach the country has to our free public school.

It seems, according to a Catholic view in the *Bonifatius Korrespondenz*, that these schools had been controlled by the Catholic Marist Brothers, of whom the Baron was the great protector. The reform party in the Diet, or legislative body, many of whom are accused of be-

To be continued

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OFFICIAL.

In our last issue we called the attention of our brethren to the excellent opportunity presented in aiding the Red Cross Society in the pending crisis, and stated that subscriptions might be sent in to the Grand Secretary General, and that the same would be forwarded to the nearest agency of that noble order. Since our last publication we have received from Viking Lodge No. 75 of Chicago, the sum of \$10.00.

COMMERCIALISM IN MASONRY.

The following clipping from a contemporary, however much it may surprise Universal Masons, is but a logical result, following out of the commercial principles of the Modern local Masons. It is the same sort of Masonry that refuses aid to a Brother who does not carry with him his life's receipt for the current term, or whose Grand Lodge is not in affiliation with his, or who in helping a needy Brother sends the bill to the Brother's lodge for collection. It is no more Masonry than they who do these things are Masons. The clipping says:

"The Grand Master of South Carolina refused to pay the cornerstone of a church across the necessary expenses were paid by the church. The action of this Grand Master appealed to us, as being at variance with well-established Masonic ethics that we had to ourselves several times to be certain we were not dreaming and that this was the doing of an otherwise intelligent Mason who had penetrated our understanding. The Grand Master in thy purse' was the crafty one. So it has come to this at

gauge the extent of that caution for last that a Masonic ceremony can be bartered and sold. Heaven forbid!—H. W. Bro. C. C. Rogers, P. G. M., in Masonic Tidings."

MACONRY AND THE WAR.

The columns of our contemporaries are filled with items on the above subject. Some show the brighter side, as in the assistance given the Belgian Mason by the German officer related in our last issue. Others unfortunately show the darker side. The following item from the "Masonic Sun" of Toronto, Canada, is too horrible for belief. It is true that was is Hell, but such things are too Hellish to be true.

"A GHASTLY STORY OF THE WAR.

"We have received from R. W. Bro. Clement E. Stretton, a prominent member of "The Worshipful Society" of Operative Masons of England, a letter in which a ghastly story of German soldiers' atrocities is given. 'The Germans are frightful,' says the letter. 'Some of our Operative Masons who went out to the war were engaged in repairing walls and forts. They were taken by the Germans, who in some cases cut off both their hands. Some Masons have lost the right hand, and others have had the sinews of both wrists cut through with a sword, so that they will never be able to work at the Mason's trade again. These terrible injuries,' the letter continued, 'were not done by the Germans in actual battle, but afterwards in cold blood, when the Masons were prisoners.'"

As a contrast to the foregoing we give an item from the "Freemason's Chron-

icle," an English Masonic journal:

"As day by day the stern realities of war are being more fully impressed upon us, the need for caution, calm action and cool forethought becomes more and more apparent. Britain has been hurled into a terrible position, but the people of the empire recognize they have right upon their side, and are striving their utmost in the desire to preserve its honor. In this endeavor Freemasonry should be, and is, doing its share.

"It is very gratifying to know that Freemasonry has immediately realized its duty in this great emergency, in the way of providing financial aid, both from the ruling bodies of the order, and from private lodges; but it can, and assuredly will, do far more. Freemasons are enjoined to be cautious, and it is caution that is so very essential at this juncture. Caution to avoid scare, caution to prevent hardship in one direction in the endeavor to render aid in some other, and caution lest in the excitement of the moment men are led to lose their heads, and go to excesses they would not dream of under normal conditions.

"The rulers of our lodges, as a body, are in a very awkward position, and it is almost to be regretted the leaders of the Craft could not see their way to advocate a particular line of procedure under the most exceptional circumstances with which the world is faced. But what could they do? Absolutely nothing! During the last few weeks no one has known what the next few days, or even hours, might bring forth; how, then, could a definite program be settled for a lodge meeting, so as to give the necessary seven days' notice to the members? The best we can do is to go back to our earliest experiences in Freemasonry and exercise the caution then so forcibly impressed upon us, but, as was pointed out in the report of the Board of General Purposes, each individual lodge must gauge the extent of that caution for itself.

"Freemasonry has immediately realized its duty in the way of providing financial aid in this great crisis, and it is fair to say that every lodge in the empire will do what it can in this direction. Some have given, or will give, to national funds, but those who cannot be traced on any of them must not be accused of neglect. After all, a lodge's duty is first to assist its own members, and already some of our lodges are exercising the caution of Freemasonry by holding back for a brief period, until they know the position of those of their own members who are called away, or temporarily disabled by the war. But a lodge which does this does not seek to shirk its responsibility; it will more likely be found to have fully done its share when the day of reckoning comes."

Personally, we believe Masons should take no sides in this unhappy conflict. Especially should it be so with us in America. We regret this sad condition of affairs, and more we regret the existence of conditions that make such possible, and so we rest.

The following is taken from the "Masonic Home Journal" of October 15, 1914.

VISION OF THE GREAT WAR AND ITS RESULTS.

Tolstoy's Prediction.

The bells will peal, long-haired men will dress in golden sacks to pray for successful slaughter. And the old story will begin again, the awful customary acts. All sorts of government officials will buzz about, foreseeing a possibility of purloining something more than usual. The military authorities hurry hither and thither, drawing double pay and rations, and with the expectation of receiving for the slaughter of other men various silly little ornaments which they so highly prize, as ribbons, crosses, orders and stars. Idle ladies and gentlemen will make a great fuss, entering

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the flames in advance for the Red Cross Society, and ready to bind up the wounds of those whom their husbands and brothers will mutilate, and they will imagine that in so doing they are performing a most Christian work.

And, smothering despair within their souls by songs, licentiousness and wine, men will trail along, torn from peaceful labor, from their wives, mothers and children—hundreds of simple-minded, good-natured men, with murderous weapons in their hands—anywhere they may be driven.

They will march, freeze, hunger, suffer sickness and die from it, or finally come to some place where they will be slain by thousands or kill thousands themselves with no reason—men whom they have never seen before, and who neither have done nor could do them any mischief.

And when the number of sick, wounded and killed become so great that there are not hands enough left to pick them up, and when the air is infected with the putrifying scent of the "food for powder," a truce will be made, the wounded will be picked up anyhow, the sick will be brought in and huddled in heaps, the killed will be covered with earth and lime, and once more all the crowd of deluded men will be led on and on till those who have devised the project weary of it, till those who thought to find it profitable receive their spoil.

And so once more men will be made slaves, fierce and brutal, and love will wander from the world, and the Christianizing of mankind, which has already begun, will cease for scores and hundreds of years. And so once more the men who need profit from it all will assist with arms and war, and since there has been a war, who must needs have been one, and the fiercer wars must follow, and they will prepare future generations for a continuance of slaughter, depraving them from their birth.

THE OLD TILER.

God bless the old Tiler! how long he has
trudged

Through sunshine and storm, with his
summonses due;

No pain or fatigue has he ever be-
grudged

To serve the Fraternity, Freemasons
and you.

God bless the old Tiler! how oft he has
led

The funeral procession from lodge door
to grave;

How grandly his weapon has guarded the
dead

To their last quiet home, where the
acacia boughs wave.

God bless the old Tiler! how oft he has
knocked

When vigilant stranger craved wel-
come and rest;

How widely your portals, though guarded
and locked,

Have swung to the signal the Tiler
knows best.

There's a lodge where the door is not
guarded nor tiled;

There's a land without graves, without
mourning or sin;

There's a Master most gracious, paternal
and wise,

And He waits the old Tiler, and bids
him "Come in!"

And there the old Tiler, no longer out-
side,

No longer with weapon of war in his
hand;

A glorified spirit shall grandly abide.

And close by the Master, high honored,
shall stand.

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PROPHETIC WORDS A FEW HOURS BEFORE HIS DEATH.

"This is a revelation of events of a universal character, which must shortly come to pass. Their spiritual outlines are now before my eyes. I see floating upon the surface of the sea of human fate the huge silhouette of a nude woman. She is—with her beauty, her poise, her smile, her jewels—a super-Venus. Nations rush madly after her, each of them eager to attract her especially. But she, like an eternal courtesan, flirts with all. In her hair ornaments of diamonds and rubies is engraved her name, 'Commercialism.' As alluring and as bewitching as she seems, much destruction and agony follow in her wake.

"And behold, she has three gigantic arms with three torches of universal corruption in her hand. The first torch represents the flame of war, the second torch bears the flame of bigotry and hypocrisy, and the third torch is that of the law.

"The great conflagration will start about 1912, set by torch of the first arm in the countries in the Southeastern Europe. It will develop into a destructive calamity in 1913. In that year I see all Europe in flames and bleeding. I hear the lamentations of huge battle fields.

But about the year 1915 a strange figure from the North—a new Napoleon—enters the stage of the bloody drama. He is a man of little militaristic training, a writer and journalist, but in his grip most of Europe will remain till 1925.

"The end of the great calamity will mark a new political era for the old world. There will be left no empires or kingdoms, but the world will form a federation of the United States of Nations. There will remain only four great giants—the Anglo-Saxons, the Latins, the Slavs and the Mongolians."

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EDITORIAL.

THE WORK SPREADS.

Universal Masonry has gained a footing in yet another State. Through the efforts of Brother Lew F. Stapleton a Lodge in the A. M. F. has been founded in the city of Milwaukee. From other places encouraging reports come. From New York the R. W. M. of King Solomon Lodge reports that in spite of the prevailing hard times caused by the European war the several lodges in New York City and Brooklyn are adding to their numbers. From Missouri Brother S. S. Ranson reports continued growth in members and influence in the Lodge in St. Louis. Like reports come from Denver and Sacramento. The foundations of two new lodges have been laid in Oregon, and Brother Thomas Houston, Provincial Grand Master for British Columbia, gives a favorable report of the Province, and so the good work goes on.

On the 6th of last month the Grand Master, accompanied by R. W. Bro. J. Hasbrouck, R. W. M. of G. Garibaldi Lodge of Salt Lake City, and a deputation of the Brethren of that Lodge, installed the Charter and officers of Bingham Lodge, in the jurisdiction of the Province of G. L. Inter-montana. Bingham Lodge has a great future before it. It has a field of its own, and its members and officers are imbued with the true Masonic spirit.

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SORROW.

We regret to have to record the death of Dr. E. Johnson of G. Garibaldi Lodge, Salt Lake City, which took place on the 11th of last month. Brother Johnson was a native of Boston, Mass., and a graduate of the Medical school there. For many years he had been a much respected resident of Salt Lake City, where he has had considerable reputation as a specialist. He is mourned for by a wife and two children, besides his Brethren and a large circle of friends. The funeral was conducted by Garibaldi Lodge with full Masonic honors.

We also express profound sorrow for the loss sustained by Brother James Allen in the loss of his wife. Brother Allen is a member of G. Garibaldi Lodge of Salt Lake City.

"AND THE GREATEST OF THESE IS CHARITY."

Charity has ever been considered the chiefest of Masonic virtues, and its practice is early impressed on the Masonic neophyte. The ritual and charges abound with its praises. That it is more preached than practiced, however, we have had some evidence recently. A Brother from far-off Egypt called on us for assistance. He had his diploma from the Grand Lodge of Egypt, and his receipt from his lodge, and all was regular. The Brother informed us that he had presented himself to the Grand Secretary of the State Grand Lodge of the modern Masons, but was told that his diploma was not recognized as a legitimate Masonic power. Therefore he could not be assisted in his need. Another Brother, who hailed from the Grand Lodge of the Free Globes of Berlin, Germany, who had his diploma but no receipt, called on us for assistance. He also had called on the Moderns, but was told that the signature of the receipt was a fatal defect, and they could not assist him. Needless to say, both Brethren were assisted

to the extent of our power, and both were grateful but astonished at the vagaries of Masonry as made in America, as they expressed it. They had once stood in a peculiar position and took certain pledges as to what they should do in the event of ever seeing a Mason in like condition, and asked if these lessons were not taught in America. We replied yes, the lesson is taught, but is not intended to be put in practice. Truly, American Masonry is a fearful and wonderful thing.

VICTOR HUGO'S GOLDEN TEXT.

"I represent a party that does not exist—the Party of Revolutionary Civilization. This party will control the twentieth century. Out of it will grow first the United States of Europe and the United States of the World."

"A Golden Text!" "A Golden Dream!"
—From Charles H. H. German.

Thus was Scotch Masonry blended into English Masonry, and the admixture of incongruous elements, together with a spirit of toadyism and snobbery, which characterized the old Scotch adherents of Mack and his ilk. The Grand Lodge of Scotland, from the date of its erection in 1736, has faithfully carried out the object of its creation, not for "the promoting of Masonry in General," but for the aggrandizement of the few and the worship of the many at the shrine of Mammon. The true Scotch Masonic spirit had become overpowered and the sleep of utter oblivion had fallen upon it to the degree that the usurper had ascended the throne and the worship of Baal had begun, and this prostitution of power is today so manifest that "Scots who hae wi Wallace bled" have been again called to the colors, that true Scots Masonry may be again re-established and rehabilitated, and once more, in the language of the Immortal Bard, may we feel:

"From scenes like these old Scotia's
grandeurs spring,

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"That makes her loved at home, rever'd
abroad:

"Princes and Lords are but the breath of
kings:

"An honest man's the noblest work of
God."

The Grand Lodge of Scotland still exists, but it is not the successor to nor the possessor of Scotch Masonry. Scotch Masonry exists, but it is not in the keeping of the body known by that name. Scotland, the cradle of Masonry has still in its keeping in its archives, and housed in the hearts of its sons, the true knowledge and spirit that was fostered by the Masonic sires of "Auld lang sime," and this, if "coming events cast their shadows before" is to us a sure sign that a change is coming over the spirit of the dreams of the Grand Lodge of Scotland.

The Grand Lodge of Scotland has opened up an era of persecution. It is expelling its members, and Masons in its jurisdiction, because they have received the high degrees from sources other than those endorsed by it. We have no desire to take up time and pursue this subject, as it has been well ventilated in other pages of this issue, and in past issues. We merely refer to it to keep it well before our readers. Again, we refer to history touching events of long ago.

"Mother Kilwinning" holds a unique place in the Scotch Masonic history. At the creation (this is a better word than erection) of the Grand Lodge of Scotland, the name of 'Kilwinning' appears as a participant in the proceedings, but little of the discussion was allotted to her. As soon, however, as her place was accorded her on the roll, as second to Mary's Chapel, the fact of her adherence to her ancient customs was asserted, and the prominence belonging to her was demanded, and denied. All argument was vain, and she withdrew and declared her independence, and made the announcement that she was the first and would maintain her pre-eminence. It was a battle of Edinburgh vs. Ayr. The old

Kilwinning Abbey, the home of operative Masonry, is accorded by historians, as the cradle in which Mother Kilwinning was rocked. It is in the County of Perth. The seat of Scotch government must be also the seat of Masonic power, because kings and not artificers were to be its governors, and Mary's Chapel was to be its home.

Mother Kilwinning, maintained her supremacy, and her independence, and none dare question her right, or rather none had the temerity to do so. They could not gainsay the Charter of the Lodge of Perth and Scoon, and the "great antiquity of Kilwinning" was established and recognized. Unfortunately, however, it would seem, that in 1807, a patchwork agreement was entered into by committees representing the adverse interests, whereby Mother Kilwinning agreed to become enrolled with the Grand Lodge, as follows: "That the Mother Lodge Kilwinning renounce all right of granting Charters, and come in, along with all the Lodges holding under her, to the bosom of the Grand Lodge. That the Mother Kilwinning shall be placed at the head of the roll of the Grand Lodge, under the denomination of Mother Kilwinning, and that the Master of the Mother Lodge Kilwinning for the time shall be ipso facto Provincial Grand Master for the Ayr district." We think it would have been much better for the rank and file of Scotch Masonry if this alliance had never been made. However, it was made, and long and bitter was the war of words between Grand Lodge and Mary's Chapel concerning the matter of seniority on the Grand Lodge roll. The claim of Mother Kilwinning resting upon the Charter of Perth and Scoon, which is dated December 24, 1657, and is as follows:

"In the name of God amen. To all sundrie persones whome thir prittis belong. Wit ye ws the persones and subcryvers, maisters, ffrlemens, and crafts, measones residents within burgh of Perth, That whair ffrsane

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and our predecessores have and
from the Temple of temples build-
on this earth (ane vniform communi-
and vnione throughout the whole
world, from which temple proceeded one
to Kilwinning, in this our nation of Scot-
land. And from that of Kilwinning many
and within this Kingdome, Off which ther
preceeded the Abbacie and Lodge of
Scoon, built by men of Art and Architec-
ture. When they placed the Lodge as the
second Lodge within this nation, which is
now pass memorie of many generations,
And wes upheld by the Kings of Scotland
for the tyme, both at Scoon and the de-
sead citie of Bertha when it stood, and
now at Perth, heid brugh of the shrine-
dome thereof to this vere day, which is
now flour hundredth thriescolr and fyve
yiores since or thereby. . . . Murray
Lyon says: "This MS., which is pre-
served by the Lodge No. 3, purports to be
a Mutual Contract and Agreement be-
tween the Brethren of the Lodge of Perth
and Scoon, on the occasion of their elec-
tion of a Master in room of the de-
ceased "Mr. Mylne," in whose family the
office had for several generations been
hereditary. This is the earliest reliable
documentary evidence of Mother Kilwin-
ning's right to seniority.

ROBERT S. SPENCE 33°.

(To be continued.)

LEXICON.

Council—The name given to the bodies
of the high degrees; as, Council of
Princes of Jerusalem, Council of Kadosh,
Council of Royal and Select Masters.

Council, Supreme—The name given to
some of the governing high degree
bodies.

Council, Confederated Supreme—The
Sovereign Power governing the higher
degrees of the E. G. Scottish Rite of An-
cient Free and Accepted Masons in Amer-
ica. It also controls the Masonic Rites
of Memphis, 95 degrees; Mizraim, 90 de-
grees; the Swedenborgian and Rosicrucian
Rites; the Masonic Order of St. Lawrence
the Martyr, the Royal Order of Scotland,

the Oriental Order of the Sat B'hai, the
Order of the Palm and Shell and the Or-
ders and Degrees of Adoptive Masonry.
It was chartered by the Grand Council of
Rites of Scotland in 1907, and incor-
porated under the laws of the State of
Utah in 1911.

Council, Grand Council of Rites—The
governing body of high degree Masonry
in Scotland and the only genuine source
of Scottish Masonry in the higher degrees
in the world. The following is taken from
the preface to its constitution:

The Scottish Grand Council of Rites
occupies a unique position among Ma-
sonic high grade bodies, claiming as it
does to be self-existing, the parent of
many, the offspring of none. It is the
custodian and perserver of those legan-
dary and philosophical degrees so dear to
bygone generations of earnest and enthu-
siastic Masons, though little known to
their present day successors, if we except
the noble and zealous band of Masonic
students who prize knowledge more than
ribbons and jewels. It embraces within
its bosom all Rites and Systems, which
have in course of time been grafted on,
or gathered around the parent stem of
Scottish Masonry, excepting always the
Craft, Royal Arch, and Knight Templar
degrees, controlled by Grand Lodge, Su-
preme Grand Chapter, and Grand En-
campment, 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 meth-
ods of arranging or grouping ancient de-
grees) were known to our Ancient Breth-
ren 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 con-
tinued their work in the then recently or-

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ganized Knight Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, sought a last abiding place of their own where Scottish Masonry which had enriched the Masonic systems of the World, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

During the years which have passed since the force of circumstances compelled the Grand Council to withdraw from the shelter of Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment have been placed under its control, and many other degrees and orders which had been introduced into Scotland from foreign sources such as the Sat B'hail, 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-defence to put its claims as the only native Scottish high grade body before the Masonic World.

The Grand Council controls all rites and degrees 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 Imperial Confederation of Rites of the World, of which J. Henri Pessina 33 degree, 90 degree, 97 degree, is Sovereign Grand Master, and is

in relations of amity with the Grand Councils of America, Canada, Canary Isles, France, India, Italy, Roumania and Spain.

The Grand Council meets annually on St. Andrew's Day, or the Saturday nearest that day, and quarterly thereafter. The meetings are moveable, the Grand Council deciding at each meeting when the next shall be held. When not in session all business is transacted by the Triple Council, which is the executive branch of the Grand Council.

Council of Knights of the Red Cross—In the modern American system of chivalric Masonry the first degree given is termed the "Knight of the Red Cross," and is given in a "Council." In the Templar system it is an anomaly and seems to have been inserted in the list by American degree tinkers under the mistaken impression that it was what was known in Britain as the "Red Cross of Rome and Constantine," which is a Chivalric grade, while the American one is a Jewish degree known anciently as "Prince Mason" and in modern times as "Prince of Jerusalem."

Council of the Trinity—Under a jurisdiction thus named was once given the degrees of the Knight of the Christian Mark, Knight of the Holy Sepulchre, and Knight of the Illustrious Order of the Cross. See these under separate headings.

Courier—The second grade in the Order of the Sat B'hail.

Coustos, John—Makenzie, in the "Royal Encyclopedia," gives a sketch of the history of this Brother, who was arrested by the officers of the Romish Church in Lisbon, Portugal, in 1743 for the crime of being a Freemason. He was tortured for months in the dungeons of the Inquisition, being allowed to recover from one torture only to be subjected to others, all of which he suffered rather than violate his obligation and betray the secrets of the Order. Finally after months of inhuman torture he was sentenced to

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the plays for life, but was so maimed that he was unable to undergo the sentence. He was finally claimed by the British government as a subject and returned to England a hopeless cripple. What a contrast between this Brother who suffered imprisonment and torture for months and through it all preserved his integrity and those York Rite Masons in the Eastern States who, during the anti-Masonic excitement of the early '80s not only forsook the Order, but took part in public exposes of the Masonic ceremonies! Surely by their fruit ye shall know them.

Couvreur—The French name of the Tiler.

Cover the Lodge, to—In lodges of the Latin rites the phrase means to retire from the lodge.

Covering of the Lodge—Symbolically, the covering of the lodge is the starry decked heavens, reminding us of the times when the lodge was held beneath no other covering.

OFFICIAL

NOMINATION OF OFFICERS

Attention is called to Section 68 of the Supreme Lodge laws relating to Nomination and Election of officers in Daughter Lodges in the A. M. F.

Elections in Councils of Kadosh

Protos and Officers of Council of Kadosh are reminded that election of officers should take place at the regular meeting of the Councils nearest St. Andrews day (November 30th) and installation on St. Andrews day. Attention is called to the qualification necessary for the offices of H. P. and C. G.

GRAND CONSISTORY

The annual meeting of the Grand Consistory will be held in the Council rooms of Golden Gate Council San Francisco the 13th December. All Princes of the Royal Secret 32nd in good standing are entitled to be present. It is expected that

the 31st and 32nd degrees will be exemptified.

Sovereign Grand Inspectors General Attention.

A special meeting of the Confederate Supreme Council for Deliberation will be held following the meeting of the Grand Consistory All S. G. I. G. who cannot be present at the meeting are requested to notify the Grand Secretary General by letter that their names may appear on the official roster of 33ds.

USAGES IN GERMAN LODGES.

Usages and customs in German Lodges present a marked contrast to those in force in this country. There is probably more care taken in investigating a candidate for Masonry in Germany than in any part of the globe. The character, antecedents and social life of the petitioners are all gone into in the most thorough manner, and often a year's time is consumed before the preliminary inquiries are formulated and passed on. An exception is made in the case of sons of Masons, who are sometimes admitted when only 18 years of age.

Three black balls reject. One black ball does not count, and in the case of two, those voting the same are privately called to a conference with the Master. If the exceptions taken are frivolous from a Masonic standpoint, the Master at the following communication declares the petitioner elected. Every Entered Apprentice is entitled to the full privileges of the Lodge except holding office, and may discuss any question before the brethren.

The Master alone in a German Masonic Lodge may remain uncovered, others appear in full dress and high silk hats. In many initiations the new member is given two pairs of white gloves, one for his wife that she also may understand the importance of the step her husband has

taken.

The Master of a German Lodge is usually elected for three years, but his election must be approved by the Grand Lodge or a committee of the same. These Lodges in their own community represent social clubs of the strictest exclusiveness. Most of them own their buildings surrounded by beautiful gardens and a part of the building is set aside for social intercourse of the members and their families. At least twice a year large banquets are given to which the young as well as the old folks are invited for dancing and other festivities.

There are other variations in the German Masonic system, and their property, real or personal, is free from taxation under a charter given by their generous protector, Frederick the Great. Then, too, where there is no Masonic Lodge a social union is formed, no ritualistic work being done, but some resident Mason undertaking charge of the organization. The spirit of Masonry is the same, however, and the philanthropical teachings of the fraternity prevail as in every country where the friendly grip and the helpful hand evidence the open heart of the true Mason.—Masonic Voice Relief.

SCOTCH MASONRY.

(Continued.)

We copy the following from an old Masonic publication of 20 years ago. It was an editorial note, but it is well worth republication, for the purpose of furnishing the text for this article:

"We were entertained by the criticism of a Brother who sat next us in the Grand Lodge, and who by his tongue evidently hailed from the Kingdom of Fife. While the Grand Lodge was being raised to the M. M. Degree we heard the whispered question, 'Fat na Degree is that na?' We whispered back it was the Master's. 'Na, na, that's na the Master's,' he said; and on answering him it was, only it was the

English way of working, we were met with the pertinent query, 'Fat for can they no wark Scottish wark in Scotland?' The Inquiring Brother had our sympathy, though we had to confess our inability to answer his question. Perhaps some of those Brethren who see so little in the Grand old Scottish working that they have to introduce foreign customs might explain."

In the light of recent events, we think the foregoing was a shadow forecasting the future, for the Grand Lodge of Scotland. That august body in 1736, and for some time previous to that event, was agitated with the kingly idea that it was necessary for the establishment of a Masonic throne in Scotland—a place where oryalty could be Masonically established, and where the admixture of the masses and classes might, under the guise of custom, be frowned down. Operative Masonry, in the form of trade-guilds, very carefully and jealously guarded its doors and closed them against any and all who were not operators of the Mason's craft. At the close of the Cathedral building age, the homes of Craft Masons were sparsely attended, owing to a change in the political and economic conditions of nations in Europe. It was at this eventful time that ways and means had to be devised to keep the guilds in good working order, and certain innovations were permitted and tolerated. By devils means, speculative Masonry was fostered, nursed and encouraged, until its growth, as a social condition, was hailed with delight by those who before were ostracised as Craft Masons. D. Murray Lyon, in his "History of Freemasonry in Scotland," records these troublous times in the following language.

"Up till the period of the protest recorded in the previous chapter as having been taken by ex-Deacon Smelly to the Initiation of Andrew Wardrope, master glazier and then deacon of the Masons' Incorporation, the unconditional admis-

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tion of the Lodge of Edinburgh—not certainly to such an extent as could of itself exert an appreciable influence in changing the original character of the society, but largely enough to establish a principle which laying the arcana of the Craft open to non-professionals, endangered its position as a purely operative institution. Fears for such a result, sharpened no doubt by the recollection of the proselytising mission of Desaguliers and its attendant circumstances, seem to have precipitated the struggle for supremacy of which Mary's Chapel was the arena in the years 1726-28: James Mack represented to the Society that there were several creditable tradesmen in the city who were desirous to be admitted honorary members thereof, for which each of them was willing to give a guinea for the use of the poor,—which proposal being fully argued amongst the members, and being put to the vote, admitted or not, it carried by a plurality of voices in the negative; whereupon the said James Mack protested against the procedure of the Society, and he and Andrew Miller went away and left the said Society."

At this time and in this manner was the transition from Operative to Speculative Masonry in Scotland inaugurated. This fight between the anti-operative party and the Operatives was bitterly waged, and the anti-operatives went so far as to choose a lawyer for their Warden, thereby setting up another landmark to show the progress that had been made in the onward march of Symbolical Masonry. Lyon says: "Prior to William Brown being placed in the Warden's chair, December 27, 1727, the post had never in the history of the lodge of Edinburgh been held by a non-operative."

It was the culmination of this struggle in 1727, in favor of the non-operatives, that brought about the many innovations so widely denounced as violations of Scottish Masonic law, and led to a

serious catering to English laws and customs, which were disgusting to the old time operatives. The crowning event in the struggle for supremacy was the adoption of the title of FREE MASONS by the successful party, and thus was speculative Masonry introduced to the world, under its new name, and with its accompanying changes in its ordinances. It was in this year that "Master" was first used to designate its head official, a form of expression which was not adopted by the Lodge of Kilwinning till 1735. Thus was the door opened for the admission of all classes into Masonic fellowship. Vintners, lawyers, masons and mathematicians were alike admitted to its sacred precincts, referring to this time, Murray Lyon, as the chronicler of events affecting Mary's Chapel, says: "These things may be regarded as crowning events in the struggle for supremacy between the operative and speculative elements in Mary's Chapel. By its showing the Lodge's recent admissions had been conducted in conformity with the laws of all 'well governed Lodges in Britain.' From this it may be inferred that, departing from the simplicity of its primitive ritual, and seizing upon the more elaborate one of its Southern contemporaries and adapting it to its circumstances, the ancient Lodge of the Operative Masons of Edinburgh had, in a transition that was neither rapid nor violent, yielded up its dominion to SYMBOLIC MASONRY, and became a unit in the great Mystic Brotherhood that had started into existence in 1717. The fixing of St. John the Baptist's day for one of the two principal meetings of the Lodge was another step in the assimilation of the Scotch and English systems."

The foregoing is quoted for the purpose of showing how and by what means Scotch Masonic identity became obliterated, and amalgamated with the English system, established by the Grand Lodge

of England in 1717. Thus was Ancient Scotch Masonry, as practiced in Mother Kilwinning Lodge, out voted and out-classed, and made a part of the English occupancy of the chair in the Lodge of system of FREE MASONRY.

What was the object, and what the objective point to be reached? The "simplicity of its primitive ritual" was to be substituted by the more elaborate one of England. Thus was another English blow struck at Scotland, and the Scotch Masonry, and its adherents who had been banished to a foreign shore. But the real object in introducing English Masonry into Scotland, as a substitute, was the paving of the way for the introduction of a class system, whereby the landed aristocracy of England and Scotland, could find a place for their social ambition, that they could rule by absolute right, and by might if need be, and thus establish a titular rule, that should not be infringed upon, and the classes become the Masonic masters of the Masonic masses, and thus perpetuate in power in a social way, the Lords of the land so that the simple and primitive Scot, could not have a place where he could meet on an equality with his neighbor and his brother. Note what follows the former events.

"In the minute of December 27, 1731, the Master is honored with the epithet of "GRAND." The then occupant of the chair was Andrew Wardrope, who was re-elected in 1732, and whose term of office was signalled by the Lodge receiving as a visitor the EARL OF STRATHMORE, Grand Master of the Grand Lodge of England. His lordship being in Scotland at the time of his election as successor to Lord Montague, was installed by proxy at a Grand Assembly of the English Craft on the 7th of June 1733, two months prior to his visit to Mary's Chapel. He was the head of the Grand Lodge of Scotland during the year ending November 38, 1741. The initia-

tion of the Earls of Crawford and Kintore, and the Lord Garlies, seems to have been the immediate cause of Lord Strathmore's attendance and temporary Edinburgh,—the occasion being graced also by the presence of two ex-Lord Provosts of Edinburgh, who being only apprentices were at the same communication made fellows of craft."

Note the fact that Strathmore was elected Grand Master of England, and at a Grand Assembly of the English Craft on the 7th of June, 1733, he was INSTALLED BY PROXY, Grand Master of the Grand Lodge of England. No wonder the Brother asked, "Fat for can they no wark Scottish wark in Scotland?" The English way of installing a Grand Master BY PROXY was certainly new in Scotland.

But the sequel of his visit was the initiation of several of the Landed Aristocracy of Scotland into the new organization, just adopted to take the place of the Operative Masons of Scotland, and to usurp its honor and functions and turn them over to England. This it did by the aid of the Monteliths of that period, and its success has been ever marked by the growth of the seeds of disintegration, which will ere long produce a harvest, for the field is already ripe, and the laborers are many ready to thrust in the sickle, when the bundles will be gathered and burned and another organization rear its head, phoenix-like, from its ashes. Scotsmen, remember that "Coming events cast their shadows before." Note the following shadow, as recorded by Murray Lyon.

"At Mary's Chapel, the 7th day of August, 1733. Present: The Right Honorable James Earl Starthmore, present Grand Master of all the Lodges in England, and also chosen Grand Master for this present meeting. The which day the Right Honorable John Earl of Crawford, John Earl of Kintore, and Alexander Lord Garlies, upon application to the Society, were admitted Entered Apprentices, and

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also received Fellow Crafts as honorary members. The same day Patrick Lindsay and Archibald McAulay, Esquires, late Lord Provosts of Edinburgh, having formerly been admitted Entered Apprentices in this Society, were likewise admitted and received Fellow Crafts therein as honorary members thereof. No group of intrants associated together in receiving the fellowship of the Lodge of Edinburgh ever contained so many embryo magnates. Two of them (Lords Crawford and Kintyre) became Grand Masters of the Grand Lodge of England—the latter also filled that post in the Grand Lodge of Scotland; another (Lord Garlies) presided in the same Grand Body; and the remaining two (ex-Provosts Lindsay and McAulay) were afterwards Grand Wardens under the Scottish Constitution."

The next scene in this historical Masonic drama opened up an interesting epoch. On the 25th day of November, 1736, when Mary's Chapel took into consideration a movement for the election of a Grand Master for Scotland, and after formulating a circular which was zealously distributed among the Lodges calling for an expression of opinion, the following Lodges, Kilwinning Scots Arms, Cannongate Kilwinning, and Leith Kilwinning, signified their intention, for the promoting of Masonry in general, to make choice of a Grand Master with two Grand Wardens over all the regular Mason Lodges in Scotland, and inviting the Brethren of Mary's Chapel Lodge to concur with them in so good and great design. The outcome of this design was the result of a meeting for Tuesday, the 30th of November, and instructed their delegates to vote at said meeting for the Right Honorable the Earle of Argyll as Grand Master. As it often happens, "The best laid plans of mice and men go awry," so the election was in favor of Sir William St. Clair Rosslyn, who was elected to fill the post of first "Grand Master in the Scottish Grand Lodge of Speculative Ma-

sons." It must be borne in mind that the contemplation of the formation of the Grand Lodge of Scotland, and the election of a Grand Master and two Grand Wardens, was the sole property of the four Lodges in and about Edinburgh, and the history of each Lodge is rather unique. Leith and Cannongate were formed by secession from Mary's Chapel, and the Lodge Kilwinning Scots Arms was formed February 14, 1729, by Desaguliers, a Frenchman, who was elected Grand Master of England in 1719, and served in the capacity of Deputy Grand Master of the Grand Lodge of England until 1725. Its original members, so says Lyon, "were all Theoretical Masons, chiefly writers and merchant-burgesses; and at 30th of November, 1736, its roll—largely augmented by accessions of the same class from other Lodges, including the Earls of Crawford and Kilmarnock, and Lord Garlies—contained the name of only one practical Mason, ex-deacon James Mack, the leader of the antioperative party in Mary's Chapel in the dispute regarding the admission of honorary members. The Earls of Cromarty and Home, the Lords Erskine and Celville, and Sir Alexander Hope of Kerse, were also on the roll at that date."

WHAT IS THE RIGHT NAME FOR IT?

In our October issue we asked this question, referring to the mis-called York Rite. A Brother commenting on the question writes: "As it cannot be called the York Rite or the American Rite, why not call them what their own historian, Mackey, calls them—'the Modern Masons'? If they do not like that, I would suggest 'Self-Constituted Rite' or 'Commercial Rite' or 'Political Rite.'" We thank the Brother for his suggestions. We think Mackey's title will best suit them, and will hereafter adopt it, and when speaking of them will call them "Modern Masons."

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MENE MENE TEKEL UPHARSON.

After nearly two centuries of honored existence as the exponent of Craft Masonry pure and undefiled, the Grand Lodge of Scotland has fallen from her high estate. Hitherto she had been the only one of the three Mother Grand Lodges which continued to hold that a Craft Grand Lodge could know no other Masonry than that of St. John. England, at the union, compromised with the high degrees by recognizing the Royal Arch as an integral part of Craft Masonry. Ireland has long since recognized the High Degrees, and Scotland alone held the primitive faith. Traitors have of late been taken into her councils, and for some time we have seen the shadow of the writing on the wall. Now she has filled the cup of her iniquity. She has become the tool of the clique, and is now busy expelling all who will not bow the knee to Baal. She has been weighed in the balance and found wanting, and the result has been, in Scotland as elsewhere where the tail has tried to wag the dog, where the high degrees have tried to run the Craft Lodge. A new Grand Lodge has been founded, or, rather, the Scottish Brethren who refuse to submit to foreign dictation have declared that as the Grand Lodge had ceased to be a three-step body, it had ceased to be the Grand Lodge of Craft Masonry. And they at once proceeded to reorganize the original Grand Lodge—the true successor of that one founded on St. Andrew's Day, 1736. We have been favored with copies of the proclamation sent to all Lodges holding Scottish Charters and to the Grand Lodges of the world, in which the "National Symbolic Grand Lodge of Scotland of Ancient Free and Accepted Masons" sets forth its position, and as we believe that it will prove interesting reading to our Brethren, we reproduce it.

PROCLAMATION

Unto All Free and Accepted Masons, and especially to those holding Scottish authority. Greeting:

Right Worshipful, Worshipful, and very dear Brethren: As is well known to the Grand Lodge of Scotland from its inception has been what in ancient chronology is termed a three-step system, that is, it practiced only the degrees of St. John's Masonry, and rejected as un-Masonic all other degrees or Orders professing to be Masonic. In 1801 it passed an edict forbidding all its Daughter Lodges practicing other than these degrees, and in 1803, when a clandestine body was established in the City of Charleston in the United States of America (falsely claiming to be Scottish), sent a circular to the Grand Lodge and sought its recognition. Grand Lodge indignantly denied its claims. To quote from the 'History of Freemasonry,' by Alexander Laurie, Grand Lodge declared 'that such a number of degrees could not but inspire the most profound surprise in those professing Scottish Masonry; that it could never recognize such a collection, seeing that it had always preserved the Scottish Rite in the simplicity of its primitive institution, and that it would never disavow its system in this respect.' The position taken by the Grand Lodge is set forth and emphasized in the eighty-seventh section of the Grand Lodge law (1899 Edition), which declares 'Grand Lodge recognizes no degree of Masonry but those of Entered Apprentice, Fellow Craft (including the Mark) and Master Mason,' and is made, if possible, more emphatic in section 229: 'No clothing nor insignia purporting to be Masonic shall be worn in Grand Lodge or in any Subordinate Lodge, except that appertaining to Craft Masonry, which alone is recognized and acknowledged.'

"In taking this stand the Grand Lodge showed wisdom, as it prevented the various high degree systems from making the

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ledge the theatre in which to fight
barrels, and so peace and harmony,
essential for the welfare of all insti-
tutions and particularly this of ours, has
been secured for close on three cen-
turies. Attempts have been made at dif-
ferent times to disturb this happy condi-
tion, but there has always been sufficient
brotherhood in Grand Committee and
Grand Lodge to frustrate the designs of
trouble makers. Unfortunately for
harmony and the welfare of true
Freemasonry, three years ago
a schismatic element succeeded in hav-
ing a resolution adopted by Grand Lodge
granting recognition to certain high de-
gree systems in Scotland and refusing
recognition to others. And strangest
of all, the ones recognized
by Grand Lodge are of modern ori-
gin and mostly of foreign importation,
while the ones to whom recognition is
refused are the most ancient and native
of all bodies. As a result loyal Mas-
ons are being persecuted and
driven from the order because they pre-
fer the ancient Scottish bodies to which
they have been members for a score of
centuries to the modern and foreign im-
portation. To further show the animus and
Masonic feeling which characterizes
this schismatic crusade, the Brethren thus
driven are given no chance to defend
themselves according to Masonic law.
They are not preferred against
their Mother Lodges, where they
are known and where they would be sure
to be dealt with, but before a sub-com-
mittee of Grand Committee, the members
of which are also members of the foreign
bodies opposed to that of which the peo-
ple are long, and who have decided the
case before the case had been heard,
the thing being a farce and a dis-
grace to Masonry in whose name it is

It is no doubt the vast majority of the
Brethren who voted for that un-Masonic
action in Grand Lodge were either de-

ceived as to the status of the several high-
grade bodies, or were not conversant with
their history. Therefore a word explan-
atory may not be out of place. The
bodies sought to be recognized by Grand
Lodge as Masonic are: The Supreme
Grand Royal Arch Chapter, the Grand
Priory of the Religious and Military Or-
der of the Temple and Malta, the Supreme
Council of the Ancient and Accepted
Scottish Rite and the Royal Order of
Scotland. Of these only the first (Royal
Arch Chapter) is a native Scottish body,
although of irregular and clandestine for-
mation, having seceded from the regular
body (the Early Grand) in 1818. This
original irregularity was healed by its
union with the regular Early Grand
Royal Arch Chapter in 1895, after which
it became the only Grand body in Scot-
land working the Arch of Zerrubabel. The
case of the Grand Priory is different.
Like the Supreme Royal Arch Chapter, it
was irregularly and clandestinely formed
in 1812. It seceded from the Early Grand.
Unlike the Chapter, however, the original
irregularity has never been healed, and it
still remains an irregular and clandestine
organization. During the chequered
existence of this body it has changed
names and constitutions at least six
times. Its organizer, Alexander Deuchar,
following the footsteps of other Scottish
traitors, sought for and obtained aid from
England and had his treason endorsed
by the Duke of Kent, then Grand Master
of the English Knights Templar. (When
was England backward in encouraging
Scottish traitors?) Even with ducal
patronage the Deuchar Conclave had but
a short existence; it died, but was par-
tially revived as a non-Masonic body, ad-
mitting indiscriminately Masons and non-
Masons. After but a short period this
body also died and has been succeeded
by several others until at present it is
represented by the Grand Priory, which
now claims to have been healed by union
with the regular Scottish Knight Tem-

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plan body, the Early Grand Encampment. The alleged union is as false as all else. The history, as, instead of a union between two bodies there was a secession from one of the members of the Early Grand engineered by one A. A. Murray, who had been made a Knight Templar under the irregular body and subsequently—professing to see the error of his ways—became healed in the regular body and by professing unbounded enthusiasm for his new love and distaste for the old one, he wormed himself into the confidence of the members to such an extent that he was ultimately elected Grand Master. Thus placed in a position to accomplish as he fondly thought—the end he had in view when he became a member of the regular body. In this he did not count on the loyalty of the ancient Encampments, who rejected him and his traitorous schemes with scorn, and the only result of his perfidy was that he succeeded in handing over to the irregular Priory the funds and some of the property of the Early Grand, and having himself made Scribe E. of the Supreme Chapter. The Early Grand Encampment, however, goes on its way as before, true to its ancient motto, 'We were the first, we shall be the last.'

"The Royal Order of Scotland' has been worked as a side step or degree in the Scottish Encampments of Knights Templar long before the body calling itself a Grand Lodge of that Rite was organized, and we have it on the authority of Lyon, Hughan and Gould, the Masonic historians, that the Rite was known and practiced in France, Holland and England long years before this so-called Grand Lodge was thought of, that in fact its very knowledge of the degrees was obtained from Holland, its founders being ignorant of the fact that it was known and practiced in the Early Grand Encampments.

"The body styling itself 'The Supreme Council of the Ancient and Accepted

Scottish Rite' is the most notorious fraud of all. The others whose irregularity the Grand Lodge of Scotland covers with the mantle of its recognition can not claim to be de facto, much less de jure, of Scottish origin. With this one the assumption of the Scottish name is a bare-faced fraud, as it was only introduced into Scotland from France in 1846 in opposition to the native Scottish high grade body, 'the Grand Council of Elites,' and the French body which gave this Supreme Council birth was not even a native of France, but had been introduced there in opposition to the regular French Grand Orient. The French intruder was in turn the offspring of a fraudulent body founded in America in 1802 by five Jew peddlers, an organization styled by the historian Kloss, 'the grand lie of the Order,' and by the Historian Ragon, 'the father of all the bastard children of Freemasonry.' It has created dissension in the Craft in every country cursed with its presence. In many cases it has caused splits and disunion where otherwise harmony would have prevailed. As noticed above, when it first approached the Grand Lodge of Scotland for recognition, that body indignantly repudiated its claims to Scottish Masonry. The present members of Grand Lodge, lacking the wisdom of their predecessors, have taken this unclean thing to their bosom, and the result is the inevitable—first wrangling and dissension, then persecution and disunion.

"A word regarding the legitimate and native Scottish high grade bodies which she has declined to recognize, and which never sought Grand Lodge recognition, but was always found loyally supporting Grand Lodge as supreme in Craft Masonry and knowing nothing else. Of these there are two, the Early Grand Encampment of Knights Templar with Encampments dating back to the Eighteenth century (see Lyon's History of Masonry in Scotland), and with an unbroken suc-

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... of Grand Masters since 1822. Grand Encampment controls the degrees of Pagan, Knight Templar, Mediterranean and Knight of Malta. The other, the Scottish Grand Council of Rites, has an existence coeval with the Grand Encampment, is also an Early Grand Body. It controls the higher degrees of Scottish Masonry, as also the Masonic Rites of Memphis and Mizraim. It also has an unbroken line of Grand Masters since 1822.

"Knowing thus the history of the several high grade bodies working in Scotland, the native Scottish as well as the foreign importations, knowing also that it is the latter and not the former that has sought to make the Craft Lodge their battleground and Grand Lodge descend from its acknowledged position as conservator of pure Symbolic Masonry, to become the tool of a clique, is it to be wondered at that the Brethren who wish to have Scottish Craft Masonry governed, as of old, by a Craft Grand Lodge which would live up to the ancient law that Grand Lodge knows but the degrees of St. John's Masonry, should brand a Grand Lodge that would seek to introduce other degrees as having ceased to represent the Scottish Craft, that it had forsaken the Landmarks and broken the covenants made by its predecessors, and who is no more the successor of the Grand Lodge formed on St. Andrew's Day, 1726 and which had ceased to exist, that therefore no Scottish Mason owed it further allegiance? Or that they should have proceeded to resuscitate the original Grand Lodge under the style and name of the National Symbolic Grand Lodge of Scotland of Free and Accepted Masons?"

The National Symbolic Grand Lodge invites the Scottish Masons to assist in the work of renovating Scottish Masonry to clear it from the weeds and tares that have sprung up and threatened to choke it, to make it as it was of old the bulwark of the Craft Masonry and the uncompromising enemy of unmasonic innovations.

"The work to which we have set ourselves is a great one, but with your assistance, Brethren, we are sure of success. Let us leave to our sons as a heritage the true Scottish Masonry we have inherited from our fathers, a Masonry characteristic of the Scottish nation, the peer of all, the tool of none.

"And to this end may the Grand Architect of the Universe aid and guide us.

On behalf of the National Symbolical Grand Lodge of Scotland.

DIRECTORY OF LODGES CORRECTED TO OCTOBER 31, 1914,

California.

Provincial Grand Master, W. C. Cavitt.
Provincial Grand Secretary, H. Methamnn, 5900 Telegraph avenue, Oakland.

Harmony Lodge No. 26, San Jose, meets at S. B. S. hall, North Market street, every.

R. W. M., J. Spinello, 284 San Teresa street, San Jose.

Secretary, M. Zarcane, Moore Park and Place, San Jose.

St. John's Lodge No. 1, Los Angeles, meets every Tuesday evening at 8 o'clock, at 542 South Spring street, Los Angeles.

R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles.

Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlevit Lodge No. 43, Vallejo, meets at 8 p. m. at 222a Georgia street, Vallejo.

R. W. M., L. H. Smith, 232 Kentucky street, Vallejo.

Secretary, R. D. Patton, 1102 Louisiana street, Vallejo.

Palestine Lodge No. 23, San Francisco, meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue, San Francisco.

R. W. M., L. C. Natenstedt, 124 Tucker avenue, San Francisco.

Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern Lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druid's hall, East Bakersfield, Kern county.

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R. W. M., Fred Gunther, 2121 Nineteenth street, Bakersfield.

Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets, San Francisco.

R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco.

Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos Lodge No. 37, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 402 Polk street, San Francisco.

R. W. M., Gust Manuels, 838 Winter street, Daly City.

Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

COSTA RICA.

Ebenezer Lodge No. 28, Port Limon, meets at Masonic Hall.

ILLINOIS.

St. Clair Lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street, Chicago.

R. W. M., W. H. Humpheyville, 1301 West Huron street, Chicago.

Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking Lodge No. 75, Chicago, meets every first and third Friday of each month.

R. W. M., William M. Anderson, 1327 West Huron street.

Secretary, St. Simarski, 3138 North Lawndale avenue.

Echo Lodge No. 48, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago.

R. W. M., J. Suchon, 2424 Ems street.

Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy Lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket buliding, 716 West Madison street. All M. M. welcome.

R. W. M., Dr. V. Guagilata, 875 Milton avenue.

Secretary, Anthony Bellavia, 516 West

Oak street.

Lodge Deputy, August Bellavia, 502 West Division street, Chicago.

Alpha Fidelity, U. D., Beuld, Ills. meets every Friday night at Eagle Hall. R. W. Master, J. Zerbolls. Secretary, W. T. Davis.

Alpha Golden Rule, St. Louis, Mo. meets every Tuesday night at the Fraternal Bldg., Franklin Ave., St. Louis.

Michigan.

Acacia Lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's Hall, Wyandotte.

R. W. M., W. R. Stark, 132 Third street, Wyandotte.

Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

New York.

Haladas Lodge No. 49, New York, meets every first and third Monday at 8:30 p. m., at Yorkville Casino, 212 East Eighty-sixth street, New York City.

R. W. M., Karl Torok, 241 East Ninety-third street, New York City.

Secretary, Jacob Schoenberger, 50 East Sixth street, New York City.

Benjamin Franklin Lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn.

R. W. M., J. H. Friedman, 236 South Second street, Brooklyn.

Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon Lodge No. 52, A. A. S. R., in the A. M. F., New York City, meets every first and third Wednesday of the month in Tuxedo Hall, 59th St. and Madison Ave., New York City. Right Worshipful Master, Hymen S. Kessler, 460 Grand St., New York. Secretary, Harry H. Zorn, 96 Willett St., New York.

Oregon.

Provincial Grand Master, S. H. Gaines, 528 Chamber of Commerce, Portland.

Kilmarnock Lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street, Astoria.

R. W. M., H. M. Lorntsen, 160 West

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Bond street, Astoria.

Secretary, John Nordstrom, 2165 Bond street, Astoria.

every Wednesday night.

R. W. M., W. D. McClary.

Robert Bruce Lodge No. 47, Portland.

R. W. M., S. H. Haines, 528 Chamber of Commerce, Portland.

Secretary, W. T. Marshall, Box 2046, Portland.

Eureka Lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama.

R. W. M., John Fitz-Martin, Panama.

Secretary, G. D. Wilkins, Box 530, Ancon P. O., Canal Zone.

Utah.

Providence Lodge No. 5, Helper.

R. W. M., Dominick Bergera, Helper.

Secretary, John B. R. Ferrero, box 391, Helper.

Acacia Lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall, Midvale.

R. W. M., Levi O. Olson, Midvale.

Secretary, Emil T. Oleson, Midvale.

Alpha Bingham Lodge, U. D., meets every Tuesday night in Smith hall, Bingham.

Secretary, Vincent Rover.

Alpha Tooele Lodge, U. D., meets every second and fourth Thursday at Tooele.

Secretary, Phil Morrell.

Garibaldi Lodge No. 2 meets every second and fourth Thursday at 16½ Main Street, Salt Lake City.

Secretary, James Thomson, 2 Center Street, Salt Lake City.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Mason building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns Lodge No. 14, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue.

R. W. M., Robert Stewart.

W. S. M., Alex B. Nelson.

W. J. W., M. P. Cordas.

S. D., A. J. Olson.

I. G., Carl Johnston.

Tyler, Thomas Perrot.

Thistle Lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue, Spokane.

R. W. M., D. R. Westfall.

Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Benaccord Lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street, Centralia.

R. W. M., George A. Miller, Centralia.

Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60, Monohon, meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, at Locust hall, Monohon.

R. W. H., Thomas B. Peck, Monohon.

Secretary, Emil Brandly, Monohon.

Robert Burns Lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue, Seattle.

Secretary, G. S. Harmon, 2556 Fourteenth avenue West, Seattle.

St. Andrew Lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue, Seattle.

R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle.

Secretary, Thomas Rowse, Seward Hotel, Seattle.

Kilwinning Lodge No. 19, Seattle.

R. W. M., G. L. Tanzer, Northern Bank building, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity Lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue, Seattle.

R. W. M., W. S. Pulver, 118 West Thomas street, Seattle.

Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Bon Accord Lodge No. 46 meets every Thursday evening in Masonic Hall, Main street, Centralia.

UNIVERSAL FREE MASON

R. W. M., George A. Miller.
S. W., Charles Schubert.
J. W., Thomas H. McCleary.
S. D., R. H. Nodes.
J. D., M. C. Nodes.
Secretary, William M. Gratton.
Treasurer, Charles T. Jones.
Almoner, Webster Rhimes.
I. G., John Pavel.
Tyler, James Avery.

Wyoming.

Justice Lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall.

R. W. M., E. Ziler, Diamondville.
Secretary, Tony A. Boggle, Diamondville.

Alpha Rock Springs Lodge, U. D., meets every Wednesday evening at 219 Pilot Butte avenue, Rock Springs.
Secretary, Martin Olson.

PROVINCIAL GRAND LODGES.

California.

P. G. M., W. C. Cavitt, Hearst building, San Francisco.

P. G. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Washington.

P. G. M., E. P. Edsen, 300 Maynard building, Seattle.

P. G. Secretary, J. J. Anderson, Wiltshire hotel, Seattle.

Oregon.

P. G. M., S. H. Haines, 528 Chamber of Commerce, Portland.

P. G. Secretary, _____.

Inter-Montana.

P. G. M., D. Bergera, Helper, Utah.

P. G. Secretary, _____.

New York.

P. G. M., J. H. Friedman, 236 West Second South street, Brooklyn.

P. G. Secretary, B. Lipschitz, 236 West Second South street, Brooklyn.

Illinois.

P. G. M., Arthur O. Skaaden, 1321 North Carolina avenue, Chicago.

P. G. Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

SEGNO MASSONICO CHE SALVA 50 PERSONE OSTENDA (via Londra).

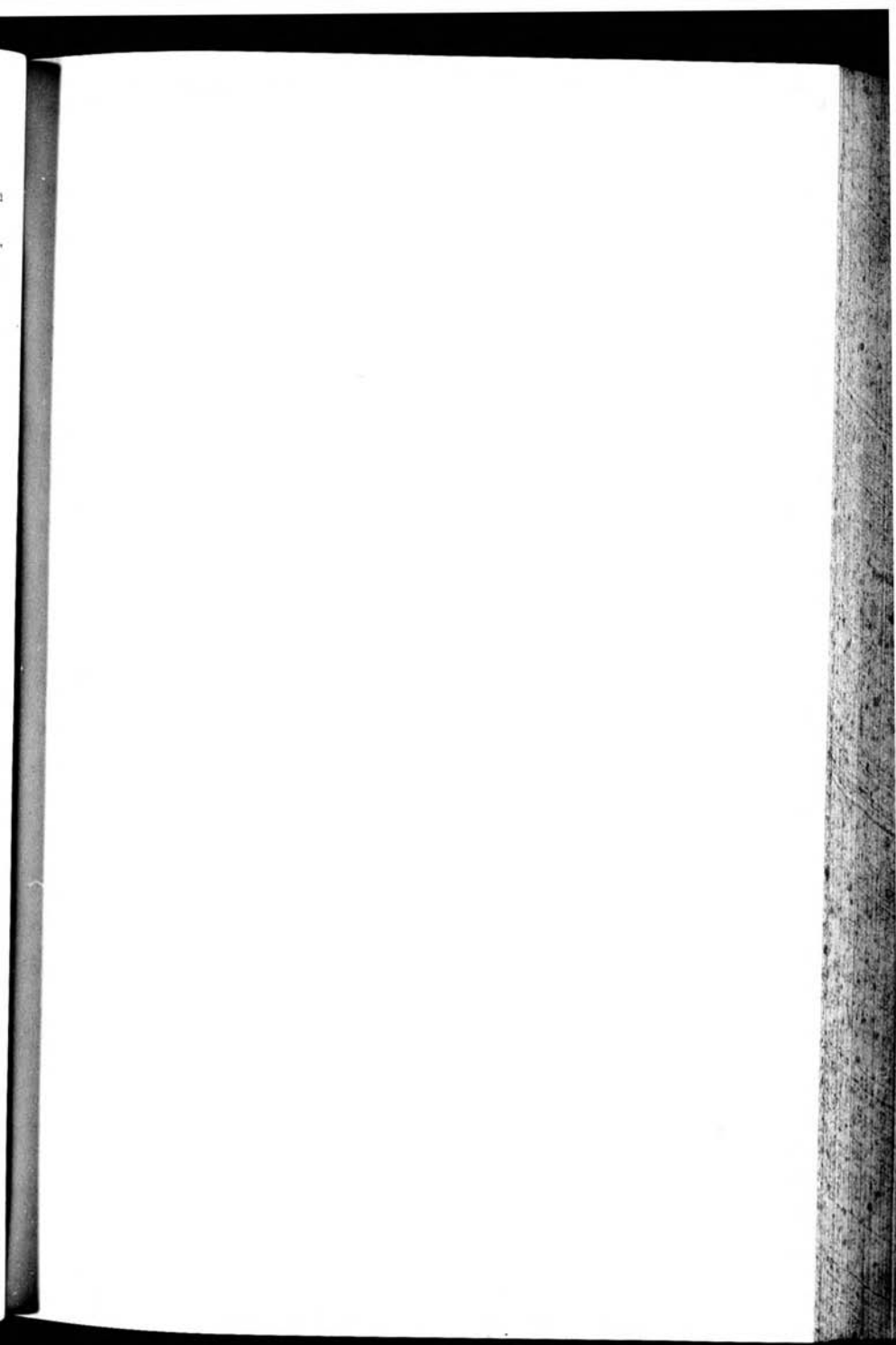
La forza della Massoneria è illustrata da un fatto qui raccontato da un cittadino da Louvain che, con un segno Massonico, dice di avere salvato 50 suoi concittadini dalla fucilazione da parte di soldati tedeschi.

Il gruppo dei cittadini, secondo il racconto del Massone Belga, era messo in fila per la esecuzione. I soldati erano pronti per eseguire l'ordine quando il narratore diede il segno Massonico. L'Ufficiale tedesco, comandando il fuoco, appartenente all'Ordine. Riconobbe il Massone gli ordinò di lasciare la fila. (Ciò voleva dire salvarli la vita).

Il cittadino di Louvain, tuttavia si rifiutò dicendo:

“I miei concittadini non sono colpevoli più di quanto sono io, e perciò se uccidete loro che do di essere fucilato anch'io”.

L'Ufficiale tedesco ordinò subito di rilasciarli tutti.





THE UNIVERSAL FREE MASON

Volume 1

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OFFICIAL.

Chas. C. Hammond, late a member of Palestine Lodge No. 10, of San Francisco, has been expelled from Masonry.

FELLOWSHIP.

When a man ain't got a cent, an' he's
feelin' kind of blue,
An' the clouds hank and heavy, an' won't
let the sunshine through,
It's a great thing, O, my brethren, for a
fellow just to lay
His hand upon your shoulder in a friendly
sort of way!

It makes a man feel queerish; it makes
the tear drops start,
An' you sort o' feel a flutter in the region
of the heart.
You can't look up and meet his eyes; you
don't know what to say,
When his hand is on your shoulder in a
friendly sort of way.

O, the world's a curious compound, with
its honey and its gall,
With its cures and bitter crosses—but a
good world after all;
And a good God must have made it—least-
ways that is what I say,
When his hand is on your shoulder in a
friendly sort of way.

—James Whitcomb Riley.

Dull as a hammer, dull Lodge.

When ignorance is bliss, 't's folly to
read the papers.

The man who cannot get a dollar's
worth of information out of a Masonic
paper doesn't know it all or does not want
to know anything.

SCOTCH MASONRY.

(Continued.)

The writer has been made the recipient of the original manuscript read before Lodge No. — in Scotland, by the Past Master of that Lodge. At the request of the sender we omit the name of the author, and also of the Lodge, for reasons that are apparent to those who have followed the trend of these articles of late, and the attitude of the Grand Lodge of Scotland towards the American Masonic Federation, and its Scotch adherents. The Grand Lodge of Scotland has taken the stand that no degrees above the Craft, or Blue Lodge degrees, are legitimate, unless received from the Institution in the United States known as the "Southern Jurisdiction," and in consequence it has ostracised all Craft Masons in Scotland who have received the higher degrees from any other source. And it has even gone, in its splematic conduct, so far as to excommunicate some of its members who have been thirty years members of its daughter Lodges, and against whom no charge was ever made and against whom the finger of distrust could not be pointed. The Masonic times in Scotland are fraught with forebodings and as "Coming events cast their shadows before," we cannot refrain from the belief that the Grand Lodge of Scotland has reached the acme of its growth and the period of its decay has set in, and its disregard of the ancient landmarks, the utter disregard for its ancient usages and the timehonored laws, has marked its downfall, evidencing that it has outlived its usefulness. Grand Lodges have arisen and flourished, and fallen into decay, and there is no reason to suppose that this Grand Body is immune, and that it will not go down to its

doom, unwept, unhonored, and unsung.

The following manuscript is presented to our readers as it was originally read before the Lodge, and is in two parts. The first part is presented in this number, and the second part will follow in the January number, and will be a "closer and more familiar discussion of our local branches."—R. S. Spence.

The purpose of this paper will be understood when I divide it into two parts, each distinct from the other. The first, a survey of Free Masonry, as found in all countries, and as roughly traced from its very beginning, and secondly the closer and more familiar discussion of our local branches.

Freemasonry is an ancient and honorable institution, embracing individuals of every nation, of every religion, and of every condition of life; wealth, power, or talents not being essential to the person of a Freemason, and in its assemblies, harmony and joy displace all differences in religious and political thought.

Now, as every human institution is subject to the most varied changes, due to the government under which it exists, or to the progress of that civilization of which it is an offspring, so in its earliest stages, we shall expect to see our institution in forms, which may be only dimly recognizable as Masonic, even in external action, and of the inner forms and rites, we shall not be surprised to discover nothing at all, as we may look forward to the bonds of secrecy, existing even in the earliest times.

The beginning of all things lay in the cultivation of the soil, and Agriculture precedes other Sciences in all times, the first aim of every man is food for his body. We may assume, therefore, that such a venture as would go under the name of Architecture would be a later invention of man, and is a natural result

of the need of protection from nature's buffets, and then, once nature had been baffled in small things, the brain could not conceive the mastering even in large and mighty works, whose remains would last through time.

Without doubt, these first architects were the leaders of thought, in their day philosophers we call them, and in an age when peoples were bound together in all things for mutual protection against the incursion of enemies, we can easily follow why these architects and their laborers seem to have invented a system of signs and symbols, which they indited on their work. Discoveries made individually were imparted to their fellow workers, and the resulting association naturally exists for the improvement of the members, for the mutual communication of knowledge, and for the protection of interests. As a means of preservation both of their society, and of its aims, the system of signs is a natural result. To appropriate words and symbols would communicate to the members, and would excite in the minds of the ignorant a higher degree of respect for the profession and the secrecy resulting prevented any intrusion from the ignorant.

In the earlier days it is well known there existed an association or band of men to whom scientific knowledge was confined, and the stupendous monuments they erected are ample proof to the extent of their knowledge of the art of mechanics. In Egypt first did the knowledge reign, and then it slowly found its way into the countries adjoining until parts of the knowledge at any rate became widespread.

So far in our summary architecture shows no contact with religion, and now we must view the arising power of the priesthood. At first a Society of mutual protection, Freemasonry soon became bound up with religion that in places it

to separate the scientific from the occult side of it.

It is a course natural for the priests to initiate into the mysteries and rites, which was essential to the power of the Temples of Gods and Kings; and when we consider the influence of a priesthood over a superstitious people, we easily know their designs, and gaining the knowledge which was so coveted, it is an expected consequence that these priests to intermingle their imaginings about the deities worshiped—to take the marvellous achievements of the philosophers and architects, add a dash of mystery as a savor, and produce that mixture of science and religion which has ever been the conspicuous part of the Mysteries of Freemasonry. Of one thing we may be most assured, the priesthood at Eleusis did not make any attempt to withhold from the others the knowledge they themselves acquired; signs and symbols were used, but secrecy we could imagine even more stringent than before. In addition to protection from the public, the initiate by revealing the secrets must be considering himself as profaning the sanctity of the guardian deity, for whose auspices the ceremony was held.

Now we pass on to Greece, to discover more about the ceremonies and rites of the early ages.

It is well known that the first of these mysteries was taught to do with agriculture. We turn to our first stage in the worship of Agriculture, and the religious ceremonies and festivities held in honor of Ceres, the Goddess of Agriculture, and the religious myth regarding the abduction of her daughter Proserpine, who has been abducted by the god Pluto of Hell. In her wanderings she was hospitably treated at

Eleusis by the King, and in return she instructed his son in the mysteries of agriculture. The plough is one result of this instruction, and a magnificent temple was the storehouse of the rites. In this worship we have a first view of the doctrine of the resurrection introduced to assuage the religious terrors of the Athenians, and to bring consolation to the afflicted Egyptian deities, and beliefs became intermingled with the Greek, and from that source came the peculiarities of the Egyptian priesthood with their minute ceremonies, elaboration of sacred tales, separate mode of life, secrecy and silence.

Ceres and her ravished daughter we find worshiped in Egypt, Greece and Asia, and though the ceremonies naturally differed in such divergent centers as the Eleusinian ceremonials bear a marvelous resemblance to present-day Masonic ritual, we may benefit by a closer survey.

In the first place there were two distinct degrees, the lesser and the higher. The votary to be initiated, who might be either male or female, was placed under the instruction of an instructor, and by a careful preparation as to purifications and offerings, and as to freedom from sin, the fitness of the candidate was secured. This, the lesser ceremonial, was a necessary prelude to the greater degree, which was reached after the lapse of at least a year. A study of all the ritual most certainly shows to what an extent religion had gained a hold on the body, sacrifices of mint, meal, and water, and a representation of the search of Ceres for her daughter were regular features. Without doubt the ceremony was dramatic, and with the sudden changes from darkness to light with the wanderings through dangerous passages in the gloom, and before the end all kinds of terror when suddenly a pure light breaks forth to the initiate,

and the votary is released and takes his place with the worshipers, the company of holy and pure men. This semblance of Ceres wandering in search of her daughter was unfolded to the first year initiate, and the full candidate gets a representation of the uniting of Pluto and Persephone, and in general form the second ceremony shows the marriage of the votary with a bride of the lower world. The story of the lower God uniting himself with the lost maiden in the form of a serpent.

Throughout, the deep religious import of the rites is significant for we have simply primitive worship of heathen Gods, by means of signs, symbols and rites. In a country where many Gods existed for the people we can only expect to glean here and there a ray of truth, and our modern system of Masonic Allegory, with its representations of wanderings in darkness, its instruction in the arts, and its glorious teaching of the resurrection, bears a close resemblance to those ancient forms practiced by the early peoples. The object is not to appeal to the intellect, but to move the higher impulses and form a better man, and better citizen, and this was without doubt, for many generations, the result of the Eleusinian mysteries, and when Greece became a Roman province in 400 B. C. the Emperor allowed this worship and ritual to survive, when all others were suppressed, though there can be little doubt that with the degeneracy of the Greek race this religion likewise suffered, though out of the ruin might arise a fuller, purer strain than had then got the Society in its power.

From Ceres to Bacchus is an easy step—from the bread that we eat to the wine that we drink and the wild nature of the ceremonial points to an eastern origin, Bacchus was the God of the vine, and of the healing art, and his share in the prog-

ress of mankind was the theatre and the drama, which has its origin in the songs sung by the votaries round the altars of the God. From this chorus, the Greek drama arose, and at the Bacchanae Italian celebrations, the masterpieces of tragedy and comedy were produced. An easily followed transition carries us from the drama to the theatre, where the play is produced, and so the votaries of the God of Wine became the theatre artificers, a class of men including poets, actors, musicians, trainers who spread their labors from Greece, whence confined territory sent them with their art to Asia, where Ionia soon was world famed for those Doric and Ionian sculptures which we celebrate to this day. The return to their home land of Greece saw them establishing there the pillared buildings which their art had learned in the land of their adoption; and it is to be noted how closely they kept their art to their own people, for no one copied or could copy their skill, but these artists were the theatre builders and agents contract for the whole peninsula.

Thus from a merely religious ceremonial founded on the worship of the God of Wine, we have grown up one of the greatest societies of architects and builders of ancient days. It is a society which was like our own, divided into its various bodies governed by its master and workers and distinguished from its fellows by the skill and knowledge possessed, and by an elaborate code of signs, symbols, symbols and rites. To each Lodge also we gather was assigned a different name and section of labor, and surely as a marvelous result that where sky and earth superseded religion, we have a lasting society. We find it flourish in Italy when all the other Greek societies had been suppressed, even that of the healing art, and only when degeneracy seized the members and the sensual rites were in-

and elaborated while skill and art were unknown in its midst, did the Roman Senate decree it an immoral, wicked community.

From the Bacchanalian ritual in full force in 1300 B. C. we now come to the Solomonic era with the Temple building in 1000 B. C., and our course is now once again easy to follow, and the rough and rugged road of the historian is made simple by the authority of the world's historians. From Persia the Society progresses into Syria, and thence into Judea, thence it was easy to understand Solomon would enlist the helping knowledge of the Master builders for his Temple, and we have forged another link in the chain of the history of our order.

Passing over the Essenean Fraternal of Judea, with the remark that most of their ceremonies and rites were similar to those of Ceres or Bacchus, but whose origin and influence is disputed, we arrive at the order of Pythagoras.

Now I have no doubt that though well learned in the Masonic Craft there are very many who still hold to the idea that with Pythagoras we have the institution of Freemasonry. Such is far from being the case, as we have seen.

Pythagoras had traveled wide in Egypt, Syria and Ionia, where, as we have seen, the Masonic origins had been established, and on his return to his native Samos, he found a very usual welcome, "A people has no honor in his own country." So we find him seeking a reception in Italy. Well established, we find him bringing a company of his friends and setting these into a fraternity, which he initiated in the mysteries of the east. In the rites of the association of Pythagoras in Syria and Ionia.

The regulations were those of the Essenean order, charity, brotherhood, benevolence, secrecy were inculcated and brethren wore the white garments of

innocence, and maintained for each other a regular code of signs and tokens.

To this Institution of Pythagoras we owe the lasting foundation of the society in Europe, commencing in Italy, whose tenets and workings founded on Geometry and applied in the science of architecture have been to a large extent preserved in the ritual of modern Freemasonry. With the disappearance of Pythagorean mysteries, also we bid farewell to the secret association, whose religious rites were offered to heathen deities, whose membership was elastic, but not more so than their morals, and which one and all through time became so degenerate as to require the condemnation of every upright state and citizen who could never be confined by superstition or debased by bigotry.

With the growth of the Holy Catholic Church, Freemasonry received a fresh lease of life, for even in the earlier stages of that Church's rise, we find traces of that insatiable desire for external finery and showy ceremonial which culminated in the building of the glorious Cathedrals, the monasteries of Europe.

In return for the furtherance of their buildings the Architect and building groups received many fresh privileges at the hands of their later persecutors, but this was only a similar action to that of the Egyptian priests, who became themselves members in order to usurp the power. The Bishops, however, of what became the Roman Church simply used the society as a tool, and not only did they simulate friendship, but as a dog which bites the hand that feeds him, once the skill had been utilized, they turned and persecuted the band who had produced the grandeur of their ecclesiastical establishments. With the widespread propagation of the religion and dominion of the Popes, we find throughout Europe the elevation of these edifices for the cele-

bration of the world's religious ceremonies, and indeed so narrow and confined must we imagine our order to become at these earlier times, that we find they not only were the leaders specially strict and vigilant regarding those whom they initiated, but whenever a new building was required in some distant part, then they told off a section of their main body under a warden or master of works, who, though unacquainted with his new abode or the inhabitants, yet built and superintended the work the main body had ordained.

It is to one of these companies of traveling builders that we owe our first origin at Kilwinning in Scotland in the year 1140, and that you may not imagine I am straining possibilities too much in assigning the origin of the great and illustrious Mother Lodge of Scotland to a company of traveling Masons, you can remind yourself of the establishment of the lace-making industry in Edinburgh by a party of wanderers from Picardie in France. These workers held themselves distinct from the townfolk, time wore down their numbers, and nothing now remains save the name to commemorate them.

But an absolutely separate nonsocial existence has never been the mainstay of our order, and so long as the community can boast men of upright and progressive mind, the brotherhood will flourish.

Many are the lessons to be learned from even this short survey of the history of the Ancient Growth of the Craft, and the main one is the overwhelming evidence we can collect to show that when religion supersedes the research into the hidden mysteries of science and nature, stagnation, persecution and disappearance surely follow. Where now is the study of Ceres? Gone with all the myths of a bye-gone day, but the science of agriculture still remains, and is one of

our foremost researches.

Bacchus gave us wine and the theatre, and while his worship too is a thing forgotten, we still ply our brains to fathom the mysteries of the Craft of his disciples. Again religion goes and science remains. What was the religion of Pythagoras? We know not, but his philosophic cult remains powerful in our midst.

The lesson, my Brethren, surely is evident to you. Up and obey the commands of your master, and seek to fathom some of the hidden mysteries of the earth. There is no one of you, who cannot lead his brethren on the path of knowledge. As surely as you sit and listen without bestirring yourself to make the order live both for yourself and your brethren, so assuredly do you follow the fear of the ignorant to strike home. What is the use of Freemasonry to you? What is your answer? Of what use is your Brotherhood to you? None, I fear. If you content yourselves with being always in the great waiting company of those who follow. Will you ever be in the horde, waiting to be fed, are you never a leader? The drone in the hive soon suffers the idler's fate, but the worker lives to make the honey, to add to the chances of prolonged life. And surely your Masonic Brotherhood will not live for you if it remains a routine, rote-work ceremonial for just as you do nothing to increase the knowledge of your Brethren so do you make this become a mere religious rite, and with the different views arising every day you ever increase the chances of our brotherhood fading into oblivion, and dying the death of a sectarian movement. You may change your God, but you can only increase your knowledge.

We have in reality concluded our survey of ancient Freemasonry with the arrival of the Craftsman at Kilwinning in 1159, and with that would desire to de-

part from the realm of conjecture, that Maonry was active we have shown, and the symbolism of the Lodge existed long before the formation of Grand Lodges in 1717, but before this of centralization there was none and each Lodge met by inherent right. No narrative manuscript or written document survives to give us a full proof that the rites and ceremonies are those transmitted to us, and indeed beyond their historical interest it would undoubtedly be better were we simply to accept ancient Eastern Ceremonials and their offspring in our own Island, as proofs of an everlasting tendency on the part of mankind to worship and not attempt, as many do, to force down unwilling ways, the hope that Freemasonry as it was worked then, so it is now. The field of romance about Masonry in these ancient days is illimitable and far too entrancing a one as to make us really want to dispel the magnetic gloom which surrounds the mysteries.

Let us now turn to Freemasonry as a modern day and view the rise and perfection of the ritual under whose guidance we complete our workings.

Of the days lying between the 12th and 18th centuries we have little evidence in any direct or beyond the knowledge that the rites continued, but let us turn to the beginning of the 18th century and new life seems to spring forth both in favor of and opposed to Masonry. In a diary of 1721 we find "I was the first person made a Free Mason in London for many years. We had great difficulty to find members enough to perform the ceremony. Immediately that it took a run and ran itself out of breath through the folly of its members." Without a doubt there existed many societies in active order up to this time, but there was little definite desire on the part of the members to perpetuate the history of their order by regularly constituted meetings or to perfect

themselves in its workings. At this date we derive an interesting distinction between the Scottish and English Masonic circles. "Curiosity," as one says, suspecting it to be the remains of the mysteries of the ancients is the general cause of enlistment into the English Lodge, while Craftsmen of the building trades were the majority of the Scottish Lodge. Non-operative Masons were honorary members of Scottish Lodges, and not being able to furnish the "Essay" or test work could not qualify for promotion to the Master's chair—a rule we find in Banff Lodge in 1765. The Scottish Lodges were therefore similar in membership to the Craftsmen's guilds, 50, large in their activity in London, and other big centers in England.

In short our order in Scotland was an operative society, while in England "Freemasonry,"—and I use the word in its widest sense—was more to be found.

We, who are acquainted so thoroughly with the rites and ceremonials of the three degrees of Free and Accepted Masonry, are interested to note the origin and growth of these separate rites. We hear so much of the three degrees; of the Royal Arch, and of the higher degrees, that it is necessary to point out that of all the higher degrees, added as they have been to our legitimate code of Freemasonry, the only degree recognized in early Masonic circles in Scotland was that in which the legend of the Craft was read and the Master word communicated. In other words, the three degrees in one. The second degree did not exist until the Grand Lodge of England was founded in 1717, and not until 1735 did our Masonic Lodges in this country hear of a third degree at Lodge Canongate, Kilwinning. Possibly the non-operative tendency of the English Grand Lodge is a cause for their seeking to perfect or improve such ritual as may have been out of keeping

with the spirit of the members. The changes permeated to the Scottish Lodges, but were not instigated by them; a Craft Lodge not being so built up in rite and ceremonial

Early Masonry in Scotland was closely familiar with the terms Master Mason, Fellow Craft, Entered Apprentice and Cowan, but as to the history up to the beginning of the eighteenth century we seem to be wandering in the darksome glood of half known facts, and so turn to consider the period of transition from 1717-1723.

In 1717 the four Lodges of London combined to form the first Grand Lodge, and in 1721 we read of it "finding fault with the copies of the Old Gothic Constitutions, and ordering Brother James Anderson A. M. to digest the same in a new and better method." The Rev. Mr. Anderson, to whom the Grand Lodge of England confided the remodelling, was peculiarly a Scottish Mason, a member of Aberdeen Lodge, and it is due to the unavoidable misunderstanding of the words employed in his first book of constitutions that we have the arising of the three degrees. In 1723, when the book was first published, we find that as in his Mother Lodge, two degrees were recognized by the author, the Entered Apprentice, and the Fellow Craft, or Master Mason, the last two being convertible terms in the Aberdeen regulations. But in the Grand Lodge of England there was such a displacement of ideas due to incomplete understanding of the interchangeability of the words Fellow Craft and Master Mason, that the Grand Lodge in England about 1728 made the intermediate degree of Fellow Craft, between that of Entered Apprentice and Master Mason, and remodeled the ceremonies and symbols to suit the new arrangement. I mean the compass came to be the distinct instrument of the Master Mason and it had or-

iginally been the badge of both Fellow Craft and Master Mason.

In 1735 we find the third degree first mentioned in a Scottish Lodge, and though the change was only local in Lodge Canongate Kilwinning, it closely permeated to the other sections of the Craft, and in 1770 we have three degrees in full working order in Scotland. It is also noteworthy that Free Masonry was not known by such a name in Scotland until 1725, up to which time the order was housed in "Mason Lodges" or orders of Cratsmen.

While the Grand Lodge of England was established in 1717, and immediately set about improving matters for the benefit of the Masonic Brotherhood, we find a different state of affairs in Scotland. In 1735 the Scottish Craft began to consider the advisability of following the English Example, and 100 Lodges were summoned to meet in 1726. Only 33 met as desired and these were placed on the roll in the order of their entrance into the meeting place. As distinct from the harmony, which characterized their brethren over the border, discord and disagreement kept many of the Lodges away from the central body. Among these we find Lodge Mother Kilwinning and her offshoots, and many were either retiring, rejoining or again refusing their allegiance. The longest to remain out with the Grand Lodge being St. John's Melrose, which remained independent until 1891. Today all Lodges are in harmony with the Grand Lodge.

The Mark Master degree, which in our day, precedes that of Rayol Arch Mason, is of peculiar antiquity in our order and in a day, when speculative Masonry has almost completely submerged the ancient working craft it is a peculiar satisfaction to study its remains in our midst.

While we start with the eighteenth century for our summary of the three de-

gress we go back to 1588 for our first note of the Mark degree, when William Schaw, Master of Works to King James VI of Scotland, and 1st of England, "orders all Masons Marks to be inserted in the work." And in the seventeenth century Mother Kilwinning Lodge made members choose their marks. Lodge Operative Banff in 1778 introduced the Mark as a pre-requisite to the reception of the Higher Degrees by conerring the Mark Mason after the Fellow Craft and the Mark Master after the Master Masons degree. Its introduction into Scottish Masonry is a matter of pure conjecture as to date, but it is interesting to find that it is to this Lodge that Fraserburgh Lodge applied for knowledge of the mysteries of the Royal Arch, Super-Excellent, Knights Templar, and Knight of Malta degrees.

The Royal Arch degree we find existing in Irish Lodges in 1740, but did not become an integral part of the Masonic system until 20 years later, and we find it governed by a Grand Chapter, distinct from the Grand Lodge, which also managed the Mark Master degrees. In a minute book, belonging to the Most Sublime Degree or order of Royal Arch appertaining to the Grand Lodge of all England five degrees were worked, namely the Free of the Craft, the Royal Arch and Knight Templar, this being the only one we find of a Grand Lodge recognizing Knight Templary as Masonry.

But a cataloguing of degrees, their original history, and the dry-as-dust facts we have unearthed concerning them are most undesirable in a paper such as this and so an apology for their introduction we would pass on to the second main part of our historical essay.

We have traversed century after century with a speed no modern engine could achieve, and if at times we may have seemed to dismiss with a casual word the

philosophy of ages, let the shortness of the present time be our excuse.

Indeed we don't mind confessing that what we omit to say is by deliberate desire not to weary our audience and not from lack of facts or knowledge.

BY A BROTHER OF THE 33rd DEG.

(To be continued.)

ROBERT S. SPENCE,

NOT AN INSURANCE ORDER.

The Masonic Standard notes that "with the country running over with good insurance societies, there is no excuse for a man coming into Masonry in the hope of obtaining 'benefits'—except the excuse that he couldn't pass a medical examination."

CONGRATULATIONS AND REGRETS.

We are the honored recipient of an invitation to the wedding of Brother Thomas M. Grant, P. M., E. M., 33d of Glenlivet Lodge, Vallejo, California. Brother Grant is now a resident of Melbourne, Australia, where he was married on the 2d of last month to a bonnie Scots lassie. We tender to Brother Grant and the new guild-wife our hearty congratulations and regret that the few thousand miles separating us has prevented our acceptance of the invitation.

THE "OLD TILER."

In our last issue there was published some verses with the above caption, and in this issue it is our painful duty to record the death of the oldest Tiler of a Lodge in the A. M. F. in the person of Brother James Rennie, Tiler of G. Garibaldi Lodge of Salt Lake City, who died November 13. Brother Rennie was a native of Kilmarnock, Scotland, and received Masonic Light in the Lodge "Ayr

Kilwinning," in the town of Ayr, Scotland, in 1867, and was 76 years of age at his death. He was buried with full Masonic honors by Garibaldi Lodge on November 15.

A LOCAL MASON AND A GENTLEMAN

We do not mean to infer that there is anything incompatible with the union inferred in the above caption, but it is so very seldom that a prominent Local Mason treats a Universal Mason as a gentleman that we cannot refrain from making mention of the fact. We refer to the treatment accorded Brother Lew F. Stapleton by the Grand Secretary of the local Grand Lodge of Minnesota. Brother Stapleton is laboring in Minnesota and Iowa, and in St. Paul has a Lodge working under dispensation. The Local Masons, furious at the success which attended his labors, had him arrested and taken to the police headquarters, and the Local Grand Secretary sent for to make a complaint. The latter arrived accompanied by a lawyer, but on seeing Brother Stapleton's commission and reading the application that every candidate has to sign, he apologized to Brother Stapleton and expressed regret at the trouble that he had been put to. All honor to the man who, being a gentleman himself, is willing to treat another who differs in opinion from him as a gentleman also. What a contrast to Richardson of Oregon and Burd of Vancouver, B. C.!

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EDITORIAL.

With this issue of the "Universal Freemason"—the last for this year—we extend to all our readers, and to all the families of Universal Masonry our hearty good wishes for the coming year, and pray that the G. A. O. T. U. may bestow on them the fullness of all that is good, that the war clouds now resting heavy over so many nations may be lifted and the sufferings of our Brethren in these war-ridden countries may be alleviated and that indeed peace may reign upon earth and good will prevail among all men. During the year so nearly past the American Masonic Federation has been like unto the posterity of Joseph, "a fruitful bough, even a fruitful bough by a well, whose branches run over the wall." It has to its credit during the year forty new lodges, some of these in States where we already had Lodges, others in Missouri, Colorado, Minnesota, Iowa, New Jersey, Maryland and West Virginia, where we had no Lodges before. There has also been established a Provincial Grand Lodge in the State of Oregon and a District Grand Lodge in British Columbia, in both these latter in

the face of bitter opposition from, and rejection by, the Modern Masons. This success sufficiently proves that the A. M. F. fills a real want and refutes the claim advanced by the locals that there was no need for other Masonry than the brand that they supplied.

During this month the semi-annual election of Daughter Lodges and the annual election of Grand Lodges take place, and again we impress on the Brethren the necessity of exercising care in the selection of officers. Too often a Brother is elected to office because he is a good fellow, well liked by the Brethren, but with absolutely no capacity for office; others are advanced to higher office because during the previous term they had held a subordinate one, with the result sometimes of losing a good Deacon or Warden to make a poor Warden or Master, and the efficiency of the Lodge working and its power for good have suffered thereby. For the Master either of the Daughter or Grand Lodges there should be chosen a Brother of good executive ability combined, of course—if possible—with ritualistic ability—but with executive ability chiefly, and one who can and will give time and attention to the duties of his office, for truly when the head is sick the whole body is lame; and if the Master and Wardens are inattentive to their duties the members lose interest and the Lodge goes back. So with the Grand Master of a Province. His attention or inattention to the wants of the Lodges committed to his care tends much to make or mar them. Another office in choosing the incumbent for which great care should be exercised is that of the Brother who is to be recommended to the Supreme Master as his Deputy in the Lodge. This Brother should be one well versed in the Law and Ritual of the Order, as it is to

him that disputed points of both are proffered, and he only can install the officers of the Lodge, and his signature is necessary to authenticate the official communications of the Lodge.

THAT NAME AGAIN.

In our last issue it was suggested that the term "Modern" was a suitable one to apply to "Masonry as made in America," the term York Rite being clearly a misnomer. To this, however, some of the Brethren object on the ground that it might suggest some connection with the so-called Modern Grand Lodge of England, by whose union with the so-called Ancients the present United Grand Lodge of England was formed, and the term "Local Masons" has been suggested as a more fit and more appropriate term, as the system is purely local in its aims, objects and government, and has put itself so emphatically as being in opposition to Universal Masonry. Therefore, as local it is, Local let it be.

MASONRY IN MEXICO.

Much has been said and written recently about Masonry in the sister republic of Mexico, the American local Masons arriving with remarkable unanimity at the conclusion that there is no Masonry there except what has been imported from the United States. Some time ago we published an article on the subject showing that Masonry as pure as any, and certainly purer than the local American system, had existed in Mexico for 200 years and that division and discord had been introduced from the United States and a so-called Grand Lodge after the local system established which called itself "The York Grand Lodge of Mexico," probably because there were no Mexicans connected with it. We

append an item culled from a contemporary who is somewhat of our opinion by his comment on the lack of humor on the part of the American Locals in dictating to the Mexican Universal Masons what shall constitute a Mexican Grand Lodge.

"American Freemasons who have been in Mexico state that neither Carranza nor Villa are Freemasons, and the York Grand Lodge leaders are rather bitter in their denunciations of Gen. Castellot, head of the Scottish Rite recognized in the United States, declaring that he supports the Mexican Grand Lodge, which is illegitimate and clandestine and non-Masonic. The humor of American Freemasons dictating to Mexicans what shall constitute a Mexican Grand Lodge is not at all appreciated by the York Lodge, since that body claims to be the only legitimate successor of the original Valle de Mexico. The Mexicans, on the other hand, claim independence of American control. Many of the American Grand Lodges have recognized the York body that formerly recognized the Valle de Mexico, and the American Grand Master of Mexico attended the recent meeting of Grand Masters in St. Louis, and has otherwise been welcomed wherever he has gone with the Masonic honors due a Grand Master.

SENSE.

The "Masonic Voice Review" says that too much stress is laid on physical qualifications. That an honest one-eyed man is preferable to a mean two-eyed one; that a cork-legged, honest, sober gentleman is worth to Masonry a half-dozen able-bodied whisky bloats or dirty-mouthed dispensers of profanity. That some are apt to overlook a little blight in the head and waive a stain on the character, who would never overlook a

stiff knee, or the loss of a thumb or a foot.

THE FIRSTS OF MASONRY.

The First and oldest known book of Lodge minutes in existence is one of "The Lodge of Edinburgh" (Mary's Chapel) No. 1—it does not indicate the commencement of the Lodge, but is evidently a continuation of previous records.

The First or oldest known minute book of any regular Lodge constituted by the Grand Lodge of England, is one belonging to the "Swan and Rummer" Lodge, Finch Lane, London, 1725-6. In this minute book under date of April 27, 1727.

The First minute recording the calling of a "Lodge of Masters" is to be found, and mentions: "John Dixon Mammond, Esq., Edwd Burton, Esq., Mr. John Vernon, Capt. Ignatus Molloy, were admitted Master April 29, 1727."

The First known minutes referring to the Master Mason's Degree dates back to 1727-7.

The First mention of the term "Raised" in respect to the Master Mason Degree is found in the by-laws of Lodge 66 London, viz. "That no member shall be 'Raised' to the degree of Master Mason without he pay three shillings."

The First two degrees only and not three were recognized by the Grand Lodge of England in 1723.

The First degree only was worked in the subordinate Lodges of that period.

The First regulation permitting the Lodges to assume the prerogative vested in the Grand Lodge of conferring the second and third degrees was adopted November, 1725.

The First Grand Master of The First Grand Lodge of the World, The Mother Grand Lodge of England, was Anthony Sayer, Esq., elected in 1717.

The First mention of the words "Great

Lights" as distinctive expressions in Masonic terminology was in 1760, and was an invention of the Masonic Ritualist of that period.

The First recorded procession of Freemasons after the formation of the first Grand Lodge, was in 1721, on St. John's day, June 24—When "the Grand Master, Officers, past and present, of the Grand Lodge, together with the Master and Wardens of the Lodges, walked in proper clothing and due form."

The First time the motto "Audi, Vide, Tace" was adopted by the United Grand Lodge of England was in 1814.

The First Papal Bull thundered at the doors of Freemasonry and denouncing the order as "a secret and dangerous society" was that of Pope Clement XII, 24 April, 1768.

The First procurable proceedings of any Grand Lodge in Ireland are the "Munster Records," being the minutes of the Grand Lodge of Munster meeting at the residence of Herbert Phaire, in Cork, on the 25th December, 1726.

The First warrant or constitution ever granted by a Grand Lodge was given to Lodge No. 1, Cork, 1st February, 1731, by the Grand Lodge of Ireland, it was The First existing document of the Grand Lodge in Dublin, and actually The First document of its kind ever issued by any jurisdiction in the world. It was originally issued to Mitchellstown Lodge which met in the mansion of Lord Kingsborough, M. of Ireland, this lodge being none other than the fallen Grand Lodge of Munster which was still working without any charter from the Grand Lodge of Ireland in Dublin.

The First military, army, or traveling warrant ever issued was to the "1st Battalion Royals," or Royal Scotch Regiment, by the Grand Lodge of Ireland, 7 November, 1732.

The First regulations dealing with

Army Lodge, and also The First attempt at limiting the jurisdiction of each Grand Lodge to its own territory are to be found in the Irish Code of 1768.

The First Naval or Sea Lodge was that warranted on 16th January, 1760, to be held on board His Majesty's ship of war "Vanguard."

The First Volunteer Lodge was founded 1783, No. 620, by forty officers of the 1st Regiment of Irish volunteers. In Lodge the brethren were "properly clothed" only when in their Regimental uniform.

The First English charter that ever crossed the Atlantic ocean and did so six times, was that of No. 63, "The Minden Lodge" warranted to that famous old regiment, the "20th Fusiliers," as it was called, under this warrant men were made Masons in Europe, America, Africa and Asia. This Lodge celebrated its centenary in Hamilton, Bermuda.

The First known minutes of the Royal Arch Degree are dated 1758. Typographical notices of the Royal Arch date back to 1742 in Ireland, 1744 in England, and to Scotland, 1743, in minutes now missing. "Faulkner's Dublin Journal" of 10-14 January, 1743, mentions "The Royal Arch" being carried by two "Excellent Masons" in a procession at Youghal. The Royal Arch is referred to in the "Ancient" Grand Lodge records as early as 1753.

The First and oldest preserved records of Mark Masonry date from the year 1769, and it is recorded that Thomas Dunckerley conferred the Mark Man, and Mark Master, on the brethren at Portsmouth that year.

The First and only lady that received the first two degrees of Ancient Craft Masonry was Miss Elizabeth St. Leger, afterwards the Honorable Mrs. Elizabeth Aldworth. She was the daughter of Lora Doneraille of Doneraille House, County Cork, Ireland, and the degrees were conferred by a Lodge held in the family

mansion. The story of her initiation is one of the romances of Freemasonry.

JOS. L. CARSON.

WINDING STAIRS.

"The door for the Middle Chamber was in the right side of the House: and they went up with winding stairs into the Middle Chamber!" On this verse (1 Kings, vi., 8) is based the beautiful legend of the Stairs which wind upward to the Middle World of Masonic Light. To an E.: A.: the way symbolised by the diagram of the T.: B.: is a ladder (i. e., a rudimentary staircase) with its base resting on earth, while its apex touches the Grand Luminary of our planetary system. For the M.: M.: the symbolism of ascent is of an obscure nature: while between Porch and Sanctuary lies the 'Middle' sphere or plane of circum-ambulation emblematic of the need for circumspection. The enquiring Mind must progress spirally, becoming, like 'Parsifal,' painfully and slowly wise.

Vitruvius tells us that the ancient temples of initiation were ascended by an odd number of steps, commencing with the right foot at the bottom step and with the same foot coming foremost at the actual entrance, this being considered a fortunate omen. Odd numbers in Masonic symbolism are always regarded as more symbolically important than evens. This 3, 5, 7, 15, 27, 33, are all-important, while 2, 4, 6, 8, 10, etc., are of little account. According to Bro. Mackey (of America) the Prestonian Lectures gave 27 as the number of the Winding Stairs; but their number was afterwards reduced to 15. It is now usually connected with the number 3, 5 and 7. A well known magic square consists of 3 rows of 3 digits each, so disposed, as to make 15 whichever way they are added 8 1 6 up: the 3, 5, 7, forming the 3 5 7

Middle Chamber of the square. 4 9 1

It is worth noticing that the Hebrew word 'lule-em' (L. is the winding form translated 'winding stairs' is not found in the Bible apart from this solitary text (1 Kings, vi., 8) and much may be learned from the general aspect of the spiral stair. The spiral is the symbol of progress, the safeguard of sanity because it teaches us to avoid the maelstrom of useless fads. It has many forms. One is the figure of the wind, whirling the dust ever round and round along the road or street. Another is the path of a planet in space. 'As above, so below' is the motto of the adept, and I think a great deal can be learned from the fact that the easiest—and often only way—to draw out a tight cork from a bottle is by the spiral of the humble corkscrew. That, indeed, is the Masonic method of solving the hard problem of life—to draw out the resolution by the spiral, the winding stairs. Stand a corkscrew on end, look at it with the eyes of imagination open. Imagine it prolonged to reach the ceiling, and a crowd of microscopic life beings creeping up the screw. Their destiny is to rise from table to ceiling or from earth to heaven. There is no other way than along the screw where they are only conscious of moving horizontally: they understand the terms "north," "south," "east," "west," etc., but not "up or down."

They discuss whether the true direction of progress is in any one of the directions of the compass. They try and fix the direction once for all: it cannot be done: the winds of the spirit blow them along the spiral which is always changing its direction. Because our forefathers went east, i. e., adopted some special policy or believed in some catchword or universal medicine for all evils, it does not follow that that is our direction today. The Law of the Spiral is

Change. The elan vitale, of which Bergson is our prophet today, cuts its way into Reality by diverse channels: as F.C. Free Masons we ascend our life's Temple by the Winding Stairs.

Now, on the great Storm-spiral of life, diverse individuals receive from time to time personal impulsion or inspiration from the Time-Spirit. One is inspired to write, one to fight, one to pray, one to invent, one to be a Home Ruler, one to be a Unionist and so forth. All these inspirations are partly safe, but anyone of them is dangerous if we mistake its local and temporary direction for the Divine End. The excessive worship of individual inspirations, instead of the Unknown-as-yet destiny, leads to mental idolatry: It was not for nothing that the Hebrews were commanded never to make images of Jehovah. The journey up the winding stairs of life has many aspects, and the secret of power is, to be obsessed by none of them (i. e. detachment). We all know that terrible bore, the man with King Charles' head who will never talk of anything else. What has happened to him? He has flown off on a tangent, and has mistaken his own personal impulse for the unseen straight line which lies evenly between either side of the screw, i. e. between the extreme views of any hotly-debated question. Result for him, Isolation!

Meanwhile, Peace and Progress await in the unseen center of the spiral: the normal to any special tangent leads towards the equipolse and balance of the center: the spot where is concentrated the maximum of force with the maximum expenditure of force in useless energy. How is the Mason to find the true normal to his own tangential direction, the path which will guide his peculiar genius to the calm center of the general dust-swirl. Simply by one of the three Grand Principles on which

Freemasonry is founded, Brotherly Love. Let him look out for the brother ex-centric who most specially offends him, who is going off on what seems to him an obviously wrong impulse or tangent, because it leads in the opposite direction to what he is sure is for himself the part of inspiration. Let him unify with that brother, meet that brother, join hands with him on the level, act on the perpendicular, and ever part on the square. By so doing, both find themselves in the center of calm force: the situation of the Sacred Symbol alluding to the Grand Geometrician of the Universe. Where any two opposing Brethren are masonically gathered together there is the Master in the midst of their inner being. It is by the symbolism of the winding stairs and the life-spiral suggested therein that the F. C. Freemasons are qualified to ascend and receive the wages of Truth.

True, their toll may not be directly remunerated by its results judged by commercial standards. But the message of the Grand Geometrician of the Universe is that, once given at that Beautiful Gate of the Temple. "Silver and gold have I none, but such as I have I give thee; rise up and walk."

"Upon the world's great Altar-stairs
"That slope thro' darkness up to God."

A. H. LEE.

Co-Mason.

MARTYRDOM UNPOPULAR.

In these piping times of Masonic popularity and prosperity many good brethren like to indulge in talk about "persecution" as a stimulant to growth, and evidently believe that in the event of a sudden revulsion of public sentiment regarding our fraternity. Masonic martyrs would be "as thick as leaves in Vallombrosa." And yet during the only period

When Masons have ever suffered persecution in this country, martyrdom was nothing but popular, and men deserted the craft as rats skeddaddle from a sinking ship. The falling off in membership was nothing less than amazing and many of the apostates were those who had been most conspicuous and most honored. It is impossible to conceive of a repetition of that wave of hostility and persecution, and yet we sometimes think that a miniature wave, just a "splash," might have a beneficial effect in ridding the fraternity of some of its parasites. It would not take much to shake their loyalty.—Masonic Standard.

THE SECRET BALLOT.

Here is a Hot One.

(A. G. Pitts.)

The Cherry Circle is the emblem of the Chicago Athletic Association and "The Cherry Circle" is the name of a 3-page monthly issued by the association. Past Master Mizner sends me the number for October, 1914. What strikes me most favorably about it is the fact that it contains 75 portraits. It has always been my idea that the best thing possible for a journal of the class of the Cherry Circle and the Palestine Bulletin is to make a feature of the portraits of members, to fill up every issue with them and to use one as often as there is any excuse—as often as a member's name is used. I did all I could toward this end when I was on the Bulletin. I am gratified to find that I am not the only one in the world that appears to have this opinion. I seem to have always been the only one among Detroit Masons. Not one of the Detroit lodge papers has ever made a feature of half-tone portraits. But Past Master Mizner sends me the magazine for the sake of an article on the subject of secret ballot, knowing that

it will please me. The Cherry Circle gives it the prominence of triple leads.

I think the language of this article fully justified and if I use less violent language it would only be on account of the strength which lies in understatement. However, I am glad to get this article, violent as it is, because it forms a perfect background for the equally extravagant articles in praise of the secret ballot which are printed every day in some Masonic paper or other.

How account for this difference of opinion among men that have all personally learned by experience?

I will tell you and I will let you into the prime secret of Masonic journalism. It is to praise everything Masonic, to claim superhuman wisdom for everything peculiarly characteristic of Masonry and to hunt up your reasons afterward.

Now the secret ballot and not the secret ballot only but the secret unanimous ballot got itself established in American Masonry long years ago. The two strongest characteristics of American Masonic officials and of American Masonic journals as a class have always been ignorance and dogmatic self-sufficiency. So, finding this secret unanimous ballot in American Masonry, and concluding that it is a characteristic feature of Masonry these men have felt bound to praise it and to cherish it and to believe in it. The truth is that the secret ballot is not an essential characteristic of Masonry at all, and the compulsory unanimous ballot is an American innovation unknown among enlightened Masonic jurisdictions.

If this could be made generally known, American Masons would be set free to judge the institution and no doubt they would judge it as Mr. Cachrane does. But it will probably never be known. American Masons are not, as a rule, of

the reading class. It does little good to print Masonic information in America. Now I copy from "The Cherry Circle."

THE COWARD'S WEAPON.

(By Witt K. Cochrane.)

"A prominent club in this city recently refused membership to a well-known and highly respected manufacturer. He was black-balled by three members of the board of directors.

"When his friends sought the reason for his rejection, the information was refused. When they asked for the names of the men who cast the black balls, they were told that no one knew who they were. The ballot was secret. There was no way of telling.

"The great majority of the board favored the man's election. Yet when these three black balls were cast, they were compelled to share in the trio's personal enmity to the applicant.

"Had the ballot been open and fair and manly, as it is in self-respecting, high-class clubs, these men would have been compelled to tell their reasons for voting negatively. And the chances are their reasons would not have been tolerated.

"And here is where the deadly black-ball becomes a menace to civilization. It is a cowardly assassin of character. It affords small minds the opportunity to stab in the dark and escape all responsibility or detection. It is a sneaky insidious, cold-blooded and cowardly thing—the black ball—and it affords me the greatest possible pleasure to state that it is not used by the Chicago Athletic Association.

"If a member of our board of directors has anything against an applicant he's got to get up on his feet and say so. He's got to tell what it is and it remains for the board to say whether his reasons are purely personal and therefore of no effect, or where they are justified by the

man's standing and reputation.

"Where a member of a board of directors is given the use of the dirty black ball, it is a definite invitation to him to exercise his prerogative and express the unfairness that is in his mind.

"He can sneak the black ball in the box without being seen. If he happens not to like the applicant for personal reasons, if he doesn't like the way he dresses or the face he wears, he can quietly sneak a little black ball into the character-coffin and no one will ever know who did it. He can always deny it and feel safe from discovery.

"The black-ball is a relic of barbarism—worse than that, it is a relic of indecency. It is foul, filthy, unfair, unmanly, unjust. It is the coward's weapon and no club in the civilized world should permit its use any more than it should permit the defiling of the club by second-story workers or confidence men.

"Directors of clubs are not supposed to work off their personal spleen in such offices. They are not supposed to let their petty little enmities influence their votes on applicants for membership.

"The one and only thing that they have a right to consider—the only question before them—is this: 'Does this applicant's standing, character and reputation in this community make him fit for membership in this institution?'

"When the director has answered that question fully, freely, fairly, and honestly, he has done his duty. But when he goes beyond that and allows his personal animus to bias his decision, he is not only unfit for the office of director, but likewise unfit for membership in the club.

"I hope that every club, lodge association, or any other body that now makes use of the crafty, cunning, sneaky black-ball will try to see what a blight it is upon their club or association life, as well

is their honor and manhood, and cast it out for good.

"It belongs with other foul things of the dark which do not dare to show their faces while the sunlight lasts."

WHAT IS SPECULATIVE AND WHAT OPERATIVE MASONS.

In England there is a small but very energetic body of men who claim to be Operative Masons as opposed to Speculative Masons, by the latter term meaning the members of Masonic lodges; they style themselves the "Worshipful Society of Freemasons, Rough Masons, Wallers, Slaters, Paviers, Plaisterers and Brick-layers," and its principal exponent is Clement E. Statton, secretary of the York division of the society.

Mr. Statton's claim is that a society with this name existed prior to what is known as the "Revival," when the Grand Lodge of England was founded in 1717; that the latter body did not absorb the former, nor is it a continuance of it; that on the contrary the former has continued to exist as a separate organization during all these years, and is in possession of valuable information which elucidates many things inexplicable by the latter. Further, that this society of which he is secretary possess an elaborate ritual of seven degrees.

No student of Masonry would seriously consider the claims thus set forth, especially as no proofs of any kind have ever been adduced to prove them. No lodge minutes or contemporaneous writings have been shown, but simply the assertion of its members in its favor, and all that is necessary to disprove them is to remember that in England there are no ancient lodge minutes of any kind; that the only Masonry known in England for 200 years was that of the pres-

ent system, and that it was either formed by, or incorporated within it ALL the lodges of operative Masons in England, that of York included. Further, that the only truly ancient Masonic lodge minutes in existence are those of the Lodges in Scotland; that many of these have records without a break from the date when all the members were Operatives and show the gradual ascension of the non-operative element until the operative element was entirely lost, and the fact that Dr. Desaguliers, one of the founders of the English Grand Lodge, visited with one of these Scottish Lodges (viz., Mary's Chapel, Edinburgh) passing in the esoteric work of the lodge showed that the work of the new speculative Grand Lodge of England was sufficiently alike the work of the old operative Scottish Lodges that a member of one was at home in the other, both having in fact the old operative work. We would not take the space necessary to deal with this fad were it not that some of the B.U. have written regarding it. Below we give a letter from Mr. Statton, which shows all that can be said for his side of the question:

"On the other hand, the modern form of Labor Trade Union works simply in the interest of the workmen and against those of the masters, and this is the reason why, in these days, there are constant strikes and disputes; but under the old Trade Guilds such disputes were settled without any trouble.

"The Worshipful Society of Freemasons (operative) has in its possession details of many such cases. For instance, as long ago as 1356 there was a 'dispute' in London between the 'Masons who were hewers' and the 'Light-Masons or setters.' A congregation was held, presided over by the Mayor, and new regulations were drawn up, and further trouble ceased.

The New York division of the Operative Society of Masons (of which the writer is Secretary) has in its possession the story that "King Athelstan gave Masons a charter A. D. 926, and in twelve hundred years (1926) it will have been in existence for one thousand years, and this is the authority under which the society still works. But it is also in possession of Acts of Parliament, passed in the years 1825 and 1826.

Each of the three Master Masons of each operative lodge are required to see that the Act of 1825 is always in their possession before proceeding to open their lodge, and they are further instructed 'to immediately produce the said Act of 1825 to all judges, law officers and police officers on demand.' Thus the legal position and legal stand of the Worshipful Masters of Freemasons (operative) are clearly defined and established.

Originally operative Freemasonry in England was, and still remains, a religion and a trade combined. Previously to the time of Henry VIII, bishop, priests and monks were designers, master masons and working members of the Free-masons' Trade Guild, and there is clear proof that masons' lodges were worked in cathedrals and churches required all the Masons to be Christians, but this requirement was struck out at the time of the Reformation and Henry VIII.

The only fact that in ancient times the operative Masons' system was to a great extent under the control of the church is now under the society having so very much in its possession which refers to religion and trade combined. On the 10th of 1801 when Dr. James Anderson, in his 1723 Constitutions, 'digested' the old system into the speculative method, he struck out the name of God in his first chapter. Having been both an operative and a speculative Freemason for the last forty-three years, and been a Master

in both, the writer is satisfied that the speculative has been derived from the old Operative Guild system.

"Leicester, England, July 16."

RECOGNITION.

[We have several times had occasion to write on this subject of recognition, which, with regularity, has proven a text for more writing and discussion than all other Masonic subjects put together. The following article will possess more than ordinary interest, as it is written by a foreign brother and shows how far B.B. in other countries regard the American local Masonic doctrine of recognition.]

"It is necessary to be 'recognized' in order to form a regular Masonic power. Now, there exists no Masonic jurisdiction for this and yet, it depends on recognition, whether a Grand Lodge may or may not entertain fraternal relations with any other Masonic power.

In examining the rules laid down for recognition, we naturally revert to the oldest document known to modern Masonry, i. e., Anderson's Constitution of the year 1717.

Ritualistic and symbolical rules are, of course, indispensable, but they should only be valued as the frame of a picture breathing life and warmth. By a too narrow adherence to the letter of the rules we run the risk of missing their spirit.

According to the rules of the Grand Lodges of the United States of North America, the quality of a regular Lodge is dependent on the following conditions:

1. The profession of a particular religious creed.
2. The taking of the oath on the Bible in Lodge.
3. The entertaining of relations with regular Lodges or Grand Lodges only.

At first these conditions appear to be easy and simple, but the International Bureau had soon to learn that all their

endeavors were met with a strict "Non possumus" by certain Masonic powers of the United States. The Swiss Grand Lodge Alpina, f. l., being desirous of recognition by all the Grand Lodges of the United States, had addressed those Grand Lodges by whom so far it had not been recognized: the result was, that of 58 Grand Lodges only 9 granted the sought for recognition, 30 Grand Lodges did not reply at all, and another 20 declared that they could recognize as regular only such Grand Lodges as could give satisfactory and binding declarations on the following 5 vital points, based on the "Old Duties:"

1. Is your Grand Lodge sovereign in the three symbolic degrees or does it acknowledge the control of any Grand Orient, Supreme Council or any other sovereign Masonic power?

2. Whence are the documents derived on which the Constitution of the Lodges forming your Grand Lodge is based?

3. Does your Grand Lodge require from its members a profession of faith in a true and living God?

4. Is it a rule of your Grand Lodge that an opened Bible must be laid on the altar?

5. Does your Grand Lodge entertain fraternal relations with the Grand Orient or the Grand Lodge of France?

Another point to which great weight is attached by the Grand Lodges of the United States is the interpretation of the question of Sovereignty.

The Grand Master of the Grand Lodge of Louisiana has expounded his views on this question in the following terms:

"The chief scruple of American Masonry is the indifference manifested by the Lodges of the European continent with regard to our territorial rights. It admits of no doubt that the intrusion of a foreign Masonic power into our domin-

ions constitutes as reprehensible and unfriendly an act as an invasion by a political power of a foreign country ruled by a responsible government. The sovereignty of its own country should be recognized and respected in the case of every Masonic power. This important point conceded, we would have a basis for a mutual understanding and there would then be no difficulty in getting over the slight ritualistic differences which divide us. On the other hand, I cannot admit that any Masonic power has the right to break off existing relations with, or refuse a request of recognition by any other power, only because the latter may have intruded into the domain of a friendly power. This is a question which should be dealt with by the parties interested and by them only. I must, however, insist on the principle of sovereignty which I consider as indispensable for a Grand Lodge as for any political power. This principle must be recognized and the International Bureau would gain the thanks of the Masonic world, if it would direct its exertions and its influence towards this end."

"I am also personally of opinion that we have no right to refuse recognition to a Grand Lodge because it entertains friendly relations with another Grand Lodge whose leading internal principles differ from those which we are accustomed to consider as true. Every Masonic power must be absolutely free in its personal practices and it is only by granting such mutual freedom, that we shall ever get nearer to the realization of the dream of a universal Freemasonry."

"We must ever remember that the moral and intellectual development of mankind is in a great measure affected by external influences and that its actions are mere the result of circumstances."

The late Bro. Robbin, an American Mason, whose judgment carries great weight, has issued a report, the conclusions of which are shared by about 50 Grand Lodges of the United States. They are as follows:

1. A Grand Lodge cannot be recognized as regular, unless it is composed of regular and lawful Lodges. All the Lodges of a country having been invited to debate on the matter, it is held, that three or four Lodges form a majority sufficient for the constitution of a Grand Lodge and such a grand Lodge will be a regular one and may be recognized by other Grand Lodges. Only symbolical Lodges can be admitted and no Lodges belonging to other Rituals can be allowed to join such a Grand Lodge.

2. The Grand Lodge of Hamburg cannot be recognized as regular by the American Grand Lodges, because it has founded Lodges under its obedience on foreign territory (New York).

3. The Grand Orient of France cannot be recognized because:

(a) It has encouraged the Supreme Council to establish so-called Blue Lodges in Louisiana;

(b) In its constitution of the year 1877 it has abolished for its new members the necessity of their belief in God. This fact alone must disqualify the Grand Orient of France as a Masonic corporation;

(c) It has decided not to recognize such Grand Lodges as refuse admittance to negroes.

4. The Swiss Grand Lodge Alpina and the symbolical Grand Lodges of Hungary cannot be recognized because they are in friendly relations with the Grand Orient of France. A further reason for refusing recognition to the Symbolical Grand Lodge of Hungary is the fact, that they have ceased to lay a Bible on the altar of their Lodge.

5. The Grand Lodges of Denmark, Sweden and Norway cannot be recognized on account of the political character of their bear. The Masonry of these countries cannot be called a brotherhood, because the king stands at its head and by royal decree the heir apparent acquires the membership by birth. The Grand Lodge of Norway was founded in 1891 by a decree from the throne with the king as Grand Master, who thus personifies a king of protestant Pope.

6. The Grand Orient of the Netherlands is difficult to class, as it has as separate jurisdiction for every one of the three degrees, which is unusual with other Grand Orients.

7. The Grand Orient of Spain cannot be recognized because it works under the direction of a Supreme Council.

In short, since the appearance of Bro. Robbins' report, the Grand Lodges of the United States have classified the Masonic powers of the world as follows:

(a) Recognized Grand Lodges: Those of England, Scotland, Ireland, Australia, Cuba, New Zealand and the 58 Grand Lodges of the United States.

(b) Grand Lodges composed of regular Lodges, but who cannot be recognized according to the rules of the Grand Lodges of the United States. These are: The eight German Grand Lodges, the Grand Orient of the Netherlands, the Grand Orient of Egypt at Cairo.

(c) Grand Lodges without authority in symbolical Masonry and therefore not to be recognized: The Swiss Grand Lodge Alpina, the Grand Orient of the Argentina republic at Buenos Ayres, the Grand Orient of Belgium, the Grand Orients of Brazil, of Chili, of Italy at Rome, of France (prohibited), of Portugal, of Spain, of Uruguay, of Venezuela; the Grand Lodges of Denmark, of Greece, the Symbolical Grand Lodge of Hungary, the Grand Lodge of Hamburg (prohibit-

ed), the Grand Lodges of Luxemburg, Peru, St. Domingo and of Sweden. In addition to these, all Supreme Councils, Souveran Sanctuaries and all other Masonic powers, whatever their names or Rituals may be, who claim the right of founding Lodges competent to confer the three symbolical degrees are excluded from recognition.

Thus far the statement laid down by the late Bro. Robbin. We confess that we fail to find in them those ideas of tolerance and of justice which should govern a truly Masonic and fraternally disposed mind.

There is another point which requires elucidation. It is a point of great importance, considering that most North American Grand Lodges rely upon it in their refusal of an understanding with other Grand Lodges. We allude to what is known by the name of Landmarks, but we find it difficult to get at a correct interpretation of this term.

The Masonic authors who have handled this question are very much at variance both as regards the nature and the number of these old Landmarks, the latter varying from six to sixty, the usual number given being 25. This term is to be found for the first time in Anderson's Book of Constitutions of the year 1723 where, in 39 articles, the word "Landmarks" gives a final definition of the characteristic peculiarities which distinguish Freemasonry from the outside world. Some authors have also designated them as "Old usages" or "Old traditions."

All these Landmarks concern the organization of Lodges, the nomination of their officials, etc., etc. If all Masonic powers would adhere to the Landmarks laid down by George Payne, there would be no difficulty in arriving at a mutual fraternal understanding, as the divergences in the most important Masonic

principles or their form are so slight that they could never stand in the way of the formation of a great Masonic family. It seems to us, that after all, the main point in Freemasonry is the spirit in which a Lodge or a Grand Lodge accomplish their mission and in which they work for the good of their members and of mankind, in general. We quite agree with the learned Bro. Danier van der Gon, when he says that of all Lodges or Grand Lodges those deserve the highest praise, who adopt the best means for teaching their members to become noble and wise men, fit to assist their brethren in the difficult task of arriving at perfection. These only will be the true Freemasons and will be able to set a good example to the others.

Bro. Findel, in his work "Spirit and form of Freemasonry" has summed up the Landmarks in the following nine articles. According to him, the following are the most important points:

1. The obligation for every candidate to believe in that universal religion in which all men understand each other.

2. The organization of the Masonic society as a center of brotherhood and of an alliance of all men of good repute without regard to the distinctions made by the outside world, such as rank, position, religion, nationality, race, or political party.

3. The right for every initiated Mason to be admitted on the footing of a friend in all regular Lodges. Freemasonry is universal, all Freemasons form a single Lodge.

4. The observance of certain conditions for the reception of neophytes (moral independence, a sufficient degree of general education, a certain age, good repute) and the necessity of obtaining satisfactory informations about the candidate.

5. The strict rule that no external cir-

service rendered by each brother made a ground for distinctions in Freemasons. All Freemasons are in the sight of each other.

The obligation for the brethren to settle disputes amongst themselves in Lodge and to accept as final its decision that of the Grand Lodge.

The obligation for the Lodges to exhort members to exercise brotherly love, to work for their moral advancement, and the prohibition to raise disputes on political or religious matters.

The obligation of keeping strict discretion towards all outsiders regarding usages, especially as far as the recognition and the symbols of degree are concerned.

The right for all Masons, including women, to take part in the legislation in the elections of their representatives at the Grand Lodge.

The assurance to think that all Freemasons agree to these 9 articles and that they might form the basis for an additional suit to the whole of Masonry.

On the other hand, the American Masons at least several groups of them, submitted another series of Landmarks. In the year 1858 Dr. Mackay has published 25 of them, of which the three first are taken from a document unpublished.

Every Freemason must believe in the Almighty architect of the universe.

Every Freemason must believe in immortality and in a life to come.

The Bible, being an indispensable book, must be present in every Lodge. On the latter two Landmarks we find at about the middle of the

25. The Bible also mentions 25 Land-

marks, but with some alterations as regards the three given above:

19. Remain unchanged.

20. The candidate must faithfully believe in the immortality of the soul.

21. The Bible is indispensable in Lodge, but it need not be the Bible in all cases. It can be replaced by the Koran, by the Zend-Avesta or by the Vedas, according to the religious faith of the Lodge.

According to Dr. Mackay, the Bible means the Code of Laws and it may rightly be asked, what book should be produced by the Japanese, as they possess no sacred books, nor do they know any worship except that of their ancestors.

It is also interesting to note the difference existing between the original text of Anderson's Constitution of the year 1723 and that laid down by the Grand Lodge of England in the year 1815. They compare as follows:

Concerning God and Religion.

A Mason is obligated, by his tenure, to obey the Moral Law: and if he rightly understands the Art, he will never be a stupid Atheist nor an irreligious Libertine. He, of all men, should best understand that God seeth not a man's outward appearance, but God looketh to the heart. A Mason is therefore particularly bound never to act against the dictates of his conscience. Let a man's religion or mode of worship be what it may, he is not excluded from the order, provided he believe in the glorious architect of heaven and earth, and practice the sacred duties of morality. Masons unite with the virtuous of every persuasion in the firm and pleasing bond of fraternal love; they are taught to view the errors of mankind with compassion and to strive by the purity of their own conduct to demonstrate the superior excellence of the faith

they may profess. Thus Masonry is the center of union between good men and true and the happy means of conciliating friendship amongst those who must otherwise have remained at a perpetual distance.

A Mason is obliged, by his tenure, to obey the Moral Law, and if he rightly understands the art, he will never be a stupid Atheist, nor an irreligious Libertine.

But thought in ancient times, Masons were charged in every country to be of the religion of that country or nation, whatever it was, yet it is now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is, to be good men and true, or men of honor and honesty by whatever denominations or persuasions they may be distinguished; whereby Masonry becomes the center of union and the means of conciliating true friendship among persons that must have remained at a perpetual distance.

The foregoing will suffice to show that the Landmarks represent certain limits destined to prevent any innovations in the domain of Masonry. At any rate, we are justified in asking how the three Landmarks relating to religious faith can be brought in unison with the original text of Anderson's Constitution, which says:

"Beyond all kinds of discussions, that relating to political and religious questions should be avoided, considering that as Freemasons we ought to practice no other religion than the general one in which we all agree, see Art. 1 of the Constitution."

These three Landmarks, in addition to the question of territorial rights, constitute the chief impediment to a general understanding. In this connection, we must insist upon the fact that we do not

in any way require our American Brethren to relinquish their opinions on the Landmarks; all that we wish them to do is to recognize us as good Freemasons, faithful to the traditions laid down by the Grand Lodge of London in the year 1717. We desire them to enter into fraternal relations with us, to inquire in a benevolent spirit, into our History, our leading principles, our activity and our deeds, and to convince themselves that we have the same right to be acknowledged as good and true Freemasons, as they claim for themselves.

On the whole, we are of opinion that the Masonry of Europe and of South America could easily be brought to an agreement, even on the basis of the Constitutions of 1721 and 1723; in fact, the Grand Lodges and Grand Orient of South America and also the Grand Lodges of Central America have already signified their assent.

As regards Anglo-Saxon Masonry, it may be divided in two parts:

1. The Grand Lodges of Great Britain of New York, New Jersey, Massachusetts, Columbia, West Virginia, Michigan, Arizona, Montana, Louisiana, etc. about 15, who seem more accessible and with whom negotiations may lead to an agreement.

2. The other 40 Grand Lodges of the United States, whose assent will have to be gained one by one. As their objections do not root in any fundamental differences, they might be gradually overruled and it may be hoped that this end will be attained by patience and perseverance.

At all events, we trust our Anglo-Saxon Brethren will take pains to examine our proposals and that they will not simply decline them without a thorough study of continental Masonry and of its history.—Swiss Bulletin.

ANOTHER NEW ONE.

It has been said that to the making of locks there was no end, and it seems so with so-called Masonic degrees. From the "Detroit Bulletin" we learn that an organization has been recently formed in Detroit that will be one of the largest boosts for Masonry that has ever come to this city. Its members are styled "Veiled Prophets." Its assemblies are "Grottoes," and it is supposed to be to the Craft Lodge what the Shrine is to the higher degrees. More trade to the Masonic jeweler and another badge for the "Pin Mason" to display.

AGUINALDO BACK IN THE LODGE WHICH HE HELPED TO FORM.

Under the above caption items have appeared recently in the Masonic and public press. We can understand their appearance in the latter as items of news, but of what Masonic importance it can be to the local Masons we fail to see, as they refuse to recognize Aguinaldo as a Mason or the body to which he belongs as being Masonic, it being of the Universal Family, and his skin being dark. With unanswerable objections to recognition by the local Masonic system.

THE NECESSITY OF THE ROYAL ARCH DEGREE TO THE MASTER MASON

(From K. C. Freemason.)

The system of Masonic degrees, as now presented, is the product of an evolution. Prior to 1717 there is no record that Freemasonry consisted of more than one degree. The symbolism, the beautiful language, the ornate diction, with which we find it clothed today, represent the growth and development from the crude and transition stage of past cen-

turies. Strictly speaking, there is no degree from the dawn of Freemasonry until it began to take on the speculative feature. Before the speculative era, the initiate or apprentice was sworn on "the buke" to observe certain charges, now known as the "Ancient Charges and Regulations." This constituted the entire ceremony, with perhaps the recital of the various legends of the Craft, portions of which are retained to this day.

The Mason, prior to the "revival" of 1717, was designated as an Apprentice, Fellowcraft or Master, not because of any special ceremony or degree work, but on account of the length of the time of service and skill manifested in his handicraft. The Ancient Charges and Regulations, as read to the apprentice, referred to the duties they owed to each other, to the lodge and the Holy church. It is even doubted by some of our best Masonic historians that a grip and pass word were connected with these ancient ceremonies.

Ancient Craft Masonry, from its earliest legendary (625 A. D.) down to 1740, made no pretensions to philosophical speculations. No latter-day wise men existed to convert the simple tools of the operative craftsman into a philosophical fog bank. Near the middle of the eighteenth century other than mere operatives were admitted into the guilds or lodges, and men were elected to preside over the brethren who mere not skilled in the implements of the Craft. The introduction of the speculative Mason prepared the way for the dawn of Freemasonry. The so-called "Revival" of 1717 was but the bursting forth of the evolutionary forces that had been slowly developing for half a century. These same forces are at work today, so that it can be truly said that Freemasonry is a progressive science. Masonic historians are agreed that some time between 1723 and

730 the Second and Third degrees were evolved, and in this evolution of degrees, ritualism and symbolism were developed, resulting in the intellectual and philosophical Freemasonry of today.

The central idea of the entire system

Freemasonry became the "loss" and "recovery" of the "Word," symbolizing death and the resurrection, the ending of the present and the beginning of the future life. The student of Freemasonry must admit that "The Word" is the central point around which the entire system of Masonic symbols must revolve. Its possession is the consummation of all Masonic knowledge; when lost its recovery is the soul's object of the symbolic labor." Mackey says: "No event in the history of Speculative Freemasonry had so important an influence upon its development as a system of symbolism, as the invention of the Royal Arch degree and its introduction into the Masonic Ritual."

The Royal Arch stands as the rainbow promise in the Ritual; it stands as the promise of the resurrection; of that which was lost and that it shall be recovered.

The question arises as to whether the Master's Word was originally communicated in the Third degree. On this there is some diversity of opinion. In our present Ritual of the Third Degree the Master's Word is lost. Dr. Oliver, a noted Masonic historian, says: "The true Word was never lost, but transferred to the Royal Arch," and in corroboration of his statement further says: "I have before me an old French engraving of the Round Work of the Master's Lodge, dated in 1740, containing the usual emblems and on the coffin in the 'True Word' in Roman capitals." This would tend to prove that before the legend of Hiram Abiff was introduced into the Master's Degree and not a Substitute Word.

It necessarily follows that when the legend of Hiram became a part of the Ritual of this degree, the "loss" of the "Word" followed, as the "loss" without a "recovery" would be an absurdity, to complete the symbolism of Freemasonry, the "Word" must be recovered, hence the necessity for a Fourth Degree, the Royal Arch.

The Grand Lodge of "Moderns" evidently continued to use the old Ritual, without the legend of Hiram Abiff, while the Grand Lodge of "Ancients" used the new Ritual containing the Hiram legend and the Fourth Degree, until the year 1813, when the two Grand Lodges united and formed the present Grand Lodge of England, known as the United Grand Lodge of England. It is therefore to the Grand Lodge of Ancients that we owe the Master's degree as found in our Ritual and also the preservation of the Royal Arch Degree. One of the articles of union of the two Grand Lodges of England in 1813 was the retention of the degree as formulated by the Grand Lodge of "Ancients," hence, among the articles of agreement of this union, we find the only declaration made anywhere or at any time as to what constitutes "Ancient Craft Masonry." This article declares that "Ancient Craft Masonry shall consist of the degrees of Entered Apprentice, Fellowcraft and Master Mason, together with the Holy Royal Arch."

We see, therefore, that the Royal Arch is merely the evolution of a truth contained in the early Third Degree. It is not a "Higher Degree," but the last volume of the series in a sublime story revealed through symbolism. The Master's Degree without the Royal Arch is a story half told, a song unsung and a promise unfulfilled. The candidate is promised that he should receive, but is

that with a "substitute." He is left in darkness, in doubt, and to the thoughtful one in a condition of disappointment. Yet there is a purpose behind this seeming deception. Light and revealed Truth comes only through toil and willing service. This lesson must be learned before any Mason is qualified to know and appreciate the Truth, The Master's Word. It is, possibly, unfortunate that the Royal Arch degree was separated from the "Blue Degrees;" but whether fortunate or unfortunate, the Royal Arch stands as the last of the degrees in Ancient Craft Masonry. It is the summit, and no Master Mason is in possession of all that Freemasonry teaches without the Royal Arch. The series of four degrees continued to be conferred under a lodge charter until about 1750, in America at least. The earliest history that we have of the Royal Arch in this country was in 1758, when it was conferred under a lodge charter in Philadelphia. It was introduced into New York about the same time by an English military lodge, in Massachusetts in 1869, where it was conferred by St. Andrew's Lodge.

Since that time the Royal Arch Degree has remained secure in its superior place. The term Royal Arch Lodge was suggested by Chapter and Royal Arch Chapter. The word Chapter was used in Connecticut as early as September 5, 1758; in Pennsylvania, September 5, 1789; in New York, April 29, 1791; in Massachusetts, December 19, 1794. The word Chapter took the place of lodge in England for the first time, April 29, 1798. The word Companion, used in the Chapter in place of Brother, was first used in England in 1778. These terms, Chapter and Companion, were soon carried to America, where they flourished as elements in the Capitular system of degrees.

Such a brief, is the history of the

Royal Arch Degree; its parentage is as legitimate as any of the degrees of Ancient Craft Masonry; it sprang from the introduction of Speculative Freemasonry into Operative Masonry,—the fruit of symbolism and allegory. To be a Master Mason is the highest and most honorable degree that any man can attain; it entitles him to all the rights and privileges of the Craft; all the accumulate so-called higher degrees do not add anything to his Masonic stature. The Royal Arch is a part of the Master's Degree—the summit of its excellency. It is the privilege and should be the duty of Master Masons to complete the Masonic story, told in allegory and revealed in symbolism by receiving the Royal Arch.

Book of information of Orient Chapter No. 102, R. A. M.

TO THE SECRETARIES OF LODGES.

You will please take notice that it is absolutely necessary that the semi-annual reports be made out fully, especially that the names and addresses of the officers elect be endorsed thereon, so that this Directory can be made full and complete. These reports should be in as early as possible after the semi-annual elections.

ROBERT S. SPENCE,
Grand Secretary General.

PROVINCIAL GRAND LODGES.

California.

P. G. M., W. C. Cavitt, Hearst building, San Francisco.

P. G. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Washington.

P. G. M., E. P. Edsen, 300 Maynard building, Seattle.

P. G. Secretary, J. J. Anderson, Wiltshire hotel, Seattle.

Oregon.

P. G. M., S. H. Haines, 528 Chamber of Commerce, Portland.

P. G. Secretary, _____.

Inter-Montana.

P. G. M., D. Bergera, Helper, Utah.

P. G. Secretary, _____.

New York.

P. G. M., J. H. Friedman, 236 West Second South street, Brooklyn.

P. G. Secretary, B. Lipschitz, 236 West Second South street, Brooklyn.

Illinois.

P. G. M., Arthur O. Skaaden, 1321 North Carolina avenue, Chicago.

P. G. Secretary, Joseph P. Szymanski, 1018 Milwaukee avenue, Chicago.

DIRECTORY OF LODGES.

Corrected to November 30, 1914.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secretary, M. Zarcone, Moore park and Race street, San Jose.

St. John's lodge No. 8, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlivet lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M., L. H. Smith, 232 Kentucky street, Vallejo. Secretary, R. Douglas Patton, 1102 Louisiana street,

Vallejo.

Palestine lodge No. 23, San Francisco, meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louls, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 492 Polk street. R. W. M., Gust Manuels, 88 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johann's lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. R. W. M., H. Muller, 742 Market street, San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. R. W. M., Albert A. 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 311 South Spring street.

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, 122 Pierce street, San Francisco.

Costa Rica, C. A.

Alpha lodge No. 4 meets at Mascotte Hall, Port Limon, Costa Rica, Central America twice a month. M. W. M., James Wilkinsen, Deputy Master, Harold Fee, Secretary, W. Thomas, 1247 Alameda, Costa Rica, Central America.

Illinois.

The American Mascotte Federation's offices are located in the Monarcheek block, 52 Jackson boulevard, No. 539. Theodore Harrison 2629. Lew F. Stalder, D. D. G. O., Chicago, Ill.

Provincial Grand Master, Julia Kaczynski, 1318 West Erie street, Chicago. Provincial Grand Secretary, W. H. Humphreyville, 1201 West Huron street, Chicago.

St. Clair lodge No. 32, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M. W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 1201 Diversey avenue, Chicago.

Village lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M. William M. Anderson, 1201 West Huron street. Secretary, St. Smith, 1201 North Lawrence avenue.

Lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 125 Milwaukee avenue, Chicago. R. W. M. J. Saxon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach street, Chicago.

Lodge No. 35, Chicago, meets every first and fourth Wednesday at 8 p. m. at Haymarket building, 716 West Madison street. R. W. M., Dr. V. G. 15 Milton avenue. Secretary, Maria, 516 West Oak street. Lodge, August Bellavia, 503 West

Division street.

Alpha Fidelity lodge, U. D., Reuld, Ill. meets every Friday night at Eagles Hall. R. W. M., J. Zezolis. Secretary, W. i Davis.

Columbus lodge No. 34, Willisville meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzati Secretary, John Brook.

Michigan.

Acacia lodge No. 1714, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 122 Third street, Wyandotte. Secretary, C. P. Krieger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Alpha Golden Rule, St. Louis, Mo., meets every Tuesday night at the Fraternal building, Franklin avenue, St. Louis.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Haladas lodge No. 49, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Fifty-sixth street. R. W. M., Karl Turok, 241 East Ninety-third street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 534 Bedford avenue, Brooklyn. R.

W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 32 Lorimer street, Brooklyn.

King Solomon lodge No. 52, A. A. S. R., in the A. M. F., New York City, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Hyram Kessler, 460 Grand street, New York. Secretary, Harry H. Zorn, 96 Willett street, New York.

Oregon.

Provincial Grand Master, S. H. Haines, 238 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at O. U. W. hall, Ninth street. R. W. M., L. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., C. Liebendorfer. Secretary, George Brjetting.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 48½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street S. E., Portland.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon. Panama, meets every first and third Tuesday at 8 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 30, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. Dominick Bergera, Helper. Secre-

tary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39 Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Olsson, Midvale.

Alpha Bingham lodge No. 72 meets every Tuesday night in Smith hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Mcrrell.

Garibaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., B. Van der Schmit.

Washington.

Provincial Grand Master, E. P. Edson, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle, meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex B. Nelson. W. J. W., M. P. Cordas. S. D., A. J. Olson. I. G., Carl Johnston. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., D. R. Westfall. Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., George A. Miller, Centralia. Secretary, William M. Grafton, Centralia.

Harmony lodge No. 60, Monohon, meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, at Locust hall. R. W. M., Thomas D. Beck, Monohon. Secretary, Emil Bradley.

Nebraska.
Robinson. Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Fourteenth avenue, West, Seattle.

Seattle. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Erdman, 475 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Edward hotel, Seattle.

Wilkes-Barre. Kilwinning lodge No. 19, Seattle. R. W. M., G. L. Tanzer, Northern Bank building, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity. Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 118 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

WYOMING.

Justus. Justus lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., J. J. Zier, Diamondville. Secretary, Tony A. Basse, Diamondville.

Albany. Rock Springs lodge, U. D., meets every Wednesday evening at 219 Pilot Building. Secretary, Martin Olson.

NONSENSE.

Bar. He also says a candidate for must express a belief in the God of the Bible. What about the Mohammed, the Parsee, the Hindu? What about the universality of Masonry? But our Brother is a Local Mason, and things don't bother him. The Grand Master of Local Masons in Florida decided that a man born with only one ear cannot be a Mason.

ANOTHER "LANDMARK."

Our good Brother of the "Globe" tells us that "Ancient Landmarks forbid personal solicitation in Masonry." We would like very much to see that Landmark, as in all our reading we have never seen it, and certainly if our ancient Brethren had believed and acted on such a Landmark, Masonry would never have spread in the world as it has. Perhaps our good Brother only means it as applying to Local Masonry and not Universal Masonry, as Localism is both a law and a landmark unto itself.

LEXICON.

Cowan.—No Masonic term has had more space given to its by Masonic writers than the term "Cowan" and more far-fetched and non-sensical alleged derivations have been offered for it than any other word in Masonic lexicography, especially by that class of writers who are "Phree" rather than "Free" Masons; some profess to derive it from the Greek word for a dog, others from Hebrew, Arabic and Syrian; the Anglo-Saxon not being euridite enough for them.

The first mention we have of the word connected with Masonry is in the celebrated minute of the Lodge of Mary's Chapel of Edinburgh, Scotland, which is the oldest Lodge minute in the world, where it is stated that a Master Mason had been fined for employing a Cowan to work on a chimney head. The Cowan was a Mason employed in the rural districts without the bounds of the cities or burghs where only the Guild governments prevailed, and who in consequence was not a Guild brother nor entitled to the privileges of such. He was what would in the present time be called a non-union man, and as his work consisted principally in building farm-stead-

ings, boundary walls and such like, he was termed in derision by the Guild Brothers a "Cowan," meaning in old Anglo-Saxon, "of the cows," or a cowman, and looked down upon as the dweller in the country, has ever been by the dweller in the city.

Craft.—The technical knowledge of a trade was called the "Craft (skill) or Mystery" of the particular trade. The Mason trade had become pre-eminently "The Craft" and is so designated.

Craftsman.—Anciently a skilled worker and member of the Guild or trade brotherhood, applied to the second degree in Symbolic Masonry.

Crato Repoa.—A quasi Masonic system claiming an Egyptian origin consisting of seven degrees, originated in the eighteenth century, long since dead.

Created.—A member of the Chivalric Grades is said on his initiation into these orders to have been dubbed or created.

Creed Masonic.—Friends and enemies alike have attempted to fasten some particular creed on Masonry, some jurisdictions requiring belief in the divine inspiration of the Jewish and Christian writings, some foreign jurisdictions as in Sweden and Germany, require a belief in the Trinity in unity; while in some of the Latin countries no religious belief is required at all. Properly speaking the Masonic creed consists in the belief in the existence of a Supreme being as the All Father," leaving dogma to the conscience of the individual.

Crimes, Masonic.—A Mason is required by the tenor of his obligation to be an observer of the moral law and any breach thereof may properly be classed as a Masonic crime, as may also the breach of the law of the land in which the Mason lives, of the laws of his Lodge or Grand Lodge, or of the Landmarks of Masonry.

Cross.—The cross is a symbol in many of the Masonic degrees, in the Philosophi-

cal as well as the Christian degrees, and though by many looked upon as a purely Christian symbol, its use ante dates the Christian era by thousands of years, and was used by all the nations of antiquity as a religious symbol.

Cross, Ansuta.—A cross surmounted by a circle, the Egyptian symbol of life.

Cross, Jeremy.—A pupil of Thomas Smith Webb, the founder of the modern American Rite falsely called "Kn Yo Rite" and like him a degree and ritual tinker. He published several Masonic works, among them "True Masonic Chart or Hieroglyph Monitor," and "The Templars Chart." He took an active part in reviving the "Cerneau" Council of the A. A. S. R.

Cross-legged.—In the monuments of the old Knights Templar found in the ancient abbeys and churches of Europe, the effigy is always represented lying cross-legged. The reason is apparent to those who have taken that degree.

Cross, Maltese.—A cross of eight points, the sides notched to a deep angle, worn by the Knights of Malta.

Cross of Constantine.—Also called the "Labarum," a standard or banner borne before the Roman Emperors after Constantine. The cross bore a monogram combined of the letters X and P in the Greek alphabet Chi and Rho, the initials of Christos.

Cross of Salem.—Cross of the Sovereign Grand Commander of the Scottish Rite.

Cross, Passion.—Worn by the Knights Templar.

Cross, Patriarchal.—A cross with the upper arm twice crossed, used before the signature of members of the 33d degree.

Cross, St Andrews.—Part of the Jewel of the Grand Master of Scotland. Is in the shape of the letter X.

Cross, Tau.—In the shape of the letter T. A symbol of salvation and conser-

tion among the Hindus and other eastern nations. The triple T (which see) is the emblem of the Royal Arch.

Cross, Teutonic.—The form of cross worn by the Teutonic Knights and used by the Charleston Rite as claiming Frederick the Great of Prussia as their founder. Needless to say that this claim is as baseless and fraudulent as the rest of their alleged history and claims.

Cross, Illustrious Order Of.—One of the degrees given under the Council of Kadosh.

Crow.—The Crow is mentioned in the degree of Funeral Master (which see), as having performed the first rites of sepulchre by covering the body of murdered Abel with leaves.

Crow-bar.—One of the working tools of the Royal Arch degree.

Crown, Princess of the.—The installed degree given to the Mistress of a Lodge of the Scottish Rite of Adoption, dates to 1770.

Crowned.—A Sovereign Grand Inspector General, 33d, when exalted to that grade is said to be "Crowned."

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THE UNIVERSAL FREEMASON

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Number 7

OFFICIAL.

Franz Joseph Blust and A. Hoeheimer of Wallahala Lodge, Los Angeles, have been awarded the honorary Grade of Excellent Master.

Dr. Poole of Cosmos Lodge, San Francisco, has been awarded the honorary Grade of Excellent Master.

Louis A. Wunschel E. C. of Angel City Council of K-D-S-H.; and B. Van der Schuit E. C. of De Molay Council of K-D-S-H., have been elevated to the 33rd and last degree of the Scottish Rite.

Owing to the reports of some of the Councils not having been received in time, the publication of the official roster of the Royal Secret and Sov. Gnd. Inspectors General has been laid over until the February issue.

Sorrow.

It is with exceeding regret that we have to record the death of Bro. Herman Muller 33. deg. of St. Johannes lodge, San Francisco. Bro. Muller was the first R. W. M. of the Lodge and was ever an earnest worker for its success and up-building, a firm believer in, and a staunch supporter of Universal Masonry and his death will be a loss felt alike by his Mother Lodge and the A. M. F.

Thanks.

We have to thank the M. W. Bro. Junck Grand Master of the Grand Lodge of Luxembourg for fraternal greetings and favors received. Also The United Grand Orient of Portugal and the Grand Orient of Brazil for favors received.

Visitors.

We had the pleasure during the past month of visits from BB. D. Bergera Grand Treasurer and S. H. Haines, Prov. G. M. for Oregon and Chairman of the Finance Committee. In his official capacity Bro. Hains examined the accounts of the Grand Secretary and Treasurer, finding everything in a satisfactory condition.

On Sunday, December 20th, 1914, the following officers were installed in Kilwinning Lodge No. 19, Seattle, Wash., by Lodge Deputy Bro. W. W. Ladd:

R. W. M.	William Schutz
W. D. M.	William T. Lloyd
W. S. M.	Julius Huber
W. Sr. W.	W. H. Stanislawski
W. J. W.	Peter Welker
Secretary	J. J. Anderson
Treasurer and Almoner ..	Adam Spenger
Sr. Deacon	August Northberg
Jr. Deacon	W. H. Wakefield
Sr. Stewart	Albert Bloss
Jr. Stewart	R. H. Waldomar
Marshall	Joseph A. Chester
Chaplain	Samuel Samuelson
Orator	Chas. Alberts
Organist	Alfred Luebin
Inside Guard	W. R. Smith
Tyler	John D. Harms

List of officers elected and installed
Dec. 18th 1914 in Euphrates Lodge No.
41, Detroit, Michigan:

R. W. M.....	W. E. Rhyndress
Dep. M.	P. Kraemer
Sub. M.	Wm. Jenkins
Sen. Warden	L. Mark
Jun. Warden.....	P. L. Drewyore
Secretary	W. L. Cragg
Treasurer	L. Zox
Chaplain	R. Shoup
Sen. Deacon	F. Yates
Jun. Deacon	C. Wilcox
Inner Guard	A. Grossfield
Tyler	H. Wright
Almoner	J. Greenbaum
Marshall	F. Stevens
Sen. Steward	M. Levin
Jun. Steward	H. Liburt
Lodge Deputy	Wm. Longden

Lodge meets every 2nd and 4th Friday of each month at Euphrates Hall,
318 Woodward Ave.

SCOTCH MASONRY.

(Continued.)

As promised in our last, we herewith publish the continuation of the "History of Masonry in Scotland" from the pen of our eminent Past Master, in Scotland, Bro.....

The question is frequently asked us, how many Rites are there in Masonry? and which of them are recognised and practised.

The subject is one of interest to the Masonic student.

But let us turn to other quarters, and we find a preservation of higher rites and ceremonies, which while worked out with the sanction of Grand Lodge, yet maintained these Higher Degrees in a period of their possible decay.

The History of Knights Templary in France from its inception at the beginning of the 12th century until its dispersion gives us the connecting link we require. Therefore I commend to your attention the survey I have drawn up of the History of the Knights Templar body. It is as you are aware not

recognised as Masonry by Grand Lodge, but without doubt it is the conservator of those higher ceremonies which prize at this day.

The Historical Sketch of Knights Templary in Scotland.

Its history from its inception in A. D. 1118 with Hugo de Payence as Grand Master to its dispersion in A. D. 1309 when under the Grand Mastership of Jacques de Molay, I pass over. Knights Templary was first introduced into Scotland by David first about the middle of the 12th century, who established it in a Temple on the South East at Musselburgh. Further grants of land were subsequently made to the order by Malcolm his Grandson, by William the Lion, and by Alexander the Second, his successors.

The career of the order was prosperous in Scotland as in other countries, until the persecution initiated by Pope Clement the Seventh.

The whole energies of Scotland being at that time occupied in resisting the encroachments of the Tyrant Edward of England, the Knights were not persecuted as in other countries and instead of being utterly effaced as they were elsewhere, here they continued to exist in conjunction with, but not merged into the order of Knights of St. John. So they continued until the surrender to the state of the last of the Temple lands in 1560, by Sir James Sandislands, Perceptor of Torphichen.

This practically ended the history of the Scotland Knights Templars as a military and religious body. The Knights, and they were many, who adopted the reformed religion, created a new lease of life for themselves, by uniting with the building fraternities in the shelter of whose secret character they continued to practise the Templar Rites and ceremonies.

Their subsequent history during the troublesome period of civil and religious strife, which followed the reformation is

little known, until we find them appearing in the early part of the 18th century as the protectors and conservers of high grade Masonry, ruling all grades above the blue or Craft degrees. And this is amply proved by the Minute Books of many old lodges especially in the western part of the Kingdom, where is found the cradle of Blue and Black Masonry.

At this time there was no separate head in Scotland for the higher as distinguished from the Craft Degrees, and this method continued to hold until 1800 when the Craft Grand Lodge forbade the practice of lodges with a holding under her of conferring any other than the first three degrees.

The votaries of the high grades being thus deprived of the authority under which they had previously wrought, and as good Masons should be law abiding and strongly averse to unwarranted assumption of authority, several of them applied to their Fraters in Ireland, who with a history in many respects similar to their own, had established a Grand Encampment. These applications for Charters were readily granted by the Early Grand Encampment of Ireland, and so we have the origin of Knights Templary in Scotland. Prior to the third decade of the 18th century, there were no separate Rites, as all degrees known were given under the Craft Charters.

From that time till the second decade in the 19th century Rites and Degrees increased enormously, "Ragon" for example in 1861 gives a list of 52 Rites with 1400 degrees; of the bulk of which nothing is known. Of the survivors some are termed "National" and are in the main restricted to one country (in some cases indeed to the section of a country as with some of the German Grand Lodges.) Thus we have the modern French Rite of Seven degrees practised by the Grand Orient of France. The Spanish and Mexican

National Rites which are similar to the French, though it makes a nearer approach to universality. The National Swedish Rite practised in Scandinavian countries and in Germany.

Of Rites non-national and therefore not confined by Geographical limits, are the Rites of Memphis, consisting of 95 degrees and the Rite of Misram consisting of 90 degrees.

The Rite of Memphis of late years has been reduced for working purposes to 33 degrees, of the ancient and primitive Rite, and the Rite of Misram reduced to 33 degree of the Reformed Egyptian Rite.

There is also another Rite calling itself The Ancient and Accepted Scottish Rite of 33 degrees founded at Charleston S. C. in 1802, and styles itself "Scottish", which really ought to be styled after the place of its birth "the Charleston Rite". This Rite was brought to Charleston from France by Stephen Morin who without any authority, concocted a scheme whereby the forged Constitution "Frederick the Great" was the chief corner.

The Grand Council of Rites of Scotland from the earliest times wrought a Rite of 47 deg., in which was embraced the chivalry degrees. Three of the governing branches of the Rite were under other jurisdictions than the Grand Council, and that body decided to collate those directly under its control making a Rite of 33 deg., but retaining the ancient name. It also controlled the Rites of Memphis and Misram in their original and restricted forms, along with other orders and degrees that had, in the course of time, been engrafted on to the original. This Grand Council of Rites of Scotland, is the only native Scottish Grand Council of Rites and occupies a unique position among Masonic High Grade bodies in the Masonic world, claiming to be self-existing, the parent of many, the offspring of none.

It is the preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masonic Students who prize knowledge. It embraces all Rites and systems which have in course of time been grafted on or gathered around the parent stem of Scottish Masonry excepting the three Craft degrees, "The Royal Arch," and "The Knight's Templar Degrees".

We have ample proof 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 Brethren and practised by them in Scottish Craft Lodges in the 18th century. This is admitted by all Masonic historians and can be amply proved by old diplomas, and documents still existing. And when forbidden by Grand Lodge to work other than Craft degrees, they transferred their knowledge and continued their work in the recently organized Knight Templar Encampments.

Re-construction again manifested itself for the possessors of the higher degrees sought for themselves a last abiding place of their own, where Scottish Masonry, which had enriched the Masonic system, could be governed in the land of its birth by Scottish Masons without foreign aid or interference. The result was the "Scottish Grand Council, of Rites" and since the Grand Council withdrew from the shelter of the Grand Encampment, numerous degrees which have been worked by Grand Chapter and Grand Encampment, have been placed under its control Viz.:—The Royal order of Scotland. Many other degrees and orders have been introduced into Scotland from foreign sources such as "Sat Bhai" the "Mystic Shrine", the "Eastern Star", and have found a shelter here also. The work of the Scottish Grand Council of Rites has always been conducted quietly and little has been known of it, except by Masonic

Students. The Rites and degrees which it has controlled from time immemorial have been introduced into Scotland from foreign bodies, as into unoccupied territory and in consequence of this the Grand Council of Scottish Rites asserts itself as the only native Scottish High Grade body.

In all Rites of Masonry the three first degrees are the same or so nearly so as to be practically the same. So it is with certain of what are termed the "INEFFABLE DEGREES", the "Royal Arch", "Prince of Jerusalem", "Rosy Cross", "Kadosh" and the "Sup. Prince of the Royal Secret", which are found in all Rites throughout the world, though sometimes known by different titles.

We will now proceed to give a brief account of the degrees of our own Scottish Council of Rites with remarks on the differences between it and other systems.

Craft degrees in our Rite are under the Supreme control of Grand Lodge which grants only Craft Charters, and only legislates for, and controls the three great degrees of "St. John's Masonry", being those of E. A. F. C. with the Mark and the Sublime Degree of M. M. and the installed chair degree.

In the Lodge of Perfection there are eleven degrees, Viz.:—Royal Ark Mariner Master's Mark, Jacob's Wrestle, Secret Master, Perfect Master, Master through curiosity, Provost and Judge, Superintendent of the Building, Grand Architect, Master of the Royal Arch, and Perfect Mason of the Secret Vault, the Ark Mariner, and the Master Mark in ancient times formed a part of a series called the Ark, Mark, Link, Wrestle. The Ark Mariner treats of the flood, the Lodge is supposed to be held immediately after the recession of the waters.

The Master's Mark was originally given as an introductory degree to the Royal Arch and was sometimes known as the degree of "Mark Masters" to

distinguish it from the degree of "Mark Man". The "Mark Man" degree was given to the Fellow Craft, while the "Master's Mark" or "Mark Master" was given to the Master Mason.

Jacob's Wrestle sometimes called "Sublime Master" is founded on Jacob's wrestle with the Angel of the Lord at Peniel, when he was given the name "Israel." The Degree of Secret Master and those that follow, though not so ancient as the preceding degrees, date from the latter part of the 18th century. They are termed "Ineffable" degrees because the principal subject of the degree is the "Ineffable Name".

The Jewel of this degree is an Ivory Key with the wards of the Key forming the letter Z.

PERFECT MASTER DEGREE. "This grade was established as a grateful tribute to the memory of a departed Brother". The Ritual and lecture furnish interesting details of the mode of his interment and the honors paid to his memory. The Master represents Adoniram, the Warden represents Stolk-in, and the Master of Ceremonies Zerbal. The Jewel is a compass, open at the segment or graduated circle, at an angle of 60 degrees.

MASTER THROUGH CURIOSITY,—sometimes called "Inmate Secretary", this degree is also known as "Select Master". It deals with events after the completion of the Temple. The Lodge represents the audience chamber of K. S. There are only four officers—S. K. I. and H. K. T. a Captain and Lieutenant. The Jewel is a triple triangle with an eye, ear, and mouth engraved thereon.

PROVOST AND JUDGE.—This degree is said to be instituted by K. S. to aid in preserving order among workmen engaged at the erection of the Temple, their especial duty being to settle disputes among the workmen. The Master represents Tito Zadoc, Prince of the Harodim, the two Wardens represent Adoniram and father Abda.

The Jewel of this degree is a gold key.

SUPERINTENDENT OF THE BUILDING.—Sometimes called "Master in Israel". The foundation of this degree to chose a successor to finish the uncompleted work left by the untimely death of H. A. B. The Master represents S. K. I., the Wardens Tito and Adoniram. The Jewel is a gold triangle having on one side the letters B. A. J. and on the other the words Judah, Jah.

GRAND ARCHITECT. Represents the founding of the school of architecture By S. K. I. in which the five orders of architecture are here taught. The Jewel is a square medal having engraved on one side four half circles with seven stars, in the center the monogram G. A. On the reverse is engraved the five orders of architecture.

MASTER OF THE ROYAL ARK.—This is the ruling degree of the "Lodge of Perfection", and is the oldest of the higher degrees. It is found in all the Rites though in different forms, and the motives is the same in all, being the discovery of the "Word" lost through the death of H. A. B. The Ritual used as a combination of the arches of Enoch and Zerrubabel, the former the most ancient and, combines the beauty and sublimity of both. The Jewel of this degree is three triangles interlaced inside an arch, the initials of the nine arches of Enoch are inscribed on keystone of the arch.

PERFECT MASON,—(also called the Secret Vault), and many other names. This degree is given more prominence than any other in the "Lodge of Perfection", though it is properly only the complete of the Royal Arch. The meeting is supposed to be held in the Secret Vault, wherein had been deposited the treasures found by three Masters of the R. Arch and teaches the lesson the secret of Masonry should be no more concealed in vaults, that the profane might enter, to find their sole and

safe repository in a Mason's heart.

The foregoing are called the RED DEGREES and the ruling grade is the Royal Arch of Enoch. The Jewel is a gold compass crowned, extended to 90 degrees; between the legs of the compass a medal having on one side engraved a sun, on the reverse a blazing star with a triangle in the centre between the points of the compass a quadrant with the figure 3, 5, 7, 9, engraved on it.

THE COUNCIL OF THE PRINCE OF JERUSALEM. This is the first of "Green" Masonry. In the Council there are three degrees "Excellent", "Super-Excellent", and "Prince of Jerusalem". The degrees tell of the delivery of the chosen people of the Lord from Captivity. Tradition tells us Zerrubabel and the other captives gathered together all who could prove clar descent, and gave them secrets to enable them to prove themselves on their arrival at Jerusalem. The secrets thus given formed two degrees founded on the liberation of their fore-fathers from Egyptian bondage under the leadership of Moses and Joshua.

EXCELLENT MASON. This degree tells of the delivery of the children of Israel from the calling of Moses at the burning bush till his death.

SUPER-EXCELLENT MASON. This degree is a continuation of the former, taking up the travels in the wilderness from the time of Moses and the ascension of Joshua to the leadership. These two degrees are found in different Rites under different names, sometimes as separate degrees, sometimes combined with other ceremonies forming part of systems. In their full and original form they are only found in the Scottish Rite.

THE PRINCE OF JERUSALEM. — This degree is given in two parts, first, as Knight of the Sword, and second, as Prince Mason. The first point, the meeting place represents the Sanhedrin at Jerusalem, where the newly

returned captives meet, where they complained notwithstanding the decree of Cyrus they were unable to return to their country. The second point, is a continuation of the first at the Court of Darius obtaining a renewal of the decree of Cyrus and where he created them Prince Masnos and granting them their liberty to return to their own land to build the House of the Lord God. This is the last of the "Green" degrees. The Jewel of the degree is a gold medal having on one side an antique balance held equipoise with the letters D. Z. one in each cut of the balance, on the reverse a sword and trowel crossed.

KNIGHT OF THE ROSY CROSS OF SAINT ANDREW. — Sometimes styled Knight of the Eagle and Pelican, and anciently known as the Scottish Master. is the first of what is known as the "Black" degrees, which are divided into two series, the Rosiery Cross being the governing degree. It is a spiritual version of the Royal Arch, a search for the lost word. The Jewel is a golden Compass extended the sixteenth part of a circle, the point resting on an arc. On the head of the compass is a cross resting on an arc, its centre occupied by a full blown rose of four petals, the stem winding round the lower limbs of the cross. At the foot of the cross is a pelican tearing its breast to feed its young, which are arranged seven in number. On the arc of a circle are the letters I. N. R. I. engraved.

KNIGHT OF THE EAST AND WEST. This degree is said to have its origin in Palastina in the year 1118, when eleven Knights took the vows of secrecy and friendship between the hands of the Patriarch of Jerusalem. The ceremonies of this degree treat of the opocaliptical mysteries. The Jewel is a heptagonal medal of silver with a gold star in each of the seven corners, with one of the initial letters B. D. W. P. H. G. S.; in the center a lamb

on a book with seven seals; on the reverse side the same letters in the angles with two swords crossed, points upward.

THE ORDER OF THE SCARLET CORD. Is a very ancient degree and known under many different names, and is a degree teaching hospitality, loyalty, and faith to a given pledge.

THE ORDER OF BROTHERLY LOVE OR SECRET MONITOR. Along with the Scarlet Cord were always given following each other, before the present form of numerical arrangement. The lessons taught are in a sense similar.

PRINCE OF BABYLON. Known as the suspending cross of Babylon treats of the power of faith, to maintain the votary steadfast under all circumstances of persecution.

PRIEST OF ELEUSIS AND KNIGHT OF DEATH. These two degrees treat of the ancient pagan mysteries, their philosophy and religion, the many points where ancient and modern thought approach each other.

KNIGHT OF THE BRAZEN SERPENT. This degree teaches how men when upheld and strengthened by constant faith are apt to lapse into error. The historical instructions are the use of the brazen serpent by Moses in the Camp of the Israelites as related in the 21st Chapter of Numbers. The Jewel is the cross with a circle on top; the cruxansuta of the ages—with a serpent twining around it. This ends the first series called "Black" Masonry.

The second series of "Black" Masonry like degree of Rosy Cross was originally of an intensely Christian nature, but have long been divested of their sectarian character, while retaining their historical and symbolic references and teachings.

KNIGHT OF ROME AND CONSTANTINE. The legendary founder of this degree was Emperor Constantine the Great, and was established in A. D. 313, to commemorate a vision he

had through which he gained a great battle. The Jewel of the order is a red cross with the motto on the cross beam and surrounded by sixteen stars, one for each letter of the mystic words. The motto of the Chapter "In hoc Signo Vincas" (in this sign you conquer) is now given a non-sectarian and philosophical meaning.

KNIGHT OF ST. JOHN AND KNIGHT OF THE HOLY SEPULCHRE,—are companion degrees and were originally of the same sectarian nature, but the ceremonies are so remodelled as to be perfectly non-sectarian and philosophical.

KNIGHT OF THE CHRISTIAN MARK,—or, white mark, as it is often called, treats of the Apocalypse and has also been deprived of its sectarian character. The meaning of its symbols has been broadened and made more generally applicable.

KNIGHT KADOSH.—Is the ruling degree of the Council. All business being transacted under its Charter. It is intimately connected with the history of Knights Templar and, was at one time given to members of that order. Its ceremonies are solemn and elaborate and tell of the persecution of the Templars by Philip the Fair of France and Pope Clement the Fifth and the final dispersion of the order and of its suppression in every country except Scotland. Its Ritual like other degrees was once bigotedly Christian in character, but is now non-sectarian. The obligatory meeting of the order is annually on the 13th of March the anniversary of the martyrdom of Jaques de Malay, the last G. M. of the Templars prior to the dispersion of the order. The Jewel of this degree is a double-headed eagle, half black and half white. From this the order derives one of its old titles of Knight of the White and Black Eagle. This ends the second series of what is called "black" Masonry.

"White" Masonry are conferred in a

Tabernacle and a consistory respectively, the three principal officers must be 33 deg. members. Two degrees are worked the 31st deg. Viz:—

THE PRIESTLY ORDER OF THE TEMPLE OR HOUSE OF HOLY WISDOM. This was a particular favorite with our ancients Brethren and ranks as the 43rd deg. of the Early Grand in the old arrangement of degrees. The assembly is termed a Tabernacle, representing a Tent. The Ritual is a quaint mixture of the old and new dispensation teachings on sacredness and power of regularly conferred authority, the fate of Korah, Dathan, and Abiram, being cited as the punishment of usurpers. The presiding officer represents Melchisedeck, who is assisted by six others, who are termed The Priest and Pillars of the Tabernacle. The Jewel is a gold triangle, on each angle of which is inscribed the letters B. Q. N. T. L. O. I.; W. L. B. T. T. P. D.; F. A. O. S. I. O. G., in the centre of the triangle are the letters G. M. G. F.; on the reverse, arranged in a circle, are the letters P. R. W. S. H. G. B. There are eight seals used in making the Diploma. The grand seal depicts in the centre a cross with the letters I. H. S. on the cross beam, above it three doves descending, and on each side two roses. For each pillar, (1) a lion, (2) an anchor, (3) a sun, (4) a star, (5) a heart, (6) a winged head, (7) a crown. Each seal had a different colour a wax. These seals are now only used on the Diplomas of the honorary grades, as they all emanate from the House of Holy Wisdom.

S. P. OF ROYAL SECRET OF MOTHER WORD.—Degree was held to be the "ne plus ultra" of Masonry, and in some Rites it is so still. It is given in a consistory, where there is no consistory in a Masonic district or province, and is only with authority by the Depute or the Grand Commander, in the Council to which the Candidate belongs, the Diagram of the camp is

a geometrical figure, its angles making the sacred numbers 3, 5, 7, 9, a nonagon enclosing a heptagon, that enclosing a pentagon, that an equilateral triangle and that a circle with a point in the centre. This is a brief description of the interior of a consistory of a Prince of the Royal Secret.

The Jewel of the degree is the double headed Black and White Eagle of Kadosh, having a Triangle on its breast with the figures 32 engraved.

Besides the numbered degrees, there are honorary degrees, given as rewards of merit all of which confer special privileges on the possessors.

KNIGHT COMPANION OF THE COUNCIL AND KNIGHT COMMANDER OF THE COUNCIL.—Are grades only conferred on members of the 33 deg. Possessors of the first are perpetual members of the Supreme Council with a right of voice and vote on all subjects.

THE LYBIC CHAIN. THE STAR OF SIRIUS,—are decorations given as rewards of high merit; the first can only be given to one who has attained the 32nd and 33rd degrees and is one of the decorations of Rite of Memphis.

The second only to one who has attained the highest degree in the affiliated Rites:—

Viz. q —

33 deg. Scottish Rite.

90 deg. of Mizram.

96 deg. of Memphis.

THE ROYAL ORIENTAL ORDER OF THE SAT BHAI.

This Order of Sat Bhai is objective but not local. It was brought from India by some Scottish Brethren and conferred upon the Grand Council of Rites of Scotland. Wherever seven of the orders settle there they establish their lodge owing no allegiance save to Sikha, the God of all. The Order presents the Perfect Terrestrial Zos of 360 degrees and is inclusive of all

others embracing the highest point of the Masonic fabric.

The two parts of the Order are, first that of Sikha the Supreme and ultimate Mundane, and secondly of the Sat Bhai of Pryaya, Allahabad. The City of Allahabad anciently called Pryaya, contains many relics of the early Hindus. It is said that the great architect of Solomon's Temple derived much of his mystic lore from this land, in which we may say is the cradle of the earliest civilisation.

The second is an order incorporated within that of Sikha. It originated in India, and is named after a bird held sacred by the Hindus, whose flight generally in sevens has obtained for the Rite the appellation of the Sat Bhai or seven Brethren.

The order is divided into seven degrees (but with the Sikha composed of the Sponsors, nine). The first being the highest, i. e. 1, Arch Censor; then 2, Arch Courier; 3, Arch Minister; 4, Herald; 5, Arch Scribe; 6, Arch Auditor; 7, Arch Mute. The last three degrees are, under certain limitations, open to both sexes, while none but Master Masons are admitted into the first four degrees. The Principles of the order are Masonic, the colours being Red, White and Blue, a silk cord consisting of three strands each, Pendant to which is the feather jewel.

The jewel of the order (exclusive of the jewels peculiar to the Sponsors) is of gold enamelled red and grey with a sanskrit legend or motto and jeweled in the centre. The order is firmly established in England and Scotland and has branches throughout all European Countries. The ritual is very elaborate and appeals forcibly to its members.

It is impossible to say more here, but its Masonic value is highly appreciated by eminent Brethren all over the world. No member of the order can be superseded or expelled, nor shall he have the right to resign his post

without the final sanction of the Dual Sponsors.

ADOPTIVE MASONRY.

By the immutable laws of our constitution, no woman can be made a Freemason, and it follows, therefore, as a matter of course, that Lodges which admit members of the female sex to membership can never legally exist in the order. For the origin of such lodges we are indebted to our French Brethren. In the beginning of the eighteenth century several secret associations sprang up in France, which in their external characters as in their mysterious rites attempted an imitation of Freemasonry, and with a view to popularizing such bastard institutions, females were admitted to membership.

The Grand Orient of France established a new rite in 1774 called "The Rite of Adoption", consisting of the four degrees, Apprentice, Companion, Mistress, and Perfect Mistress.

These early adoptive lodges in France, established under the control of the Grand Orient were warranted by some regularly constituted Masonic Lodge, whose Master or representative should direct the proceedings and in all cases was assisted by a female president or mistress.

The first of these adoptive lodges was presided over by the Duchess de Bourbon, who was also installed Grand Mistress of "Lodge St. Anthony", while the business of the Lodge was conducted by the sisterhood. Adoptive Masonry was seized upon by the comprehensive mind of the first Napoleon as a means of consolidating his power.

In 1805 the unfortunate Empress Josephine was installed Grand Mistress of "Imperial Lodge of Adoption of the French Cavaliers".

The ancient and primitive Rite has powers to confer these adoptive degrees, but has never encouraged them. So it is to France we are indebted for the "Adoptive Rite" which was introduced into Scotland from that country.

The Scottish Rite of Adoption con-

tains eight degrees, these of the officials being:—

Lady of Benevolence.

Prince of the Crown.

Lady of the Dove.

That Star of the Scottish Rite of Adoption has seven points.

After its introduction in France, it gained a wide recognition in nearly all Continental Europe, though it was not favoured for many years by the English speaking countries. In America certainly it bore fruit, and was known by many names or orders for example:—

Mason's Daughter.

Kindred Degree.

Herione of Jericho.

The Good Samaritan, Etc.

but all these orders were short lived.

It was not till 1850 when Bro. Dr. Robert Morris of Kentucky organized the order of the Eastern Star, that this system of Masonry was accepted widely by the Brotherhoods, and it is to-day a flourishing institution in this country, also and wherever Masonry exists the Eastern Star is a welcome adjunct.

Brother Morris himself gave the tain the necessary authority to con-
Council" in Ayr, while en Route to the Holy Land in 1860 and the first Chapter in Scotland was named Victoria Chapter after her illustrious majesty.

The Eastern Star as practised in America was worked in Scotland about 1847, where we find after a regular meeting of St. Mungo's Lodge No. 27, Buchanan Street, Glasgow has been closed the order of the "Eastern Star" was conferred by Brother H. I. Shields and Bros. G. Whuler, James O. Park, and 14 others.

This Chapter met again the following day, and 11 Brethren and 6 Sisters were duly initiated. Brother Shield returned to New York to ob-mysteries of Eastern Star to "Constitute and open Chapter of the Order and returned on the 26th August with full power to act, as Deputy from the Supreme Chapter of the order.

Later Bro. Shields constituted a Chapter in Holytown named the "Lily of the Valley", and one in Motherwell named the "Star of Bethlehem".

These Chapters were regularly constituted under Charters from the Supreme Grand Chapter.

The Eastern Star is an order instituted for female relations of Masons, with the object to bring the ladies more into sympathy with Masonic ideals and work. Only Master Masons are eligible for membership and as usual admission to the order is by ballot.

The Worthy Matron, and Worthy Patron each wear sashes of five colours (blue, white, yeallow, green, and crimson) while Secretary, Treasurer, and Conductress, wear crimson.

Broches are also worn in the form of a 5 pointed Star with the different colours of the emblem as on the sashes of the two leading officials.

THE ORIENTAL ORDER OF THE PALM AND SHELL.

The Great aim of this order is practical usefulness. Many of the degrees and orders of Freemasonry are philosophical, many are instructive in history and legend, all are interesting, but the work of a Pilgrim Knight is to make himself more useful in the investigation of the history of the order. The Masonic Holy Land was formed in 1868 by a combination of Master Masons in various states of the U. S. A. and its purpose was the investigation of Freemasonry in the supposed land of its origin. Brother Robert Morris L. L. D. of La Grange, Kentucky, to whom the inception of the undertaking was due, set out from New York in February 1868 under the protection of the Masonic Flag. He was everywhere well received (see "Freemasonry of the Holy Land" in 1862 by the Masonic Land League).

This Brother opened a Lodge of Masons at Jerusalem in 1873 which, when

chartered set to work. From the Oriental Masons, Bro. Morris gathered many curious and interesting facts not heretofore incorporated in any European or American system of Masonry, among them being signs, words, and ceremonies deemed to be coeval with the very origins of Freemasonry, and that his work has shed real light upon the works and aims of the order any Brother will testify, who has himself investigated.

Brother Morris with suitable assistance move these discoveries into the system entitled "The Electic Order of the Palm and Shell". The Order is in nosenoe a side degree but consists of seven sections or degrees.

The Mystic Shrine is of Arabic origin, and is known to have existed in the East shortly after the advent of "Islam" or Mohammedanism as a world faith. It has been known in Europe by Masonic Students for over two centuries under the title of the "Pilgrim Adepts of the Mystic Shrine." It has however adopted the elaborate organisation of the American Brotherhood. Several Brethren in New York remodelled the order of "The Pilgrim Adepts" in 1871, and when some years later one of the Brethren on a visit to Scotland met with Brethren who were Pilgrim Adepts, a similar remodelling of the Ritual resulted. The Mystic Shrine has since been worked under the auspices of the Grand Council of Rites in Scotland.

The chief Office Bearer "Emer el Hadj" wears a purple Robe with green turban, his jewel is a sceptre and similar crossed, the other Officials robes are red, blue, green, in colour, while the other Officials robes are red, blue, green, in colour, while the jewels are first a Pyramid on which is a representation of the setting sun, secondly a Pyramid with the noon-day sun on it, and third the crescent moon and star respectively. The other Officers

wear white robes with a mantle and green turban of the Arab with their assigned jewels of Office.

The Royal Order of Scotland of two degrees, namely those of Heredom of Kilwinning, and the Rosy Cross. The first is said to have been started during the reign of David the 1st, and the latter by King Robert the Bruce who in 1314 revived the ceremonies and incorporated the two degrees under the title of the "Royal Order of Scotland."

The Ritual is a combination of religious allegory and the supposed ceremonies of the Christian architects and builders, and the sword is closely associated with the trowel.

The second degree being denominated an order of Masonic Knighthood is said to have been conferred on the field of Bannockburn as a reward for the valour displayed by the Templars, who aided Bruce on that memorable day. Afterwards a Grand Lodge was established by the King reserving the Office of Grand Mastership to himself and his successors on the Scottish Throne.

Singularly to state the earliest records of this order are found in England, and not in Scotland, and the records of its existence date years earlier than those of any other degree worked in Great Britain or Ireland save the first three. The position of the "Royal Order" as regards the production of evidence regarding existence, is superior to all additional degrees.

Regularly kept Minutes of the "Royal Order" at Edinburgh date from 1766 and in those of 1769 the minutes state that "after a great deal of trouble and expense the order had been revived in the metropolis of its native country, by several members of the honourable Company."

R. S. SPENCE, 33 deg.
(to be continued).

THE UNIVERSAL FREEMASON.

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EDITORIAL.

With the advent of the year 1915 another milestone has been passed, another year that has been, has gone, and one that is to be, has come. It is ours to make or to marr. What shall we do with it as members of our great and Universal Brotherhood at large, and of the American Masonic Federation in particular? While so many thousands of our Brethren in Europe are at war with each other, the ties of fraternity and the teachings of of Masonry forgotten, where it is no ritualistic figure of speech to declare that "the impliments of Masonry are broken", we sorrow with our European BB. and thank the Grand Architect of the Universe that in our own land Peace reigns, we must not forget that as the sole representatives of Universal Masonry in that land an added burden is placed upon us, that is for us to bear aloft the standard that in happier times was borne by our European BB. of the Universal Family. This we can best do by increased efforts in spreading the knowledge of true universal masonry untill its light shall illuminate the whole land, untill our lodges shall be found in every State and every City,

untill the opposition of those who should be our Brethren is broken down and we be allowed in peace to propagate our own ideas, to reach out for our own ideal. Our success in the past gives us encouragement for the future, on the 9th of the present month will be celebrated the 8th anniversary of the organisation of the American Masonic Federation, before then, universal masonry was practically unknown in U. S. A.; to day there are eight Grand Lodges in the Federation with an unbroken chain of lodges extending from the Atlantic to the Pacific with lodges in Canada and several foreign Countries. This work has not been accomplished without great and self-sacrificing labor on the part of our BB. who have had to contend with the most bitter opposition that has ever been met with and overcome, an opposition and persecution that has no paralel unless it be that suffered by the early reformers at the hands of the Romish Church, yet thanks to the zeal of our BB. and the righteousness of our cause we have shown again that "great is truth and will prevail."

A Busy Month.

Though our work in various ways for the up-building of the A. M. F. leaves us but little leisure time for a month past we have been more than usually busy, having visited Justice Lodge No. 2 of Diamondville, Wyoming, the eldest existing Lodge in the A. M. F., Chartered Kilmarnock Lodge in Denver, Colo., returned to Wyoming and Chartered Fidelity Lodge at Rock Springs, both these new lodges are composed of earnest and enthusiastic BB., and we predict for them a great future.

In Sacramento we met with the BB. of Rising Star Lodge U. D. which is progressing rapidly and well under the fostering care of Bro. A. J. Court Deputy in Charge. In San Francisco we spent a week visiting Golden Star, Golden Thistle, Palestine, St. Johannes

and Cosmos Lodges as also Luzon Lodge U. D. We regret our inability to visit Glenlivet Lodge of Vallejo and Harmony Lodge of San Jose separately but had the pleasure of meeting their members in con-joint session with the other Lodges in and around San Francisco.

We also met Golden Gate Council of K.-D.-S.-H. which under the able leadership of Frater E. Gordon E. C. easily keeps its place as the banner Council. We also met with the Fratres in Grand Consistory and Supreme Council and had the pleasure of conferring the crowning degree of the Rite on three P. of the R. S.

From San Francisco we proceeded to Bakersfield and met with the BB. of Kern Lodge whose members are not only firm in the faith, but have proven themselves capable of giving a reason for the faith.

From Bakersfield we went to Los Angeles meeting with the BB. of St. Johns, Walhalla and Rob Roy Lodges being entertained at a banquet by the combined Lodges. We met also with the Fratres of Angel City Council and had the pleasure of advancing Frater L. A. Wunschel to the 33rd. Bro. Wunschel has long been an earnest worker and richly deserved the honor conferred on him. This completed three weeks arduous but satisfactory work.

EASTERN STAR IN SCOTLAND.

Several of our co-temporaries contain items about clandestine Eastern Star Chapters in Scotland and some body there which styles itself a Grand Chapter brands a Chapter in Dundee as being "Clandestine" the use of this word, unknown in Scottish masonry shows that this so-called Grand Chapter has been "Made in America" and seems to have imported the prejudices of its creators. We happen to have personal knowledge of Eastern Star affairs, their dating back many years having received the Star from BB. who received it from Bro. Rob. Morris when he visited Scotland on his ma-

sonic journey to Palestine circa 1860, in fact the first Chapter of the Eastern Star ever organized in the world was organized by Bro. Morris in the Town of Ayr, Scotland, where he had gone to visit Bro. Lyan, the Scottish Masonic Historian. Bro. Morris gave the degree to the R. W. Masters of the Lodges in the Town with their female relatives and the "Victoria" Chapter was organized, previous to this Eastern Star organization were of a temporary nature and styled "Constelations" the members of "Victoria" Chapter went under the protection of the Scottish Grand Council of Rites and several other Chapters were organized under it. Later some disgruntly BB. got an authority from a Grand Chapter in America which had been formed subsequently to the degree being controlled by the Grand Council of Rites and it is this mushroom body that now calls the older Chapters Clandestine.

AT IT AGAIN

When Bret Harte gave the Chinaman credit for ways that are dark and tricks that are vain, he did not know "Annanias" Robinson, Secretary of the Grand Lodge masons in Oregon, or he would have placed Robinson ahead of the Chinaman. One would have thought that Robinson would have kept quiet about the A. M. F. after the unmercifull playng he got in the Oregon Courts and his exposure as a producer of doctored correspondence, he has again, however, rushed into print with the following effusion, which appeared in the Oregon Journal of December 9th.

Masons' Grandlodge Tells of Expulsion of Men Known Here.

Scottish Freemasons Charge Unrecognized or Pretended Degrees Were Promulgated.

For promulgating Masonic degrees that are not recognized by the grand

lodge of Scotland, two men have been expelled from Scottish Freemasonry, according to word just received from Edinburg by James F. Robinson, grand secretary of the grand lodge of Oregon.

The men were resident in Oregon for some time. The notification of expulsion which comes from David Reid, grand secretary of the grand lodge of Scotland, follows:

Some time ago the attention of grand lodge of Scotland was drawn to the fact that a Freemason whose diplomas as a Master Mason issued from grand lodge of Scotland, by name Mathew McBlain Thomson (or Thomson), 421 Vermont building, Salt Lake City, was promulgating unrecognized or pretended degrees of Freemasonry in certain of American states, and taking fees from entrants and brethren of the pretense of conferring upon them legitimate degrees of Freemasonry. Evidence of the facts having been obtained by this grand lodge, the brother named was duly cited to appear before grand committee at its meeting held on September 17 last, to answer these charges, we having jurisdiction in terms of law 156a of our constitution.

No appearance was made by or on behalf of Mathew McBlain Thomson (or Thompson), and after the evidence produced had been considered he was, by unanimous resolution, expelled from Scottish Freemasonry.

In the circumstances, it is right that your grand lodge should be informed of that expulsion.

I am further directed by grand committee to mention to you that a Scottish Freemason, Robert Jamieson, 4 Fullarton street, Kilmarnock, who was proved to have acted in alliance or collusion with Mathew McBlain Thomson in issuing diplomas or certificates of or relating to these pretended degrees of Freemasonry, was also unanimously expelled from Scottish Freemasonry.

It may be remembered by our readers that three years ago, Robinson

professed to have this or a similar letter stating on the same authority, that I had been expelled from the Grand Lodge of Scotland and that he published it in the Oregon and all other papers that would take it in, even paying for it at advertising rates when he could not get it in otherwise. He produced what professed to be copies of it at the trial of our BB. in Portland last year and sent it to be used when the local masons of British Columbia were persecuting our BB. in Vancouver. Now he says it was in September 1914, and not in 1911, that I had been expelled. When was it that Robinson first lied? The question is not asked generally as we do not ask impossible conundrums, but as to this case. Was it three years ago or now? According to his own statement he lied one of the times, and in the light of what has been proven of him in the past, might he not be lying again? He does lie when he says that either I or Bro. Robert Jameson were ever residents of Portland Oregon as I was never there save on a visit, and Bro. Jamieson was never on this side the Atlantic, but what is one lie more or less among the many lies he has told of the A. M. F. and its officers. We spoke at length of this so-called expulsion Editorially some months ago and would not refer to it again were it not that some of BB. who read this may not have seen the former reference.

The facts are, I took my Demit from the Grand Lodge of Scotland nearly 20 years ago, sixteen years ago I placed it with King Solomon Lodge, located in Montpelier, Idaho, holding of the State Grand Lodge of local masons, in this lodge I served in several offices; I represented it in the Grand Lodge three terms and was Grand Orator one term. I Demitted from the local lodge in Idaho in 1906 to place it with the A. M. F. where I have since remained. Now allowing that among the many fabricated letters that Robinson has shown, that this one may happen to be from Reid, in the light of

the facts I have stated what jurisdiction can the Grand Lodge of Scotland have over one who severed his connection with it a score of years ago? Why not get the Grand Lodge of Idaho from which I demitted only eight years ago to act the farce of expelling? Probably for two reasons, first because that body knew enough of masonic law to know that with the act of demission they lost jurisdiction over the Bro. demitted, secondly and principally, because to the un-thinking, and un-learned in masonic law,—and it is only to such that the Robinson papeal—would place more stress on the alleged expulsion of a Scottish mason from the Grand a Scottish mason from the Grand Lodge of Scotland, even if he did belong to it, a fact the Robinsons would be careful to conceal—than from an American Grand Lodge, even if he had belonged to it. How devious are the ways of those who make and love a lie.

WHAT IS THE RIGHT NAME?

Even our BB. of the locals are discovering that they are misnamed when styled "York Rite" and are casting about for a name that will correctly designate them, in the following clipping from the "Masonic Voice-Review" the name "American" is suggested, a name we fear would be as mis-leading as the other as it would carry with it the assumption that is was THE American Rite, when it was in fact only AN American Rite, we would suggest for the consideration and adoption by our BB. of that system the name we have decided to use when spaking of them viz:—"Local"—as best designated both their organization and their ideals.

MANY UNMEANING TERMS.

We have originated and put into circulation, here in the United States, a number of practically unmeaning terms in connection with Freemasonry, writes George W. Warvelle, Grand Secretary, R. A. M. of Illinois. One of these

terms is "York Rite". The English scholars have many times called our attention to the misuse of the term and shown us that there is not and never was a "York Rite". But the term persists and has become so generally employed, particularly by those who still in high places, that the young Craftsmen of today are accepting it as a fact. Invariably, I have found that the person employing the term means "Freemasonry", as that word is understood in all English speaking countries except our own. Wherefore am I moved to suggest that we return to the teachings of the fathers by discarding the spurious epithets the Ritters have imposed upon us. To the connery then with "York Rite."

If we must have some distinctive name to designate our ceremonies, our number and precedence of degrees and the special symbolism therein developed, then we might, perhaps, with propriety call them "American Rite". There would be no incongruity in this as we certainly have a clear, connected and coherent legend extending through the degrees of the Lodge, Chapter and Council. The ceremonies, symbolism and legend of these degrees constitute a system which has practically been worked out in the United States. To designate this system as "York Rite" is an absurdity.

TO OUR BB. IN CALIFORNIA AND ADJOINING STATES.

The following has been sent to us by a Worthy Brother of San Francisco, and it may be profitable to apply some of the precepts therein, during the Exposition now being held there. It is presumably framed by the Grand Lodge of California.

Grand Lodge Rules on Visiting Masnos.

Admission of Foreign Members Left to Various Lodges.

The Masonic Grand Lodge of California yesterday decided that it would

be inadvisable to make any special rule for the admission of visiting Masons from Europe and the republics of South America and Mexico, but to leave the question of admission of such comrades to the judgment of the lodges. The present rules for admission will continue without any change.

Suggestions for a change were made by Grand Master John D. Murphy, who thought that some special rule might be advisable in view of the chaotic conditions in Europe and some of the republics to the south of this country.

Many Masons from foreign countries are expected here during the Exposition, and this fact induced the grand master to suggest a change in the present system of admission. He was not sustained.

The fact that the Grand Lodge refused to sustain the suggestions does not detract from the idea advanced, and we would suggest to the Provincial Grand Lodge of California, of the American Masonic Federation, that consideration be given to the visiting BB. from Europe and the Latin nations in particular, that they may not accidentally fall into the hands of those Masonic Bodies who are not in harmony with them, and who will not entertain them.

NEW LODGE CHARTERED.

On Wednesday evening, December 2, Fidelity Lodge of Scottish Rite Masons No. 73 in the American Masonic Federation, was formally chartered and its officers installed with full Masonic honors by the S. Grand Master M. McB. Thomson of Salt Lake City on his return from chartering a new lodge in Denver. Fidelity Lodge which has for some time been working under dispensation, has now sufficient members well versed in the work of the order to warrant its receiving a Charter and the moral and social standing of its membership, is such as promises for it a leading place among the lodges in the Federation. It will be the second Lodge of Universal

Scottish Rite Masons chartered in the State of Wyoming, the first having been chartered in Diamondville seven years ago and foundation is laid for others in the near future.

The American Masonic Federation of which this new Lodge is a member of the Universal family of Freemasons, and has lodges and grand lodges in a chain of states extending from the Atlantic to the Pacific, with district grand lodges in Canada, Central America, British India, and West Africa. It is the only Masonic Order in the United States having a central government for all the states, all others are local in character and government. It practices the widest form of tolerance, recognizing and being recognized by Masonic grand bodies all over the world. In selecting candidates it knows no distinction of class, race, religion or nationality, save only the fatherhood of God and the brotherhood of man, in which it differs from the local order of Masons which is in no sense universal.

In the chartering and installation of officers there were present the following delegates: B. Van der Schuit, J. W. F. Nolker, Ogden, all 32nd degree members of this order, and F. Avanzini, member of the Supreme Council of the American Federation of Human Rite.

After the work was completed and the lodge closed, a banquet was served which was a delight to everyone present, and many good remarks were passed around of satisfaction and all were delighted to be a Universal Mason.

C. M. Olson, Secretary.

WAR BROADENS SCOPE OF WORK OF UNIVERSAL FREEMASONRY.

Benjamin Franklin Lodge No. 50 (Mother Lodge of the State New York) under jurisdiction of the American Masonic Federation, appeals to all Lodges of said Federation to unite in offering assistance, both morally and financially, to all Universal Masons who may immigrate in distress.

In pursuance of this object, Benjamin Franklin Lodge No 50, at a Meeting held on October 26th, at Knapps Mansion, 554 Bedford Avenue, Brooklyn, New York, caused the following Resolution to be adopted:

WHEREAS, in anticipation of heavy immigration at the conclusion of the present European conflict, among which may be many Universal Masons who have been financially affected by the calamity which has befallen the World;

NOW THEREFORE, BE IT RESOLVED that we appeal to all Lodges under the jurisdiction of the American Masonic Federation to appoint Committees, said Committees to unite and adopt ways and means of assisting such Masons in distress.

AND BE IT FURTHER RESOLVED that a copy of this Resolution be forwarded to the Masonic Journal with a request that same be inserted in its next issue and that all Committees address undersigned Relief Committee for further particulars, etc.

Dr. J. H. Friedman, Pr. Grand Master,
236 South 2nd St., Brooklyn, N. Y.
L. E. Sams, Sec'y. Benj. Franklin Lodge
No. 50, 132 Lorimer St., Brooklyn, N. Y.
Committee.

CORRESPONDENCE.

St. Louis, Dec. 17, 1914.
Editors of the Universal Freemason,
Salt Lake City.

Sir: and Dear Brethren: Last Sunday, Dec. 13th, '14, I had the pleasure of having a very enjoyable afternoon and evening, being invited to attend the wedding of the daughter of Bro. Herman Berger, W. J. Warden of Alpha Golden Rule Lodge. I was accompanied by Bro. T. Prager the W. S. Warden of the same Lodge.

The bride was beautifully dressed in a gown designed by the groom and as a specimen of his skill and taste he should be eminently successful in his business.

There were about 200 guests present and from the large number of handsome

and suitable presents the bride and her parents must be very popular in the neighborhood where they reside. From the large number of pretty young ladies present I hope that I may be permitted to attend several more such interesting events.

Fraternally

Spencer S. Ranson.

San Francisco, Cal., Dec. 11, 1914.
To the Editor of the "Universal Free
Mason Magazine," Salt Lake City.

Dear Sir: Did it ever occur to you what it is that hurts an Order the most? If it has not, I am going to tell you the experience I have had myself, and I trust your estimable magazine will publish this in the hope that it may accomplish good in time to come. It is not only the Scottish Order that is injured, but all other orders, by having as members of an order men who do not believe in the sanctity of an oath. There is in our obligation an oath which we take to neither cheat nor defraud a brother or a lodge, and I know of no oath that is any stronger than this. And yet we have as members those who call themselves men and brothers who think no more of breaking this oath than of taking a glass of water. Are such men an honor to any order? Could they be believed under any circumstances? Not only do they violate their oath, but they endeavor to injure a brother behind his back.

I am not speaking any more particularly in regard to a Mason than I am to members of other orders. It has happened more so in the Masons than in any order that I know of. Can such men be trusted in another man's home? Can they be trusted by the Federation? Can they be trusted by business men outside of the Order?

I am asking you, Mr. Editor, for your honest opinion through your magazine. Should not every man who is found to be dishonest be shunned by every honest man? Should he not be driven

from the Order? I say "Yes", and he should be exposed!

The above has been going on for some time, more so in the Universal Masons than in any other, some members evidently relying on the fact of its being comparatively newly organized in this country, and on the further fact that the membership is small compared to others. And up to this present date nothing has been done to such brothers. Now the sooner such unworthy members are eliminated from the Order the quicker will the Order go ahead a thousandfold faster than it has been doing, for while we have such men as members others will loose confidence; or, in other words, when they set an example of the above nature and no punishment follows, others may be encouraged to do the same, to-wit: run bills, borrow money and give their notes for same, which notes they refuse to make good, thinking perhaps we will be afraid to sue them for fear of injuring the Order.

Hoping you will publish the above,

I am, Fraternally yours,

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DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secretary, M. arcone, Moore park and Race street, San Jose.

St. John's lodge No. 8, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M., L. H. Smith, 2322 Kentucky street, Vallejo. Secretary,

R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield. Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M, Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 88 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 555 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trentor street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. R. W. M., H. Muller, 742 Market street, San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. 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.

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. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master, Timothy Dee, Secretary, W. Thomas, box 47, Limon, Costa Rica, Central America.

Illinois.

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, Ill.

Provincial Grand Master, Julius Kaczanowski, 1318 West Erie street, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Simarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Gungilata, 875 Milton avenue. Secretary, Anthony Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville,

meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Alpha Golden Rule, St. Louis, Mo., meets every Tuesday night at the Fraternal building, Franklin avenue, St. Louis.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M., Karl Turok, 241 East Ninety-third street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, A. A. S. R., in the A. M. F., New York City, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Hiram S. Kessler, 460 Grand street, New York. Secretary, Harry H. Zorn, 96 Willett street, New York.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street, S. E., Portland.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Alpha Bingham lodge No. 72 meets every Tuesday night in Smith hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth

Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., B. Van der Schnit.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle, meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex B. Nelson. W. J. W., M. P. Cordas. S. D., A. J. Olson. I. G., Carl Johnston. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., D. R. Westfall. Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., George A. Miller, Centralia. Secretary, William M. Grafton, Centralia.

Harmony lodge No. 60, Monohon, meets every first and third Sunday and second and fourth Wednesday of each month at 10 a. m. and 8 p. m. respectively, at Locust hall. R. W. M., Thomas B. Peck, Monohon. Secretary, Emil Brandy, Monohon.

Robert Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Fourteenth avenue West, Seattle.

St. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning lodge No. 19, Seattle. R. W. M., G. L. Tanzer, Northern Bank building, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 3 p. m. at Masonic hall, 1932½ First

avenue. R. W. M., W. S. Pulver, 118 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. Miller, Diamondville. Secretary, Tony A. Boggle, Diamondville.

Alpha Rock Springs lodge, U. D., meets every Wednesday evening at 219 Pilot Butte avenue. Secretary, Martin Olson.

CONGRESS AT LISBONNE OCTOBER 1914.

E. THESIS.

How lie matters between the Black Brothers and the Freemasonry. What measures are we to take in order that the Black Freemasons may be treated just like their brothers, like the rest of the Freemasons, in any country and as it is ordered by the fundamental principles of the Freemasonry which is not allowed to make any difference between the races, or to distinguish between any corporation.

* * *

By Brother JUNCK, Gr. M. of the Supreme Council of the Freemasons in Luxemburg. Grand Duchy.

The problem of the races is certainly one of the most interesting questions in the present time. Owing to the opening of the grand artery in the whole world to the ease and rapidity of traveling, in the carrying trade and in the steamship transport, the different nations were enabled to meet any circumstances, and thus people who at first looked upon each other with suspicion soon learned to understand each

other and finally made friends by means of social intercourse.

We can prove this by the monument erected in New York in the memory of the Indians. On the very day of the inaugural solemnity of the above mentioned monument most of the chiefs of the different tribes were present and they sanctified their union with their white brothers in sincerity and warm speeches, although formally these very white people who had been their implacable and hated enemies. Not long ago four scholars skilled in geology, who came from four different countries: Germany, Russia, Canada, and Scotland, were raised to the honours of chiefs of tribes by the Indians: The Ten Nations, the first was named "Arrow-Head" (Elf bolt), the second "Rock-Stone", the third "Bolt-Look" and the fourth "Clever-Hunter."

The white people and the Indians did not only make peace but both the white peoples and the Indians are now earnestly engaged in keeping friendly relations as all people and all nations ought to do.

When France declared all French citizens equal before the law, she gave all the Black people to understand that they had become "French citizens".

Mr. Berenger, Senator for Gaude-loupe, wrote the following in a very clever thesis which was published by the "Matin", the 4th of November 1912.

"I do not think that it is only through a simple incident that our adventurous France has become the decisive rendez-vous between the Black and the White races, and in civilization; but I think that in all countries and to all nations in the fair Archipelago of the Antilles as well as in the wide African Kingdom, also to the Black race and well understood by all the Black races, and in the year 1912 as well as it was in 1793, the Tricolour

Flag must proclaim the universal rights of man and citizen as these: Freedom—Equality—Brotherhood."

In the Portoguese Colonies Black people and White people are treated alike without distinction; all of them are citizens and possess equal rights and equal responsibilities. The halls of the Freemasonry are open to the former as well as to the latter, upon condition that the candidate be worthy to become a member of this Union.

In the Belgian Congo, all citizens are equal before the law and therefore the authorities look especially after the Black people, in Brussels, and very particular that justice should be done them and kindness shown to them in every way. Two lodges have been founded in the Belgian Congo and we are sure that the Black people will be admitted there as soon as they possess the qualities or capacities required for position.

In the German Colonies in Africa, the white people are seriously occupied in teaching the Black people who are ruled by German laws. By these German laws all animus against the Black people is forbidden and any wrong done to them is very severely punished.

We know how kindly Italy treats the Black races in its new Colony. They are really Italian citizens. After the Tripolitan War "Indigenous" or native battalion had arrived in Rome, and it was touching to see how enthusiastically it was welcomed by the population.

Here follows the order formulated under Queen Victoria (1888) for the Indians: "No Indian shall be forbidden in consequence of his religion, his locality, his descent, his colour, or of any other difficulty of the nature, to apply for a place, or to stand for an office or even to aspire to a dignity given by the Government."

In the year 1842 Queen Victoria had granted a political constitution to the Colony of Natal in which she says:

"It would be unlawful to make any difference or distinction among the races or to reject any person because of his colour, his origin his tongue or his religion since our legal protection shall extend to all our subjects, and so is it to be carried out in full and in every detail."

In the "Congress of Races" held in London on the 26, the 27, and 28. of July in 1911 Clarke Bruce, Governor of Mauritius, issued a very deep study of the negroes of America, in which he writes the following:

"When after 300 years' delay modern knowledge aimed at conducting the negro across the very wide working field called the Moral Progress of Mankind", which has re-established civilization in the western regions on the basis of liberty, two very distinct things were noticed: "The Vital Powers of the Race" and their "Poverty of Mind because their cultivation of mind had been neglected. If there were any people still inclined to depreciate the intellectual capacities of the negroes we might remind them of the experiments we have tried on them since their liberation. The intellectual capacities of the negroes, when not employed, have been asleep, but awakened in full when the Government of the United States proclaimed the emancipation of the negroes in a way which has not its counterpart in western civilisation which had followed the civil war, the coloured population made an effort to repair the bad consequences occasioned by the cessation of their mental development. Compulsory service is degradation, free labour means civilisation. In less than half century the coloured races, which amounted to about ten millions, began in such deep poverty and ignorance that

we cannot find its like in the whole history of the world according to some people. Therefore, these people met, step by step, the most formidable opposition which the united power of avarice, jealousy, hatred and cruelty could not supply, and thus they met obstacles at every step. Nevertheless they succeeded in acquiring a great deal of territory extending to about 30,000 square miles—that is to say a good deal more than Holland and Belgium possess together and also many hundred millions worth of movable property. By that time they distinguished themselves not only in business and in industry, but they applied themselves also the sciences and the liberal arts; they even exerted themselves in literature and in critic journalism."

This evidence is proof of the equal capabilities of the negroes, of their conformity in social dispositions as well as of their capacities for competition with the Whites either upon the same level, or, under the same conditions.

In the year 1867 the United States possessed 1800 schools for the franchised black pupils; these schools were (held) directed by 2000 teachers and attended by 110000 pupils.

In 1912 the number of the pupils in the primary schools amounted to 1,700,000 and in the high-schools to about 100,000 with 34,000 professors and teachers.

All this, my dear Brethren, shows us how far the Freemasonry is right in not permitting any distinctions between the races and in telling you that to deviate from this principle would be to deny the fundamental base of our Order.

In inquiring in to the situation of the Freemasonry in America we were told that several Freemasons in the English army, stationed at Boston, in the year 1775, had founded there

a Lodge and proclaimed its Venerable Master, a Black Brother, who had fought on their side and was named "Prince Hall". In after years, this Lodge received its constitution chart from the Grand Lodge in England, on condition of paying a yearly contribution for each member. Later on the Mother-Lodge was induced by discrepancy in this contribution to withdraw the charter of constitution of the "Prince-Hall-Lodge" which thus was declared to have been irregular.

In the year 1867, several Freemasons who recognised Prince-Hall dissented from this Lodge in order to regulate their situation and to originate a Black Freemasonry.

In vain they applied to the Grand-Lodge of Columbia to be admitted by it; but finally, by help of the deputy of the Grand-Lodge of Roumania, this latter delivered them a charter-constitution. And in this way the Black is still divided into two parts:

1. The "Orient Prince-Hall" which had received its charter-constitution through the Grand-Lodge of England, but which very charter had been withdrawn from them in after years and

2. The "Orient" which was founded in 1869 and admitted by the Grand-Lodge of Roumania.

In examining the two masonic associations above mentioned, we may ask:

"How is it possible that a Grand-Lodge regularly constituted had been declared irregular by a foreign lodge, and how another masonic association could have been obliged to apply to a foreign Lodge in order that it might obtain a legitimate constitution."

If we admit that these two associations are in a position which requires explanation we must also consider that they have taken their initiative in a force of most exceptional circumstances and that we cannot deny that they are descended from regular Lodge of Freemasons.

At present we count about 200,000 brothers in America alone. This is a respectable number, and a strength that we are obliged to maintain and assist in the interest of the Freemasonry in general.

We wish our beloved white brethren in America to help us in stirring them up, regulate the situation of the Black Freemasons and to take an active part in the labour of Freemasonry. We must take heart in leading them to repair what has been neglected in their business and attend to an agreement of which the Freemasonry in the whole world would approve.

All those announcement by which the equality of all the races without any distinction of colour was proclaimed would remain is dead letter except by the help of the noble heart of Freemasonry and by the application of its sublime precepts.

Some Freemasons have informed us that they intend to convoke a universal Congress which is to held in Lisbon and at which the question of the Black Freemasons would be liberally discussed.

In the name of the Committee organized to study the case of the Black Freemasons in the Freemasonry, I ask leave to propose the following motion to the Congress:

"The international Masonic Congress which is to be convoked at Lisbon on the October 1914, in departure from the principle that all men are brethren without any distinction of colour, engages all the Freemasons to take an interest in the case of the Black Masons in the Freemasonry and to transmit any inquiries they have made in the past, or make in the future, to one of the members of the Committee."

THE UNIVERSAL

BROTHERHOOD FOR EVER.

Members of the Committee.

1. Henry Berenger, Senator of Guadeloupe, Director of the Journal. 1. Action,—16 Place de la Madeleine, Paris.
2. Henry Chapeauville, principal Physician of the Army, Ex. Ven. Mast. Arlon, Belgium.
3. Charles Bernardin, Judge. Ven. Mast. Councillor of the Grand-Orient—Order in France, Pont-Mousson, France.
4. A. Sluys, honorary Headmaster of the Normalschool, 16. Rue J. B. Lebarre, Uecle, Belgium.
5. Hans Friedmann, honorary Ven. Mast. 8. Bahnstrasse, Jena, Germany.
6. Emile Lefevre, Ven. Mast., Prof. of the Military School—56 Rue d'Outromont, Bruxelles, Belgium.
7. Ulisse Bacci, General Secretary of the Grand-Orient in Italy. Palazzo Giustiniani, via dogana vecchia 28. Rome.
8. Carlo Berlenda, High-Chancellor of the Grand-Orient in Italy. Palazzo Giustiniani, via dogana vecchia 28. Rome.
9. A. D'Andrade, T. DaLançeira L. Lisbon.
10. J. Junck, honorary Rail-way Station-Master and Councillor, 22 Boulevard de la Petrusse, Luxembourg (G. D. of Luxemburg).

Detroit, Mich., is a city of large lodges. The thirteen Detroit lodges have a total membership of 10,810. The largest lodge, Palestine, has 2,025 members and enjoys the distinction of being the largest lodge in the world. Four others have more than a thousand members each, running 1,563, 1,505, 1,175 and 1,073, respectively. It is interesting to note that only 26 members were suspended in Detroit last year, and that in 70 cases dues were remitted.—The Freemason (Toronto.)

THE UNIVERSAL FREEMASON

Volume 12

February 1915.

Number 8

OFFICIAL.

TO SECRETARIES, ORGANIZERS AND LODGE OFFICERS GENERALLY:

It will save this office a great deal of extra work and confusion if all business between Chartered Lodges and the Supreme Grand Lodge be addressed to the Grand Secretary General, and not as is too frequently the case to the office of the President General. All supplies, diplomas etc., for Chartered Lodges are issued from this office, matters pertaining to the organizing department belong to the office of the President General, as Chief Organizer. It frequently happens that organizers and lodges under dispensation will send orders for this office, and for the organizing department, and the money accompanying them all embraced in one check or M. O. This should not be, and the Lodges will be better and more speedily served if these instructions are carried out.

To Provincial Grand Masters and Secretaries of Lodges in their Province.

At a meeting of the Executive Board of the American Masonic Federation, it was resolved that the magazine is a necessity, and must be supported. Many ways and means were discussed, and among them, the following was deemed the best. Every member shall contribute ten cents per month as an addition to his Lodge dues, and pay

the same to the secretary, who shall transmit this amount each month, to the Grand Secretary General, together with the names of the members who pay, and they will receive the magazine for one year from the date of the receipt of the first payment. This resolution was adopted and Provincial Grand Masters are requested to see that it is carried out. One reason for the adoption of the resolution is that there are a great many foreign B.B. in our Lodges, and some Lodges nearly all so, who are not subscribers for the reason they do not read the English language.

It is also desired that members and agents appointed in the Lodges make an effort to obtain advertisements for the magazine, the price of which is fifty cents per inch, single column, per month. If this can be accomplished it will greatly aid the publication.

Secretaries of Lodges forwarding money for subscriptions for the Magazine and for advertising, may retain a commission of ten per cent for their trouble. We are very anxious to increase the number of the magazine, and will regret to decrease it, which we will be obliged to do unless more subscribers come to our aid. We would like to make the number issued this year double that of last year. We are in constant receipt of eulogiums from our friends who say they "cannot do without it." It is your magazine Brothers, it is not published for profit. The work of the editors is "a labor of love", and this labor certainly should be appreciated.

TO THE SECRETARIES OF LODGES.

Conditions, appertaining to the publication of the Magazine, have made it absolutely necessary for other means to be employed, than the bear reliance upon the subscription list for its support. Two things, or conditions face us, one is that we cannot continue its publication, unless our subscription list is increased to the extent, that it will at least pay expenses, or we must receive a reasonable amount of advertising from those interested in its welfare. One trouble is that we have a great number of foreign BB. who do not read English, and do not care for it, and another trouble is that Lodges of 50 to 75 or more members only take a half dozen copies. If each Lodge will see to it that the magazine is supported as it should be, we will be enabled to make a better presentation and the subscribers will be proportionately benefited. To the end that we may succeed we are desirous of having one or more energetic members in each city, take up the matter of procuring advertisements for the magazine, for which services we will make them ample remuneration. Our terms to agents will be sent upon application.

We have a large number of bound volumes of the Magazine on hand, two volumes in one book, which we will mail to purchasers for two dollars per vol. Vols. 1 and 2-3 and 4-5-6, can now be had. These three books are well worth preserving and should be in the possession of every member in our Order. Orders can be filled at once, except the last one which is now in the hands of the binder, and will be ready in a short time.

It is earnestly called to the attention of the members, that the magazine needs, and must have, your support. It is published for your benefit, at the lowest price possible, and it is not a paying proposition, and we cannot continue it and run behind. Its publication

is very largely a "labor of love", and the stock of love will sometimes become exhausted.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matters belonging to the editorial department must be addressed to M. Mc B. Thompson, 415 Vermont Building, Salt Lake City, Utah.

A MODEL REPORT.

Report of the Provincial Grand Master of Montana.

To the Grand Secretary General M. W. Sir and very Dear Bro.—

I have to report that during the term ending December 27, I, as Provincial Grand Master have officially visited the following named Lodges:

Kilwinning No. 19, Seattle.

Thistle No. 27, Spokane.

Caledonia No. 29, Tacoma.

Geo. Washington Lodge No. 1, Cle Elum.

Trinity No. 44, Seattle.

Bon Accord Lodge No. 46, Central.

Harmony No. 60, Monohon.

(For particulars see my second annual report to Provincial Grand Lodge hereto attached.)

Fraternally submitted.

E. P. EDSSEN,

Provincial Grand Master of Washington

TO THE OFFICERS AND MEMBERS OF THE PROVINCIAL GRAND LODGE OF WASHINGTON, A. A. S. R. OF F. M. OF THE A. M. F.

My Dear Brethren:—

Again it gives me pleasure to bid you welcome to the city where I have made my home for the past thirty (31) years. The general financial stringency, which has affected our entire country, has, in a small measure, proven detrimental to our banks, but generally speaking our order in this state is in as good a condition as our

expected under the circumstances.

EXCHANGE WITH FOREIGN JURISDICTIONS.

At our last annual meeting, one year ago, by a resolution unanimously carried, you authorized and instructed me to exchange representatives with Foreign Jurisdictions. Brother M. McB. Thomson also empowered me to do so. I have accordingly been corresponding along that line with the majority of them, and have succeeded in exchanging representatives with the Grand Lodge of Portugal. Brother Pedro de Garbalho having been named as our representative with that Grand Body, and your humble servant having been named as their representative with us.

Brother J. J. Anderson, our Grand Secretary has been appointed our representative with the Grand Lodge of Spain and we are daily expecting a Brother from there to be recommended as their representative with us.

We are in receipt of an official document from the Grand Orient of France, which tell us, that owing to the war, the work of Masonry in France has been temporarily suspended, but that our request for the exchange of representatives is held in abeyance, and will be considered later.

The present European war has interfered, along this same line with a number of other foreign Jurisdictions.

OFFICIAL ACTS.

During the months of September and October I received several official communications from Brother J. J. Kashevnikov, our Deputy with George Washington Lodge No. 42 at Cle Elum, advising us that this Lodge had not met for a number of months, and was ready to surrender its Charter, and inquired of me how to obtain demits. I saw that it was necessary, in order to save this Lodge, to act at once, and accordingly I went over there on the 19th day of October, 1914, accompanied by Brother Perrot. We gathered up all the Brothers we could reach, and called a meeting. I soon discovered the difficulty and accordingly imme-

diately after opening the Lodge and reading of its last minutes, arrested the Charter, held a new election of officers and installed them, and hereafter restored the Charter to the newly elected R. W. N. The result is, as more fully appears from the official report of our Deputy, which follows hereafter, that this Lodge is now in a prosperous condition, and in splendid working trim.

On the 4th day of November, 1914, after having observed all the legal requirements, I consolidated Robert Burns No. 14, St. Andrew No. 20, and Trinity No. 44, under the name and number of Trinity Lodge No. 44 of Seattle. A new set of officers were elected and were installed by me on that same date. It gives me pleasure to say that this Lodge is now in a highly prosperous condition, and in splendid working order.

REPORTS FROM DEPUTY GRAND MASTERS.

Outside of my official acts hereinbefore mentioned, and of conducting the voluminous correspondence both here and abroad, it has been impossible for me to do anything officially and accordingly, as provided by law, I have been compelled to depend upon my Deputies to represent me in their various Lodges and to do the official visiting for me.

Following are excerpts of their reports:

BROTHER J. W. BLAINE, our Deputy with Kilwinning Lodge No. 19, Seattle, reports among other things as follows:

On December 13th, 1914, I made an official visit as your Deputy and am much pleased to state that the Lodge conferred the Entered Apprentice degree on one Intransit and the work was done in full ritualistic form and in a very creditable manner. The R. W. M. Bro. G. L. Tanzer officiating.

I find that the average attendance at the Lodge is about twenty, but when I visited on the afore mentioned date the attendance was close to twenty-five members.

Also I find that the Lodge is prospering and that Peace and Harmony prevails in fact as well as in name. At the present time Kilwinning has a membership in good standing numbering — with prospects of making a considerable increase during the ensuing term.

BROTHER J. K. McLEOD, our Deputy with Thistle Lodge No. 27, of Spokane, reports among other things as follows:

I have performed no official acts, and have visited my Lodge, Thistle No. 27, once every month in my official capacity. The general conditions of this Lodge is not what it should be, as there is no life in the Lodge. Our attendance averages about eight (8) a meeting. The members in good standing that will receive clearance cards are 23, but there will be several more that will pay there dues later. We have raised one BB. and one has had his demit in the past six months. Hoping this report is satisfactory.

We took the matter up of an organizer with BB. Thomson and he wrote to BB. Sommerville, at Portland, and he expected an answer soon. As we hear from him we will let you know as to what he will do.

BROTHER F. P. HEISER, our Deputy with Caledonia Lodge No. 29, of Tacoma, reports among other things as follows:

Per your appointment as your representative to officially visit Caledonia Lodge No. 29 in your stead, I beg to report that I have so visited the Lodge three times, witnessing and assisting in putting on the second and third degrees, and expect to again visit them on December 10th for the First Degree. The Lodge has now began to pick up, having gotten rid of most of the old friction and has enough candidates to keep them busy for some time. They have been having some trouble with the financial end on account of careless or otherwise dilatory method of keeping accounts by their Secretary. I have been checking up

their books and find considerable shortage, but expect to have same straightened out before the new officers are installed.

Another matter I think you can assist me in getting fixed up. That is a new Charter, or rather a Copy of the old one. The one we have went through a fire and was so badly damaged by water that it is useless. I wrote to Bro. McB. Thomson some time ago, but as he is in the old country, I have been unable to get the matter straightened out.

BROTHER J. J. KASHEVNIKOV, our Deputy with George Washington Lodge No. 42, of Cle Elum, reports among other things as follows:

At the last stated communication of this Lodge, November 16th, there was a fair attendance, all the newly elected Officers being present. Two applications for membership were presented and a committee was duly appointed to investigate the applicants and by the next meeting, December 7th, it is expected that the committee will turn in a favorable report. Election and installation of Inner Guard and Tiler took place, and as your Special Deputy. I officiated in the latter affair. This being my first Official visit and act since being appointed to the office.

The New Master and Wardens as well as the Deacons appear to have taken up the Work with a keen interest and at the last meeting, although the Rituals were in evidence, these Officers could have conducted the meeting without the aid of them, as it was not necessary for any of the BB. to refer to them. Owing to the absence from town of many of the BB. the attendance in general run is about from ten to fourteen. At present there is about \$157.00 in the general treasury, and about \$35.00 in the Almoners care. The Lodge has not a complete paraphernalia as yet, although most of the necessary equipment is expected to be furnished soon. Amongst the present outfit on hand are the Officers Jewels, Lodge Aprons, M. C. Pillars, Candi-

ates Clothing, Working Tools, and the Greater and Lesser Lights.

The number of members on the roll is thirty-nine, about thirty in good standing at present; of those in arrears, but three are expected to be suspended as they have not paid up their dues for over a year. The Secretary is preparing his report and returns for the Supreme Grand Lodge and after the next meeting same is expected to be sent to the Grand Secretary General.

BROTHER W. M. GRAFTON, our Deputy with Bon Accord Lodge No. 46 of Centralia, reports among other things as follows:

As member and Secretary I have attended all meetings of Bon Accord Lodge No. 46, but I must confess that as your Special Deputy, I have not made my presence known until our last meeting, December 10th. I shall again make record of official visit at the next meeting. As official report of said visit, I will say that I found the principal officers of the Lodge all in attendance. The Lodge Deputy being absent. The R. W. M. conducts the Lodge in a very creditable manner. The officers have the opening and closing work in a fairly good shape. All work is done with dispatch and even though the numbers are not great, yet all are united and Peace and Harmony prevails.

From a business standpoint the Lodge is at least holding its own. They have the exclusive use of their hall. For the past year they have not had any other tenants and therefore the rent was quite a burden, but all bore it bravely.

We are now securing other tenants. We have just bought a piano. We own and have fully paid for all our furniture, but the piano, and that we pay on the installment plan. We hope soon to have enough tenants so that our rent will be free.

We have a gas range in the hall dining room and when Lodge is over we have a light, cheap lunch and coffee nearly every meeting. The expense is

borne by contributions.

The recent bank failures here added to the present depressed conditions, make it very hard to secure new members.

We all have some who are willing to come in, but are slow to take the step from financial reasons. We are looking for better times soon. What we need is an organizer to aid in securing members as soon as business revives.

BROTHER W. H. JONES, our Deputy with Harmony Lodge No. 60, Monohon, reports among other things as follows:

In compliance with your letter of instructions of recent date, I beg to report that I have visited Harmony Lodge No. 60 in my capacity as your Deputy, and find the Officers thereof proficient in the work of the Ritual and also in every other respect. Number of members in good standing on November 30th, 1914, was twenty-four. Number of members on Books, thirty-three.

I might add that I have recently incorporated this Lodge. They are buying a lot at Issaquah on the installment plan, and intend to build their own hall in the near future.

It will be seen from the above reports that generally speaking, not only Peace and Harmony, but prosperity prevails, throughout this jurisdiction, in spite of the hard times.

BROTHER J. J. ANDERSON, our Deputy with Trinity Lodge No. 44, of Seattle, reports among other things as follows:

I have the honor to state that I have been a constant attendant to Trinity Lodge No. 44 since my appointment as Lodge Deputy, and I have always found the Degrees fully exemplified by the Right Worshipful Master of the Lodge, with credit to himself and the Lodge. The membership of Trinity Lodge No. 44 has been materially increased by the amalgamation of St. Andrews No. 20 and Robert Burns No. 14; the attendance has been good since the amalgamation, and the Mem-

bership being about fifty with a fine personal: as you are aware the amalgamation took place on Wednesday evening November 4th, 1914.

Trinity Lodge has a very bright future ahead, and the BB. are very active.

There being three new candidates for Initiation at the present time.

CONCLUSION.

It will be seen from the report of Brother Heiser, that Caledonia Lodge No. 29 has lost its Charter by fire, and I, therefore, respectfully recommend that this Grand Body, by resolution, request the Supreme Lodge to issue a new Charter to Caledonia Lodge No. 29.

Trusting that our session may be harmonious and be of benefit to our Lodges throughout the Jurisdiction, as well as to its BB. who participate, and thanking you for the courtesy, assistance and co-operation, which has been accorded me during the past year, I am,

Fraternally yours,

E. P. EDSER,

Provincial Grand Master of Washington.

The following Prov. Grand officers of California were elected:

Prov. Gr. Master, W. C. Cavitt of Golden Thistle Lodge No. 12.

P. G. M. D. C., S. Parry of Glen Livet Lodge No. 43.

P. G. M. S., F. Jos. Blust of Walhalla Lodge No. 31.

P. G. S. W., G. H. McCallum of Golden Star Lodge No. 15.

P. G. J. W., Fred Guenther, Kern Lodge No. 51.

P. G. Secretary, H. Methmann, St. Johannis Lodge No. 7.

P. G. Treas., Eli Gordon, St. Johannis Lodge No. 7.

P. G. Chaplain, Dr. W. E. Poole, Cosmos Lodge No. 37.

P. G. Almoner, G. E. Sparre, Golden Star Lodge No. 15.

P. G. S. D., T. W. McPherson, Golden Star Lodge No. 15.

P. G. J. D., L. A. Kottinger, Harmony Lodge No. 26.

P. G. S. St., L. Natenstedt, Palestine Lodge No. 23.

P. G. J. St., F. W. Wynkoop, Glen Livet Lodge No. 43.

P. G. Marshall, F. P. Toone, Rob. Rogers Lodge No. 32.

P. G. Orator, W. B. M. Bevely, St. John's Lodge No. 21.

P. G. M. of C., Jos. Spinelli, Harmony Lodge No. 26.

P. G. I. G., V. Kiphenn, Golden Thistle Lodge No. 12.

P. G. Tyler, John Farguhar, Golden Star Lodge No. 15.

The following officers were duly installed by Harmony Lodge No. 6, Monohon, Wash.:

R. W. M., Geo. F. Peck.

W. S. M., Ed. G. Frye.

W. D. M., Frank Brooks.

W. S. W., Robt. B. DeLong.

W. J. W., Ira W. DeLong.

Secretary, Harry M. Gill.

Treasurer, John A. Huvenin.

Marshal, Fred Butschke.

Sr. Deacon, E. B. Dickinson.

Jr. Deacon, Wm. J. Brown.

Sr. Steward, Victor Sandell.

Jr. Steward, Sam Sandell.

Orator, Wm. H. Jones.

Almoner, John Rouihainen.

Chaplain, E. O. Leeum.

Tiler, Ernest Peck.

On the 30th day of November, 1914, the following officers were duly installed in Kilmarnock Lodge No. 74, Denver, Colorado:

R. W. M., S. R. De Boer,

W. S. W., M. Pesman.

W. J. W., Geo. McCreary.

Secretary, Fred De Boer.

S. Deacon, Max Friedrich.

J. Deacon, Henry F. Sandlen.

S. Steward, Joe Nicolai.

J. Steward, Klaas Osinga,

Almoner, M. Karamigios.

Inner Guard, A. G. Heidelberg.

Tiler, John Dikion.

Walhalla Lodge No. 31, Los Angeles, Cal., elected the following officers:

R. W. M., W. A. Elsholz.

W. Deu. M., A. P. Johannsen.

W. S. M., P. Engbarth.
 Lodge Dep., A. Hoheisel.
 W. Sen. Warden, C. Frey.
 W. Jun. Warden, E. F. Carle.
 Treasurer, T. Bratty.
 Senior Deacon, K. F. Beyerle.
 Secretary, L. F. Diebel.
 Almoner, H. Fischer.
 Marshal, W. Schreckenbergl.
 Senior Steward, C. Fremdling.
 Junior Steward, F. E. Otto.
 Inner Guard, H. P. Starck.
 Tiler, A. K. Pfiffner.

Elected officers of Kilmarnock Lodge No. 57, Astoria, Oregon, to serve for the term, December 27th, 1914, to June 24th, 1915:

R. W. M., H. M. Lorntsen.
 D. R. W. M., C. S. Cato.
 S. Master, J. Alanko.
 S. W., Axel Lindberg.
 J. W., Eskil Swanson.
 Secretary, John Nordstrom.
 Treasurer, Wm. C. A. Pohl.
 S. Deacon, August Nikula.
 J. Deacon, Jacob Gunnari.
 Chaplain, John A. Gutzen.
 Almoner, Nils Stenman.
 Marshall, Thos. Mokka.
 Senior Steward, Henry Elfving.
 J. Steward, Oscar Wirkkala.
 Inner Guard, J. H. Hansen.
 Tiler, August Nikka.
 Trustee for 3 years, Victor Johnson.

The following officers of Kilwinning Lodge No. 19, Seattle, Wash., were duly installed on Dec. 20th, 1914, by Lodge

Deputy Bro. W. W. Ladd:
 R. W. M., Bro. William Schutz.
 W. S. M., Julius Huber.
 W. D. M., W. T. Lloyd.
 W. S. W., W. H. Stanislawski.
 W. J. W., Peter Welker.
 Secretary, J. J. Anderson.
 Treasurer and Alm., Adam Spenger.
 S. Deacon, Gus Northburg.
 J. Deacon, W. H. Wakefield.
 Sr. Steward, Albert Bloss.
 Jr. Steward, H. O. Waldomar.
 Chaplain, Samuel Samuelson.
 Orator, Charles Alberts.

Marshall, Joseph A. Chester.
 Inside Guard, W. H. Smith.
 Tyler, John D. Harms.
 Lodge Deputy, G. L. Tanzer.

On the 18th day of December 1914 the following officers were installed in Viking Lodge No. 75:

Wm. M. Anderson, R. W. M.; Joseph M. Wold, W. M. D.; Alexander Busch, W. M. S.; Adam Kowalski, W. S. W.; Zeno Ulanowski, W. J. W.; Stanley Siniarski, Secretary; Theodor Giese, Treasurer; Walter Kaspozak, S. D.; Edward J. Bulger, J. D.; Karol Gladkowski, S. Steward; Bernard Sosnowski, J. Steward; Casimir Struzynski, Almoner; Anton Mydlach, I. G.; B. Tomaszewski, Tiler.

MASONRY AND THE EUROPEAN WAR.

We are in receipt of a Pamphlet written and published by the German Freemasons in the attempt to justify the German government as against the nations with which it is at war. The pamphlet entitled "Freimaurers Kriegsgedanken" is reviewed in another part of this issue.

We have no desire to take issue with our German BB. nor indeed to discuss the subject in any way, as members of the Fraternity Universal, all masons are our Brethren, this in itself would forbid us entering into any controversy or taking sides. As American Citizens we have no right to engage in controversy as our country is neutral. What we can do, and all that we can do, is to deplore the enormous, and to us criminal expenditure of life, the hundreds of thousands of wives and widows, and the millions of children made orphans, to pray that war may cease and that whosoever is responsible for this crime may be made to drink the cup of retribution to the bitter dregs, that in the language of Scripture, "they who take to the sword shall perish by the sword."

A PROCLAMATION TO THE MASONS OF THE WORLD.

Bro. Ed. Quartier-la-Tente, the able and enthusiastic editor of the "Bulletin of the International Bureau for Masonic Affairs" and compiler of the "Annual of Universal Masonry" has for the past ten years been working to bring about a better understanding and a closer union among the Masonic Groupes of the world, has so far succeeded in bringing those together who were already pre-disposed to such a union, that is, those who believe in and practise Universal Masonry. In his pet plan of making the local Masons of the U. S. A. become universal he has of course, failed. How could he do otherwise? The leopard cannot change his spots. Bro. La-Tente keeps pegging away however and in the latest number of the "Bulletin" there appears the following:

To All the Masonic Groups in the World.
Greeting.

Very dear and very illus. Bre.:—

The International Bureau for Masonic Intercourse has been working for more than ten years, studying Universal Masonry and favoring a better understanding and greater fraternity among its Grand Lodges and its Grand Orients. For it, there is no question of asking of the Masonic authorities the last sacrifice of their customs, their traditions, or their principles, or any modifications whatever of their rituals or of their manner of working. The sole aim followed at the present time by the Bureau is to obtain that the Bre. of all countries may be able to meet together in the Lodges, visit one another, and learn to know one another without any difficulty, without having to make other declarations or to furnish other proofs than that they belong to the Masonry recognised as worthy of this name by its history, its activity, and its organisation.

It may be said that contemporary Masonry such as we know it to-day from our numerous correspondence,

presents itself to us as forming three groups which are distinct not on account of the Masonic customs, great principles, and traditions, but because of the greater or less importance given to religious ideas.

1. The first group regards as being of absolute necessity the adoption of what are called the "Landmarks," and in particular these two, viz. a belief in the G. A. of the U. and the presence of the Bible on the altar. To this group belongs in its entirety the Anglo-Saxon Masonry of Great Britain, the United States, and Australia. This Masonry declines to receive into its Lodges Masons that belong to groups which do not admit these two Landmarks. The German, Hungarian, Italian, Swiss, Dutch, Portuguese, and Greek Masonries also revere the G. A. of the U. and possess the symbol of the Bible, but they do not close their doors to any visitor who proves himself to be a Mason, even when his Obedience admits neither the formula of the G. A. of the U. nor the Bible; our Bre. of the Grand Orient of France are welcomed with pleasure in the Lodges of Germany, Switzerland, Hungary, etc.

2. The second group which comprises part of the Latin Masonry (Grand Orient of France, Grand Lodge of France, and Grand Orient of Belgium) leaves to its adepts the right to believe in God, even in the esoteric God of the religions, and imposes on them no act of faith, which does not hinder if from admitting into its Lodges all visiting Bre. to whatever Obedience they may belong, and without any other proof than their title as regular Masons. This group holds the principle of mutual tolerance, the respect of others and of one's self, and absolute liberty of conscience; it does not allow of any dogmatic affirmation.

3. The third group comprises purely Christian Masonry as the Grand Lodge of German Freemasons, the Masonries of Sweden, Norway, and Denmark.

After all, as it has been possible for the Congress of Religions to form and

meet notwithstanding the diversity and the considerable differences of beliefs, why should not the Masonic Groups, which are so near to one another in their aim and their aspirations, succeed in creating among themselves relations which are sincerely fraternal in spite of a few divergences of ideas?

This being so, and with the purpose of being enlightened on the solution to be given to the problem of Universal Masonic Fraternity, I venture to submit to your examination the following questions, at the same time asking you to reply with kindly interest:—

1. Do you admit the possibility of creating fraternal relations among all Masonic Groups as at the present time recognised?

2. What *sine qua non* conditions do you hold to be necessary in order that these relations may exist?

3. What do you consider to be the best means of attaining this end as quickly as possible?

Begging you to accept of my deep gratitude in advance,

I remain, very dear Bre.,

Yours fraternally and cordially,

The Representative:

Ed. Q.-I.-T.

Please send answers to Bro. Ed. Quartier-la-Tente, Rue des Beaux Arts, 26, Neuchâtel, Switzerland.

In our opinion the reply to Bro. La-Tente's three queries would be easier answered had he not saddled it with the words "at the present time recognised," as for example there are but three Grand Lodges of the loyal Masons in the U. S. A. who recognise the Grand Lodge to which Bro. La-Tente belongs, and in almost every country in the world there are masonic groupes who have no place in the "Annual of Universal Masonry" and so we suppose are not recognised by our good Bre. However he is in sympathy with the opinion expressed in a paragraph in another column of the "Bulletin" which says:

"Must not the Masonry which unhesitatingly pursues the advent and the

reign of Universal Fraternity, begin by realizing fraternity among Masons, and has not the hour arrived when exclusions and excommunications on account of race, color and rite, must come to an end among those whose ideal is to bring about a closer union among all men, whatever their nationality or whatever their hue may be."

Then the answer is easy. There is no doubt of the possibility of creating fraternal relations among all masonic groups, in fact, such a condition would be already established.

To his second query:—The only *sine qua non* conditions necessary to establish such a condition is that all Masons of whatever groupe or rite they may belong would exercise ordinary charity and forbearance towards each other, that they would believe that the Brother who might differ from them in Lodge ritual, or in forms of government is as sincere in his opinion as they are in theirs, and treat him accordingly.

To this third query we would reply that the best means to attain this end as quickly as possible, would be for him and other BB. who either edit Masonic publications, or compile Masonic Annuals to devote more space to teaching brotherly love, that mutual forbearance which will be as ready to give as to take, and that charity, without which we are but as a tinkling brass and a sounding cymbal. And in compiling Annuals or Directories to give the names of all known masonic groups whether they be of the particular brand patronized by the compiler or not, let all, while satisfied with the rite or system to which we may belong, allow our Bro. the privilege of belonging to the rite or system which best pleases him. How often do we rail at the bigotry and intolerance of the Church of Rome which denies not only the validity, but the existence, of any other Church. How much better is the professed Mason who denies the validity of any other rite than the one affected by himself, and even denies the right

of any other to be styled Masonic.

We would also apprise Bro. La-Tente of the fact that there is in this country but one Masonic Group, that, according to his own definition is entitled to be styled Universal, and that is the American Masonic Federation. It is the only one which works in the Scottish Rite Symbolic in this country, therefore it usurps the territory of no other group. It is the only one in this country which knows no racial, national or geographical boundaries. While it insists on belief in the Supreme Being it imposes no particular dogma on its aspirants. While it requires the presence of the Great Lights on the Altar in its own Lodges, it allows every other Masonic group to make its own laws on these matters, while insisting on the right to do as it thinks best, it allows the same privilege to all others and acknowledges all to be Masons who have in regular form, taken the Masonic vows, act according to the Masonic ideal and are in possession of the esoteric work of Masonry. If ever the true Masonic aspirations are fulfilled in this country, it will be through the efforts of the American Masonic Federation, which stands willing and ready to assist Bro. La-Tente and all other workers for the same end. Why then not come where you are welcome, where you will find willing fellow laborers, rather than continue to knock at the doors of the Local Masons, which has been and ever will be closed to all who believe as you and we do.

FREEMASONS HUMILIATED.

From the character of correspondence received at this office it is evident that the rank and file of the Masonic order are becoming woefully humiliated and disgusted with a great number of would-be leaders and publishers of Masonic publications.

Just recently the order was regaled with a report from Los Angeles, Calif., to the effect that four "high up" Masons who are associated with Roman-

ists and Knights of Columbus in a business way to the extent that they are at their mercy, examined the Knights of Columbus ritual and secret work and pronounced it great stuff and just in line with the sentiments of most patriotic Americans.

To the average Freemason, good and true, this was the straw that broke the camel's back, but Rome has fought the Masons before and knows the game, and she has now caused the leaders to add insult to injury by working the easy ones into actually publishing this Los Angeles report in their Masonic journals.

This was indeed a shock that the laity was unprepared for, but we are wondering what they will think of the following article which appeared in the Nov. 28th issue of the Louisville, Ky. Times:

Last August when the Supreme Council of Columbus met in St. Paul, Col. J. Harris Lewis, of that city, Past Potentate of the Shriner Temple there and editor of "The Crescent" the official Shriner journal, undertook to see that it was no fault of his if his visitors did not have a grand time.

He saw that the Masonic halls were opened for their accomodation and he put forty machines in line, drawn up by their owners, his brother Masons, to show the visitors the beauties of the Twin cities.

Thanksgiving evening some of the Kentucky delegation discovered him in the train of Imperial Potentate, Dr. Frederick Smith, both of them having come to town for the Kosair ceremony.

At once he was taken in tow by his K. of C. friends and yesterday at noon he and Joseph T. O'Neal, his host, of Kosair Temple, were guests at the Tyler of Grand Commander Camden R. McAtee and twenty-five nobles of Al Seiat Caravan, the local branch of the Order of Alhambria, sometimes dubbed "the Catholic Shrine."

Mr. Lewis is a life member of the Imperial Council and an honorary member of twenty-eight temples, and never in his life, he told his hosts in his

imitable way, had he been more honored than by their evident appreciation of his chance visit to Louisville. He referred to the present anti-Catholic agitation, deploring that fair-minded people were sometimes deceived by it and lauded the Knights of Columbus for the manly appeal they were making and the liberal spirit in which they were undertaking its eradication.

He told of his effort through the columns of "The Crescent" to quell the tide of bigotry by urging that fair-minded people of any faith should know and appreciate their neighbors in the ties of close friendship. Mr. O'Neal likewise talked in the same vein and in response Messrs. J. P. Hanley, M. O. Sullivan, of Shelbyville, and P. H. Callahan assured the visitors of their hearty accord with their sentiments.

Here we have the publisher of the "official Shriner journal" of America hobnobbing with Knights of Columbus and complimenting them in a public address on their "undertaking" to rid the world of their critics.

In other words a leading Mason is found in a Knights of Columbus hall encouraging them in their efforts to have laws passed that will prohibit the publication of newspapers that stand for the preservation of liberty, the promotion of progress and the advancement of civilization.

We find the Mason complimenting the Knights of Columbus for the manner in which they handled Spurgeon, a Freemason, in Denver, when he was kidnapped from his hotel, taken out of the city by automobile and beaten into insensibility.

We find him complimenting the Knights of Columbus for the manner in which they handled Rev. Jeremiah J. Crowley, in Oelwein, Iowa, in June, 1913, when they attacked him on the streets with clubs and brickbats and inflicted wounds on his person from which he was several weeks recovering.

We find him complimenting the Nits of Mob and Murder for the way they handled Barnett at Buffalo, Boles at

Springfield, Tharp at Pittsburgh, and hundreds of other patriotic citizens who have been slugged and beaten by this band of hoodlums for no other reason than that they had the courage to go on the platform in the interest of liberty and flag.

Cardinal O'Connell, in an address at Boston a few weeks ago, called the Masons of Mexico atheists and murderers, and Masons everywhere adhere to the same principles and are "prepared" and taken into the order in the same manner, yet Col. J. Harry Lewis, instead of resenting this insult as any gentleman would do, virtually licks the hand of the cardinal and compliments his speech.

Verily Rome has decided that the best vantage ground for the destruction of Masonry is on the inside, and while "The Menace" holds no brief for the Masonic Fraternity, and, as a publication, is in no way whatever allied with it, we cannot refrain from warning the faithful Protestant and non-Catholic members of the craft of the approaching danger and implore them to see that the South, West and East gates of the Temple are more securely guarded.—The Menace, Dec. 12, 1914.

REAL MEANING.

A "good Mason" does not mean a man who can roll off the ritual like a phonograph, but one whose handshake has an electrifying shock of good fellowship that draws you toward him, and one to whom you want to confide your sorrows and with whom you want to share your joys.—Virginia Masonic Journal.

In an old volume giving orders and instructions for the government of the police of Scotland, one section says: He shall abstain from the expression of any political or religious opinions which may in the slightest degree be calculated to give offence; and he shall not belong to any political society, or to any secret society, except that of the Freemasons.—Ex.

THE UNIVERSAL FREEMASON.

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EDITORIAL.

Are the Romanists the only Bigots?

Many of our Masonic co-temporaries are exercised about the bigoted intolerance of the Romish church, of its oppressions and persecutions of all who oppose it, of how it suppresses openly where it has the power, and covertly where it is in the minority, freedom of thought, speech and of the press. That in fact the Romish church and in it only is to be found all that is intolerant, bigoted and tyrannical. We hold no brief to defend the church of Rome, we believe that it is bigoted, intolerant and tyrannical and as an instance we append the following clipping:

Talk of bigotry! Read this from an exchange: "One who was evidently seeking after light asked in the Question Box of the Sacred Heart Review (September, 1914), "Why are Catholics not allowed to read Protestant books and see both sides?" The following convincing reply was printed: "Because there is only one side. — — — Any action that would imply the truth of Protestantism would be morally sinful in a Catholic." Say, isn't that the limit of bigotry. "Guardians of Big-

otry" be hanged. For the boiled down quintessence of bigotry commend us to the Sacred Heart Review editor—evidently some prelate "educated" in some foreign parochial school!" — *Mar-kato Journal*.

BUT we deny that it is the only bigoted, intolerant and tyrannical organization in this land of the free?, are affirm without fear of contradiction that the system of the local masons (sometimes though falsely styled "York Masons") can give it a close run and overheat it at its own game of bigotry. Slightly paraphrase the language quoted in the above item and it is exactly what is said by the local masons when asked to give a reason for their condemnation of Universal Masonry, read it thus: "Because there is only one side — action or argument that would admit the possibility of Universal Masonry being correct, or even having an existence would be morally sinful in a local (or York) mason." There you have the argument of the Local in a nutshell. There is only one system of masonry says the local mason and that is ours, the universal mason does not belong to our system, therefore he is not a mason. How beautifully simple it is, and how satisfying to the local mason who is in nine cases out of ten unable to produce other proof that he IS a mason except that he wears a masoinic button and carries a receipt for dues.

Masonic Inolerance in Missouri.

Just as we go to press word comes to us of the persecution of one of our BB. in the State of Missouri. We offer hear the man who doubts and seeks to be convinced say that he comes from Missouri, inferring that like Thomas of old the Missourian takes nothing on hearsay but must have ocular demonstration before he believes, and this may be true of those who come from Missouri but the City attorney and local masons of St. Louis who have determined that those who still remain

in Missouri shall only think and act masonically as they are told by the local masons.

For some time Bro. S. S. Ranson has been laboring in the city of St. Louis in the cause of Universal Masonry and has succeeded in building up a lodge there. His success has fanned the flame of local hatred to the point of persecution (never far below the surface) and Bro. Ranson has been arrested at the instance of two local masons, members of the city detective force, who, pretending they desired to become masons sought admission through Bro. Ranson that they might prefer a charge against him. This is a favorite method of the locals in their crusade against Universal Masonry, as it is of the Romanists in countries still under their dominance, in their endeavour to banish masonry and persecute its members. We are not yet in possession of the full particulars but suppose that the charge will be the usual one of obtaining money under false pretense though Bro. Ranson was particular to inform every applicant that our lodges had no connection with the local or Grand Lodge of Missouri or of any lodge working under it. It is a cause for congratulation that none of the members of the new lodge could be induced to make a complaint, all being perfectly satisfied having taken the action they did with a full knowledge of what they did, hence the adoption of the jesuitical methods of the locals. As we suppose the charge will be made that the A. M. F. is a Clandestine organization and that the local Grand Lodge is the only simon-pure masonic body in Missouri it might be interesting to enquire from whence did it derive the authority that makes it regular, and incidentally to inquire what is the meaning of the terms regular and clandestine.

Regular is defined as being "according to rule" and clandestine as being something done secretly, hiddenly, in a corner. Masonically the definition of regular is having authority from some superior power, and clandestine,

in the case of a meeting when it is held without the sanction, or against the will of the Master and Wardens, in the case of a Lodge, Grand or subordinate, when it is held without Charter from a regular constituting power. Judged thus the Grand Lodge of local masons in the state of Missouri is both irregular and clandestine. Irregular because it was organized by subordinate lodges which arbitrarily severed their connection from the granting power, and clandestine because it has no charter from any superior body warranting its existence. We would like to enlarge more upon the history and actions of this irregular and clandestine body but space and time at the present forbids, we may however do this in the March issue of the "Universal Freemason."

DID THE GRAND LODGE OF SCOTLAND EXPEL THE GRAND MASTER OF THE A. M. F.

We had thought after we said anent this in our last two issues that there would have been no occasion to say more on the subject. We have however been given a copy of the "American Freemason" by one of our BB. with the request that we notice it as some might see it who had not seen what we had previously written. The following is the item referred to:

"The Grand Lodge of Scotland has sent to all bodies with which it is in correspondence a circular letter which is of some importance. A man pretending to hold authority from that Grand Lodge, and proclaiming his regularity from the possession of a diploma issued by Scotland, has been the subject of judicial inquiry. He was charged with having "promulgated unrecognized or pretended degrees of Freemasonry in certain American States and in parts of the Dominion of Canada." The accused was cited to appear. Failing to do so, and the charges being proved, he was expelled from Scotch Freemasonry. We can hope that this will end the long-continued fraud,

which had its headquarters in Salt Lake City."

It will be seen by reading the item that the writer is a different individual from Robinson of Oregon, and we do not believe that the misstatements he makes are made willingly. We are even willing to believe that the statement that we "pretended to hold authority from that Grand Lodge" are the words of Reid, Grand Secretary of the Grand Lodge of Scotland, who may well be classed with those who make and love a lie. In classing the A. M. F. as a fraud the writer seems to be speaking for himself and seems to have been grievously deceived by some designing person as we do not think that he would wilfully lie, even by inference, in making his readers believe that he had examined the claims of the A. M. F. and found them fraudulent. This being disposed of, we will endeavor to reply to the query which forms the caption of this paragraph.

Our reply is emphatically NO, and if the Grand Lodge or any of its officers say otherwise, they lie. I severed my connection with the Grand Lodge of Scotland nearly twenty years ago by demit. This demit I placed with King Salomon Lodge of Local Masons meeting in Montpelier, Idaho, with which Lodge I was connected for eight years. I was a member of the Grand Lodge of Idaho for three years and its Grand Orator for one year. In December, 1906, I demitted from the Idaho Local Masons and in January 1907, connected myself with the American Masonic Federation. Thus, not only did I sever my connection with the Grand Lodge of Scotland by taking my demit therefrom, but I emphasized my withdrawal by depositing that demit with a lodge holding of the Grand Lodge of Idaho, the local (so-called York) masons, again demitting from them to become a member of the A. M. F., which latter body is the only one to whom I owe masonic allegiance and the only one by whom I can be disciplined. This is not only

recognized masonic law, but is also common sense—a combination that is rarer than I might be.—And it would be as reasonable to suppose that because I was born a subject of the British Empire, that I am still amenable to its laws, (the fact of me having been a naturalised citizen of the U. S. for over 30 years). Notwithstanding, this is what the Grand Lodge of Scotland at the behest of its American masters professed to do. Can follow further?

The Grand Lodge of Scotland distinctly says in its laws that it recognizes but three degrees of Masonry. There are thousands of Masons in this country who received masonic light in Scottish lodges and who have taken other degrees here, some of whom retain their Scottish membership, others of whom have become naturalised masonically as well as civilly. The question may well be asked, if the Grand Lodge of Scotland desired to show to the masonic world what fools they were, how ignorant they were of masonic law and precedent. Why select me out of these thousands? There must be some reason for it. I dare not flatter myself that it was because of any extra worthiness in me personally; it could not have been done to prevent me visiting lodges in Scotland, where in all human probability I will never be. The truth is, the whole thing is done for effect in this country, to be used by the local masons in their fight against the A. M. F. and Universal Masonry. And like all the other tricks they have tried, the lies that they have told, it will be harmless to hurt the A. M. F. or the spread of Universal Masonry.

**THE HON. GRAND SECRETARY OF
THE GRAND LODGE OF
SCOTLAND IS NOT THERE.**

The Pro-Grand Master of the Grand Lodge of England, Lord Amphil, is Lieutenant-Colonel of the 3rd Battalion Bedfordshire Regiment, and is now with

the colonies. So, likewise, is the Marquis of Tullibardine, M. P., lately Grand Master Mason of Scotland, as Colonel commanding the 1st Scottish Horse, which regiment he raised during the South African war. Hundreds of others associated with the Craft in England are under arms, and have the heartiest of good wishes from their brothers at home.—Exchange.

The foregoing from an exchange, is somewhat of a disappointment to us, as we looked, alas, in vain, for the name of one other illustrious Mason from Scotland, viz. The Hon. David Reid, Grand Secretary of the Grand Lodge of Scotland. The reason it is not recorded is, undoubtedly because he is not on the firing line. But in absence of the R. W. Grand Master, no doubt Davie is up to his ears in business wielding the affairs of the Grand Lodge, and steering that Masonic ship, on to the rocks of disintegration. More power to ye Davie.

The American Masonic Federation, has for years been furnishing a Masonic Home, for those non-affiliates from Scotland, whom the York? Masons of America, will not recognize. The reason they will not recognize them is because they are "only Scotch Masons." The writer of this had occasion to appeal for help to a York? rite Mason, for a brother who was in good standing in his Lodge in Glasgow, and who was unfortunately stranded on this Masonically inhospitable shore, the reply came, "He is only a Scotch Mason anyway." The Brother recovered his equilibrium and sailed for his native land, and related his experience in the "Land of the free and the home of the — — —" Masonically speaking.

MINUTES OF MEETING OF THE PROVINCIAL GRAND LODGE INTER-MONTANA.

The Annual meeting of the Provincial Grand Lodge Inter-Montana met at 10 A. M., in the Masonic Hall, Salt

Lake City, January 8, 1915. There not being a full representation, the meeting was adjourned to 2. P. M.

At 2 P.M., Lodge met as per adjournment. Lodge opened in ample form, all the officers being present in their places. P. G. M. D. Bergera presiding. The Secretary being unavoidably absent, Bro. R. S. Spence was appointed Secretary pro tem. The Presiding Officer announced the object of the meeting, which was the election of officers for the ensuing year, and receiving the report of the Lodges, condition, etc. This report was given by Grand Master Bergera in person, and was full and satisfactory. The next order of business was the election of officers for the ensuing term. Nominations for Provincial Grand Master, were as follows:

The name of Bro. Bernard van der Schuit, of Ogden Lodge was placed in nomination, as also the name of John W. H. Volker, but Bro. Volker for good reasons asked that his name be withdrawn. This being done, he moved that selection of Bro. Van der Schuit be made unanimous, which was agreed to and the motion sustained that the Secretary cast the unanimous vote of the Lodge for Bro. Van der Schuit for Provisional Grand Master, which was done, and he was declared elected.

The foregoing being considered a precedent, all the officers elected, were put before the meeting for their unanimous acceptance. The Secretary cast the unanimous vote for the following BB. and they were declared duly elected.

Deputy Provincial Grand Master, Dr. Hasbrouck, of Garibaldi Lodge.

Substitute Grand Master, Bro. Martello, of Fidelity Lodge, Rock Springs.

Grand Senior Warden, Bro. John Contratto, of Bingham Lodge.

Grand Junior Warden, Bro. Tony A. Boggie, Justice Lodge, Wyoming.

Grand Secretary, Bro. James R. Thomson, Garibaldi Lodge, Salt Lake.

Grand Treasurer, Bro. Levi O. Olesen, Acacia Lodge, Midvale, Utah.

Grand Senior Deacon, Bro. De Boer, Kilmarnock Lodge, Denver, Colo.

Grand Junior Deacon, Bro. Grosso, of Providence Lodge, Helper, Utah.

Grand Almoner, Bro. E. T. Morrell, of Tooele Lodge, Tooele, Utah.

Grand Senior Steward, Bro. John Seren, of Garabaldi Lodge, Salt Lake.

Grand Junior Steward, Bro. Emil Oleson, of Acacia Lodge, Midvale, Utah.

Grand Marshal, Bro. George Kilner, of Garibaldi Lodge, Salt Lake City.

Grand Chaplain, Bro. John W. H. Volker, of Ogden Lodge, Ogden, Utah.

Grand Inner Guard, Bro. Joseph Burmeister, of Ogden Lodge, Ogden, Utah.

Grand Tiler, Bro. Atkinson, of Garibaldi Lodge, Salt Lake City.

At the close of the elections, and for "The good of the Order," Grand Master elect, Bernard van der Schuit, made a few appropriate remarks in acceptance of the office.

It was moved and seconded that each Master Mason raised in any Lodge in the Province, pay the sum of fifty cents, which shall be sent by the Lodge to the Provincial Grand Lodge, to be placed in the treasury of that Grand Lodge, for Lodge purposes. Carried.

Moved and seconded that the Provincial Grand Secretary notify each and every Lodge in the Province of the passage of the foregoing resolution.

There being no further business before the Lodge, it was proposed that the Lodge proceed to the installation of the officers elect, which was accordingly done by the Installing Officer, President General, Matthew McB. Thomson, of the A. M. F., after which the widow's box was passed and the sum of \$5.25 was collected and turned over to the Grand Treasurer elect. The Lodge was then closed in ample form.

R. S. SPENCE,
Secretary pro tem.

FREIMAURERS KRIEGSGEDANKEN.

We are in receipt of a book published in Leipzig, Germany, entitled "Freimaurers Kriegsgedanken" (Masons thoughts of war.) We asked Bro. G. F. Buschmann for a revue of same, as

he is a German by birth, of English descent, and an American citizen by choice, who has lived nearly 30 years in the United States. His revue follows:

Dear Bro. Thomson: In accordance with your desire for an impartial revue of "Freimaurers Kriegsgedanken" permit me to say that I have carefully read said book. It is well written and interesting but in my humble opinion too much one-sided. If the author speaks in behalf of the German Masons, the latter place all blame for this regrettable war on England, and he blames the English Masons for not showing greater activity in the furtherance of international harmony, while he commends the Belgian and French Masons for their interest in this direction. He then asks the question: "What have the German Masons done in this matter?" I am unable to find an answer to this question in said book.

I may mention here that I was born in Germany, my grandfather was an Englishman, my great-grandmother Irish, while from mother's side everybody of the family was Prussian. I have today a brother-in-law, a lieutenant in the German army, on the front, also a second cousin, a General in the English army, and another, a surgeon, in the same army, both also on the front. For this reason I may look at things a little different. I do not feel as though I would care to put the blame for this terrible war on either nation, the counsel "Judge not that you be not judged" seems good to me. But I believe the suggestion of the Belgian Grand Lodge to appoint an international Masonic comite to investigate the cause of this war, should not have been turned down by the German Masons. Such a comite would have been more apt to get at the bottom of things — and if the German Masons are absolutely sure that England is the real cause of the war, no doubt this comite would have found it out. If I was on trial for my life and knew I was innocent, I would not ask for a more competent jury than such men as the Belgian

Grand Lodge proposed. While, of course, all warring nations in Europe claim to be right, the general opinion in the United States seems to be that the war is nothing but a royal family quarrel, and that the war would stop in a very short time, if the people instead of the royalties had to decide. And I believe that Masons in all these warring countries should use all their influence to have this unjustifiable wholesale killing stopped, but not encourage it. There is no such a thing as justifying one man to kill his fellow-man because royalty demands it. No question on this earth between the different nations is of such importance to justify the killing of one single man — arbitration can settle any question which may arise, and I believe most sincerely that Masonry all over the world should be foremost to bring this about. Fraternally your Bro.

G. F. Buschmann."

WHO IS "REGULAR"?

We commend to the consideration of Local Masons generally the following item culled from one of our more liberal "Local" contemporaries.

REGULARITY.

It is unfortunate that American Masons do not realize to what extent their foolish legislation has involved them in a movement which has become a serious menace to our boasted "universality." This legislation upon the question as to whether we shall "recognize" this or that "kind of Masonry" because it does not conform to our particular notions of minor details of ritualism, occasionally brings out such absurdities as the following, clipped from the Masonic Standard, of New York:

"The Masons of Belgium are not 'regular' Masons, according to the Grand Lodge of Illinois." — Masonic Sentinel.

"The Masons of Belgium are regular according to the Grand Lodge of New York, and the Grand Lodges of Illinois and New York are the best of friends.

Now what are you going to do about it?"

PART OF THE CEREMONY.

In one of the small towns of a distant State a candidate was about to receive the third degree in Masonry. When he was brought before the altar and the Worshipful Master was about to proceed with the work, a terrific alarm of fire was given in the street below, and every member, Master and all, rushed out of the Lodge to aid in combating the flames, which proved to be near the lodge room. In the course of an hour the flames were subdued, and all hands returned to the Lodge room to complete the work, and they found the candidate, whom in excitement everyone had forgotten, standing upright on the floor, exactly as they had left him. When asked why he had not run with the rest he answered that "he thought it was a part of the ceremony for the crowd to run off and leave him in that way, probably as a trial of his patience and endurance."

MASONRY IN FOREIGN LANDS.

Every true Mason believes that he has a high destiny to accomplish if he is at all in accord with the vital principles of the Fraternity. The age demands the evangelization of the world and the high position of our Order places responsibilities in accord with such a purpose that cannot be denied or delayed. Masonry has a language that can speak to the hearts of all the nations, her signs and symbols are intelligible to the hearts of all the nations where words and written language are powerless. Peace and good will, accomplished universally through the exercise of Faith, Hope and Charity is no vain dream, and never as today have advanced Masons been so ready to extend the influence and importance of the Order in other lands as at the present time.

The Masonic light and forces central-

ized in our own midst are powerful to direct a focus and disseminate the radiance that shall penetrate the dark and obscure places. There is a crisis reached in the regeneration of humanity and Masonry should not shrink from doing its full share of effective missionary work. In the working out of the problems of the age her share is patent. It is in her power to help mould the destinies of communities where the light is just dawning and which her efforts can bring to full effulgence and efficiency.

It has been beautifully expressed that the working task of Masonry should be kept bright and in action, that it is time to set the Craft to work with explicit instructions as to what is required of them. The most humble member may help in the great meditated Crusade by being loyal at home, by upholding the hands of those who officially undertake large impending responsibilities, and by keeping strong the foundations which are built on brotherly love and truth. More than can be estimated does the social fabric of future depend upon the sacredness, the humanitarian and the force and power of Masonry.

That Masonry is continually reaching out and spreading light into dark places is evidenced by reports from the various foreign lands.

RUSSIA. — Masons in Russia must meet in secret and keep their membership secret, as do the Nihilists. Russia was not always so benighted. As early as 1750 John Sshwartz did great service for the country in his place as teacher of philosophy at the University of Moscow. He taught that knowledge had no meaning if it led to atheism or immorality; and to assist him in his work he founded learned societies. He was really the father of Russian Masonry, and he was followed by Novikoff, who belonged to a St. Petersburg Masonic lodge. Alexander the First issued an order suppressing "all secret societies to which Masons belong," in 1822, since which time there has been no openly recognized Freemasonry in Russia. How-

ever, Russia is showing signs of awakening.

GREECE. — At the present time under the obedience of the Grand Order of Greece there are 26 lodges, eight of which are at Athens, two at Pirææ, and the remainder in the other towns of the kingdom, in Turkey, in Egypt, and in Cyprus. Each of these lodges numbers 30 to 100 members, who are all working with energy and perseverance. Altogether there are about 1,500 Greek Masons.

GERMANY. — Germany has several Grand Lodges, but also a union of Church and State — in this case Protestant — and only the fact that Freemasonry has members in high positions seems to prevent the German Emperor from following the lead of the other autocratic governments. It will be recalled that he showed a petty dislike of the craft when he ordered all Masonic allusions to be stricken from Mozart's famous opera, "Zauberflöte" written around the musical note "G."

BRAZIL. — Masonry is stronger in Brazil than in any other South American country, there being 506 lodges with an aggregate membership of 52,912.

AUSTRIA. — Austria, like Russia, will not permit Masonic lodges to assemble legally within the confines of the empire.

MEXICO. — The Provisional President of Mexico, Dr. Carranza, is said to be a Freemason, as are many of his officers and men, though the majority of the Constitutionalist armies are prevented by their church laws from joining the Order. Mexican Masonry differs considerably from the American York Rite, which no longer affiliates with the Mexican, who is regarded as an extremist. Many of the Grand Lodges have recognized the York Rite that formerly recognized the Valley of Mexico, and the American Grand Master of Mexico attended the recent meeting of Grand Masters in St. Louis, and has otherwise been welcomed wherever he

has gone with the Masonic honors due a Grand Master.

ITALY. — There is a Lodge in Rome not only working the English ceremonies, but which adopts the Emulation Lodge system. Bro. Prof. Dr. Paul Kauffman, Supreme Council of the 3rd degree for Italy, is W. M.

INDIA. — Scottish Rite Freemasonry is very popular and it is a valuable adjunct to English domination. Indian Masons are the learned and the influential men. They do not denounce their religions; but they meet before the Masonic altar on bended knee, before the Great Architect of the Universe, and, hand in hand, they walk about in their quiet, daily avocations, among Asia's teeming millions, sowing the seed, and setting the example, from high to low, of Masonic teachings and Masonic lives.

HAITI. — The Grand Lodge of Haiti, popularly known as a Negro Grand Lodge, derived its Masonry originally from the French more than a century ago, and has under its jurisdiction at present 64 Lodges and 4,000 members. It is in fraternal relation with England and some European Grand Lodges, but not with any of those in the United States.

JAMAICA. — Reports from Kingston show that the Order is very much alive in that part of the world. In that chief city of the island, eight different Lodges meet in the Masonic Temple, owing allegiance to District Grand Lodges, working under both English and Scottish constitutions.

TURKEY. — Freemasonry in Turkey is becoming influential since the overthrow of the old Turkish system of despotism. In the city of Zablén, in the mountains of Lebanon, of 30,000 inhabitants, there are now three Lodges, with a total membership of over 500, within two years.

PHILIPPINES. — The formation of the Grand Lodge of Masons of the Philippine Islands should be a matter

of sincere congratulation on the part of every Mason in these Islands. The historic town of Imus was the scene of an interesting Masonic ceremony when Emelio Aguinaldo, ex-president of the revolutionary government, was affiliated with the Lodge Pilar which he himself had established in the year 1896, prior to the outbreak of the revolution against Spain. This Lodge went out of existence at the time of the revolt and did not commence work again until 1912.

HAWAII. — In Honolulu is a statue of Kamehameha I. illustrating the transition of savage Masonry to that of modern times. Less than a century ago the first Kamehameha ruled over a flower-loving, surf-riding, almost physically perfect specimens of savagery, who indulged in cannibalism and other perverted ceremonies, and yet had their secret organizations similar to those of the American Indian which have been found startlingly like Masonry. It would appear as though these savage tribes held some memory of purer rites brought there years ago by a vanished race—the same that left marks of their passage in Australia, the Easter Islands and all Polynesia.

PORTUGAL. — The present Grand Master of Portuguese Masons, Dr. Sebastian Magalhaes, Lima, was the first Minister to England, where he and his government were fraternally recognized before America could be induced to extend the hand of friendship to her sister republic. The clericals are still conducting a vigorous campaign to show how horribly the Freemasons have acted toward the Holy church, for, of course, this revolution, like that of the American Independence and all the South American fights for freedom, are blamed on the Craft.

IRELAND. — In Ireland are many and very strong and prosperous Masonic Lodges, and their provision for the care of the orphans of Masons and destitute members of the Order, are the equal of that in any jurisdiction in the world and superior to many of them.

Excellent Master to Lodge Secretaries.

This office has blanks for recommendations for Excellent Master. These must be obtained and properly filled out and forwarded to this office, when the diploma will be sent. There is no charge for the diploma, but the application blanks are one dollar each which should accompany the order.

GRAND SECRETARY.

MASONS SHOULD READ.

Bro. A. G. Pitts, Secretary of Palestine Lodge, No. 357, of Detroit, Mich., which by the way is the largest lodge in the United States, comes forth in the October issue of the "Palestine Bulletin" with the statement that the "American Masons are not, as a rule, of the reading class."

In Cincinnati we find Bro. Scott Bonham, who has been editing the "Masonic Bibliophile," a monthly Masonic magazine, published in connection with the Cincinnati Library Association, about ready to throw up his hands and quit. Through the personal efforts of Bro. Bonham and his untiring corps of assistants, his little messenger of Craft enlightenment has been sent gratis to ten thousand Masons in Hamilton County. Yet the interest and appreciation has not been sufficiently manifest to continue so noble an undertaking.

The Chicago "Masonic Sentinel" has also suspended publication during the last month.

What is the cause of this apparent lack of interest in things Masonic?

Are Masons being made too fast?

Are the ancient Landmarks passed by so swiftly that the handwriting on the wall becomes indiscernible to the novice on his flight to higher degrees?

Has the Pilot become calloused with too much "work," and neglects to point out the beauties and essentials incident to the journey along the path to Light and knowledge?

Is the emblem to be worn of more

importance than the internal qualifications that Masonry requires?

"Reading maketh a full man."

A KINDLY REBUKE.

We strongly endorse the following, not that we are fanatical on the question of 'the use of tobacco,' but that the habit of smoking while the Lodge is in session, is one that should be deprecated. There are feelings that belong to Brothers personally in attending a Lodge, which should be respected. Non-smokers who, by every action, repudiate the habit. If one of the smoking Brothers were on a street car he would not indulge in the habit. Is it because the sign displaying in the car "No smoking" deters him. If so, suppose each Lodge room should display such a sign.

"My attention has been called on more than one occasion to a reform that is sorely needed among the Masons of this jurisdiction. It is the low manner in which the brethren conduct themselves while their Lodges are in session. In most of them there is so much freedom allowed that license has taken the place of dignity. The brethren remove their coats from their backs, and forget to remove their pipes and cigars from their mouths. In many cases Lodge rooms are made to resemble the smoking room of a hotel or the smoking car in a passenger train. This should not be so. If there is a place on earth next to the church of God where reverence should be found, and dignity should be observed, it is that place where a Masonic meeting is in session. I recommend that in all our subordinate Lodges the Worshipful Master set a good example in this direction, and he require the brethren to deport themselves in an orderly, dignified manner while the Lodge is in session. We dress ourselves in going to church, but many reverse the process and undress in going to the Lodge room. If we inaugurate this reform we will respect ourselves more and will

attract larger crowds of the best members to our meetings."

Another Grand Master in commenting upon the smoke habit, used the following language:

"How shall we live pure and virtuous lives or teach purity to others if we are constantly surrounded by an atmosphere of impurity? No so disgusting to the senses, nor so devastating in its effect upon the health and morals of the world as the indulgence in strong drink, yet far too obnoxious and prevalent to be condoned, is the smoke habit, which is not only tolerated in many of our Lodges, but it is openly encouraged at times. Must we be such slaves to habit that we cannot deny ourselves the indulgence of pipe or cigar long enough to sit through an entire meeting of the Lodge.

"How can we teach self-denial to those who come knocking at our doors in search of light and truth if the Master sits in the East with a cigar or cigarette between his lips while the Lodge is dispatching business. How can we consistently teach the subjection of the grosser habits and passions if we who pose as teachers and reverence are not willing to restrain our indulgence of the smaller faults that beset us?

"The atmosphere of the material Lodge must be pure and wholesome, and our own conduct above reproach, if we could successfully inculcate the virtues of sobriety, purity and reverence for the nobler things of life."—The Masonic Journal of South Africa.

BROTHERS.

Though rich or poor, or ill or well,
Or strong or weak, or wise or vain,
It matters not whereat we dwell,
In gorgeous hall or cottage plain,
As brothers, held by holy ties
Whose steadfast pow'r none dare despise,
We meet within our lodge
On common ground!
As brothers, equal, one and all,
We stand as men; and rise or fall,
Or scar or grope,
No duty dodge;

For we are bound
By Love and Hope.

Though great or small, unknown or
famed,

Or proud or meek, or cursed or blest,
By all the world extolled or blamed,

If we have stood the Master's test
We still are one, and one remain,
Nor Time these ties can cut in twain;

We meet upon the Square

As brothers, all!—

As brothers, tried and still found true,
As brothers sworn to dare and do;

Let doubts decrease;

Of fears beware!

Love, Faith and Peace

Are with us there.

—E. T. SUTTON.

THE FAITHFUL FEW.

When the meeting's called to order

And you look around the room,

You're sure to see some faces

From out the shadows loom,

That are always at the meeting.

And stay till it is through.

Those you sure can count on

The Always Faithful Few.

They fill the vacant offices,

And are always on the spot,

No matter what's the weather,

Though it may be awful hot;

It may be dark and rainy,

But they're the tried and true—

The ones that you rely on,

The Always Faithful Few.

There's a lot of worthy members

Who come when in the mood,

When everything's convenient,

Oh, they do a little good;

They're a factor in the Lodge,

And are necessary too,

But the ones who never fail us are

The Always Faithful Few.

If it were not for these faithful ones

With shoulder at the wheel,

To keep the Craft a-moving

Without a halt or reel,

What would be the fate of Lodges

That have so much to do,

They surely would go under

But for the Faithful Few?

—Iowa Masonic Library, Cedar Rapids.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st.

DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secretary, M. arcone, Moore park and Race street, San Jose.

St. John's lodge No. 8, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, M. Wolfe, 805 North Soto street, Los Angeles.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M., L. H. Smith, 2322 Kentucky street, Vallejo. Secretary, R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M., Grefve C. Sparre, 1133 Buchanan

street, San Francisco. Secretary, M. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 88 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 838 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. R. W. M., H. Muller, 742 Market street, San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. 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 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st. Secretary, Ludwig F. Diebel, 812 North Figueroa st.

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. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica. Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master. Timothy Dee, Secretary, W. Thomas. box 47, Limon, Costa Rica, Central America.

Colorado.

Kilmanock Lodge No. 74, Denver. Colo., meets every 1st and 3rd Tuesday of the month at Arapahoe str., Denver. Geo. T. McCreary, J. W., Colorado Hotel, 17th & Tremont str.

Illinois.

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, Ill.

Provincial Grand Master, Julius Kaczanowski, 1318 West Erie street, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Siniarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville, meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Alpha Golden Rule, St. Louis, Mo., meets every Tuesday night at the Fraternal building, Franklin avenue, St. Louis.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M., Karl Turok, 241 East Ninety-third street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, A. A. S. R., in the A. M. F., New York City, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Hiram S. Kessler, 460 Grand street, New York. Secretary, Harry H. Zorn, 96 Willett street, New York.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Aud'

torium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street, S. E., Portland

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Alpha Bingham lodge No. 72 meets every Tuesday night in Smith hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., B. Van der Schnit.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle,

meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex B. Nelson. W. J. W., M. P. Cordas. S. D., A. J. Olson. I. G., Carl Johnstone. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., D. R. Westfall. Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., George A. Miller, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Locust Hall, Monahan, every first and third Sunday at 10 a. m., and every second and fourth Wednesday at 7 p. m. Geo. F. Peck, R. W. M., Harry M. Gill, Secretary.

Robert Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Forteenth avenue West, Seattle.

St. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 1818 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. Miller, Diamondville. Secretary, Tom A. Boggle, Diamondville.

Alpha Rock Springs lodge, U. D., meets every Wednesday evening at 23 Pilot Butte avenue. Secretary, Martin Olson.

THE UNIVERSAL FREEMASON

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WHY I AM A SCOTTISH RITE MASON?

(In the April, July, August and October numbers of the "Universal Freemason" of last year there appeared articles under the above caption which were so well received that the issues have long since been exhausted, and still there are demands for them. To fill this demand we have decided to reprint the articles in this issue, and perpetuate them in pamphlet form by reserving the plates.)

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

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

Awakened to the desire for fraternal association, to have and to give fra-

ternal aid, I looked around me, seeking how best to cultivate it. In my search I discovered that within the last hundred years many associations had been formed looking to this same end, and all with greater or less success earnestly working for its accomplishment, that with one notable exception all the fraternal organizations were local in their nature, bound within geographical and racial limits, though all doing good, to the extent of their abilities.

One, however, Freemasonry, stands out beyond all others in antiquity, in universality and in fraternalism. In antiquity, because it is so old that we possess no record of the time when it did not exist, yet know that it is the oldest existing man made institution. Universal, because it knows no geographical limits, all races of men, the Caucasian, Semitic and negro, the white, red, brown or black man, is embraced in the Masonic fold. The most highly cultivated and the man of ordinary intelligence; nay, even those low in the scale of intelligence, are all alike bound by the "mystic tie." Fraternal, because rank and worldly distinctions are unknown among them, for "the prince must mate the peasant when he treads the chequered floor," and neither race, religion nor nationality is allowed to form a bar to brotherhood.

Having satisfied myself that in Freemasonry alone could I find what I sought, viz.: the true universal brotherhood, I inquired how I could become a member of the fraternity. In the course of my inquiries I found that in Freemasonry, as in most things human,

there were sects or branches, technically known as "rites," a word derived from the Latin "ritus," a ceremony, and so used because the differences between the branches were at first principally of a ceremonial nature. I found that in the United States of America there were four of these rites practiced, under the titles of York, Scottish, Mizraim and Memphis, and that each had its advocates, claiming for his own branch merits not possessed by the others which led me again to inquire with which one I would affiliate.

The York Rite, so-called, I found, had never any connection with the Ancient Lodge of York, though claiming such an origin, and that while it had Grand Lodges in every State of the Union, these Grand Lodges had no cohesion, no central authority of any kind, and besides, had absolutely no authority from any superior power, but were all self-constituted; were the illegitimate offspring of the Grand Lodges of Great Britain; were, in fact, what is known in Masonic parlance as "clandestine;" that the names Mizraim and Memphis were meaningless as applied to the rites so styled, as neither of them has or ever had any more connection with Egypt than the other had with York, and that the Scottish Rite was the only one that had a right to its name, and that there were several bodies claiming to be of the "Scottish Rite," only one of which could prove descent from ancient Scottish Masonry. These facts induced me to study Masonic history, with the following result:

Though without doubt Freemasonry was known and practised by the builders in all the civilized countries in remote times, we know as an absolute certainty that by the Sixteenth Century of the Christian Era it was known and practiced only in Great Britain, and that in England there were but few lodges left in the beginning of the Eighteenth Century. Prior to 1717 there were no Grand Lodges. In England

the few Lodges left were a law unto themselves, and it was held that wherever the requisite number of Masons met together they could open a Lodge and make other Masons. In the latter year, four Lodges, all then existing in the city of London, and that were known to exist in England, met and formed the first Grand Lodge of Masons, adopted laws for the government, by one of which they bound themselves to form no new Lodge without a warrant from the Grand Lodge then formed, and that all Masons made in the future should be bound by the same law.

Freemasonry, known in Ireland before the formation of the Grand Lodge of England, especially in the province of Ulster, where the population was largely of Scottish descent, numbered so many adherents in 1730 that a Grand Lodge was formed in Dublin, on the same lines as the English one. The Masons of Scotland antedated these events by centuries, during which it had a despotic system of government, the created Lodges being under the care of a superintendent or Lord Protector, appointed by the crown, an office hereditary in the family of the Barons of Roslyn, the chartering power being vested in "Mother" Lodges, of which the ancient Lodge of Kilwinning was the chief, and latterly the sole existing one. In 1736 there were nearly 200 Lodges existing in Scotland, thirty-three of which met in Edinburgh and formed the Grand Lodge of Scotland on the Feast of St. Andrew in the year 1737. The newly created Grand Lodge claimed the right to charter new lodges, the Mother Lodge of Kilwinning continued to exercise her immemorial rights, and did so also.

From one or the other of the bodies above mentioned has come, directly or indirectly, legitimately or illegitimately, all the Masonic Lodges of the world. They were all of the universal family, knowing neither race nor religion, and all Lodges chartered by them were

ound to observe the same liberal principles.

On the 5th of June, 1730, the first authority for assembling Masons in America was issued by the Duke of Norfolk, Grand Master of the Grand Lodge of England, to Daniel Coxe of New Jersey, appointing him Provincial Grand Master for the States of New York, New Jersey and Pennsylvania. Three years later Viscount Montague appointed Henry Price of Boston Provincial Grand Master of New England. At later dates these were replaced by others, with the same authority and like commissions given by other British Grand Lodges. In every case the recipients were the agents of the appointing power, having no initiative power of their own, nor could they transmit their authority to others.

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

That the founders of these irregular Grand Lodges and their apologists fully recognized how unmasonic and irregular their actions were has been shown by the excuses they have since made. One, that the Provincial Grand Masters had the power to transform the P. L. into a G. L. Any one who knows the limited powers of a Provincial Grand Master will at once see how untenable such argument is, and this even its advocates recognized, and instead claimed that they had followed the example of the four Lodges of London, who constituted the Grand Lodge of England. The latter argument is even more untenable than the former, for while it was competent and lawful for the members of these four Lodges to meet

and surrender their inherited rights in favor of the Grand Lodge they created, and renounce the right to meet as Lodges except by warrant granted by that Grand Lodge. The Masons made since then and under warrant from a Grand Lodge only possessed such rights and privileges as their initiatory obligation and the warrant their Lodge held from the Grand Lodge granting it, gave them. Therefore, the founders of these American Grand Lodges not only did so without authority from the Grand Lodges that created them, but in violation of their obligation, and so became clandestine bodies, and as they could not give to others that which they themselves did not possess, all to whom these clandestine Grand Lodges subsequently professed to give warrants of authority were equally with them irregular and clandestine. A clean thing cannot come out of an unclean thing.

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

For some time after these clandestine Grand Lodges had been organized they continued to work universal Masonry as they had got it from the mother jurisdiction, and even tried to consolidate and so far as possible legitimatise, these irregular creations by establishing a General Grand Lodge for the whole United States as early as 1779 however without success.

In May 1843 at a convention held in Baltimore at which 15 of these irregular Grand Lodges took part, it was definitely agreed that the lodges should do all their work in the third, instead of the first degree as was the universal custom of the world, and a system of uniform work and lectures was agreed

upon, in other words, the "Local" falsely called "York" rite was made a permanent American institution, thus and then they filled the cup of their transgressions by practically altering the Masonic fabric. Not only was the sequence of the degrees changed, but innovations were introduced into the work and what was practically a new system formed. These divergencies have been so accentuated, by time and the lack of central power, that while professing to be of the same rite, Masons made in one State can with the greatest difficulty (when at all) pass into the Lodges in another State. In some States a religious test is required from the candidate, and in all a racial test is imposed, while Masons hailing from foreign jurisdictions are refused recognition in direct violation of the landmark which says that the right to visit is inalienable in a Mason and cannot be abridged or taken from him. In fact, the York Rite of America has become so full of irregularities, inconsistencies and puerilities as to be a laughing stock to the whole Masonic world, and has fallen from being a branch of the Masonic family universal to the position of a social club, limited to these United States of America, and so falls far short of the universal brotherhood of which I was in search and of which I desired to become a member. Disspirited and disheartened by finding that with all its pretensions this much-vaunted system of Masonry was but a whited sepulchre, that its professions were but as a sounding brass and a tinkling cymbal, I turned to investigate the claims of the Scottish Rite.

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

and founded the sectional and intolerant system which they falsely styled "York" universal Masonry was reintroduced into America through a charter granted to a Lodge in New Orleans in 1794, while Louisiana was still a French colony. This charter was not granted by a Grand Lodge, but by the "Mother Lodge of St. John of Scotland" of Marseilles in France, which had been instituted by Lord Kilmarnock, a Scottish nobleman, who was at the same time Grand Master of the Ancient Mother Lodge of Kilwinning, and the recently formed Grand Lodge of Scotland. It thus became a legal and regular charter granting body, with powers similar to the ancient Mother Lodge herself. Owing to the disturbed political condition of France at the time the Mother Lodge of Marseilles fell asleep and was subsequently merged in the then newly created Grand Orient, leaving the lodge "Polar Star" of New Orleans as its representative and successor, and from it sprang the Symbolic chamber of the Scottish Rite held alternately within the bosom of the Sovereign Grand Consistory and the Grand Lodge of the State of Louisiana. In 1812 a Grand Craft Lodge was established in Louisiana and at its request the Grand Consistory surrendered to it the control over the Symbolic degrees of the rite, for the administration of which a separate chamber was formed and the Grand Lodge so administered them for thirteen years, surrendering the control again to the Supreme Council of Louisiana (the Grand Consistory having been now elevated to that rank) in the following communication:

"New Orleans, March 5th, 1825.
"To the Supreme Council of Sovereign Grand Inspectors General, of the Thirty-third and Last Degree, Ancient Free and Accepted Scottish Masonry."

"Brethren:—Per mandate of the Grand Lodge of the State of Louisiana I respectfully hereby inform you that the following resolution was passed and

adopted by that body at its extraordinary meeting of the 4th inst.:

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

"I remain with the highest consideration,

Yours fraternally,

J. J. E. MASSICAT."

The Supreme Council accepted the charge and to the present day continues to control these degrees within the State.

The Supreme Council thus recognized by the York Grand Lodge of the State as being in lawful possession of the Scottish symbolic degrees was founded in 1839 by the Sovereign Grand Commander of the Supreme Council of the Western Hemisphere, the Marquis de Saint Angelo, its legality was acknowledged by all regular powers of the Rite, and for ten years succeeding it exchanged representatives with the Grand Orient of France, which had absorbed the Mother Lodge of Mar-milles.

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

The founder and first Sovereign Grand Commander was the Illustrious Brother Denazio de Santangelo, from October 25th, 1839, succeeded by Jean Leques Genti, January 29th, 1842; J. F. Monoge, September 20, 1845; James Foulhouze, January 31, 1848; Chas. Chirne, January 7, 1854; J. J. Masicot, October 7, 1856, Jas. 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. Chiapella, February 24, 1893; Jos. N. Cheri (second term), February 23, 1894.

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

PROCLAMATION.

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

To the Sovereign Powers Governing Universal Masonry throughout the World, Greeting:

Worshipful, Venerable and Very Dear BB.:—In informing you, officially, of the organization of the AMERICAN MASONIC FEDERATION, A. A. S. R., we are but performing an ordinary Masonic duty, but the bare performance of that duty, without an explanation, would be very unsatisfactory. We, therefore, in a brief way, place you in possession of the facts which formed the foundation of 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 their 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, in sickness he is refused relief, and at death he is denied Masonic burial. A brother hailing from the Grand Orient of France or Spain is denied admission to a "York Rite" Lodge. But few Lodges open their doors to the Grand Lodge of France, and fewer still to the Grand Orient of Italy. So it is with nearly all European 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 other. 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 Orient of France and Spain, at different times, granted charters to work in the United States. The Lodges thus organized were branded by the "York Rite" as clandestine or irregular, and they refused to recognize their members as Masons, and BB. working under separate constitutions though of the "York Rite," were equally ostracized. Unable to effectively withstand the determined opposition of their Masonic enemies, the members of the Scottish Rite deemed it advisable to form a national organization, which, by the presentation of a united front, and a determined effort they might win for their beloved Rite the same consideration accorded it in all other countries of the world. Through these conditions there was

born into the family of "Universal Masonry," THE AMERICAN MASONIC FEDERATION, Ancient and Accepted Scottish Rite, "Symbolic", all possible care having been taken that it should be both Masonic and civilly legal.

And now, Brethren, 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 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. It will strengthen us by encouragement of our friends and discouragement to our 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. E. O., and extend to you the fraternal embrace, in behalf of the AMERICAN MASONIC FEDERATION.

(Seal) M. MCB. THOMSON, 33d degree
Montpelier, Idaho,

President-General.

(Seal) ROBERT S. SPENCE, 33d degree
Evanston, Wyoming,

Grand Secretary-General.

The "American Masonic Federation" was a practical protest against illiberal, intolerant and unmasonic spirit manifested by and characteristic of that branch of Masonry erroneously called the York Rite. The new "American Rite" is a re-christening of what was formerly known in the United States as the "York Rite," and its new name is now almost universally adopted in the United States for the purpose, if possible, of making the Rite more exclusive and dominant, without regard to Masonic light and history. It had its inception in America, and whether known as the York Rite or the American Rite, it is practiced

Freemasons in sections of the United States and nowhere else, and its lack of cohesion, of centralised government and of uniform work makes the term "local Masons" its only proper designation.

Protests have, at various times in the past, been made in several of the States by the more liberal and broad-minded Brethren of this rite, against the narrow, exclusive and bigoted conduct of their confreres, and 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 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 alligiance to the York Rite. The majority of the officers received their Masonic Light under other auspices, and having once drank at the pure spring of Universal Masonry, the un-Masonic, un-American, and selfish doctrines of sectional Masonry 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 BB. sought and found a source from which they could lawfully obtain authority to step on to the broad platform of Masonic toleration, and ag-

gregate 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, 1907, to organize the Grand Lodge Inter-Montana, A. A. S. R. Symbolic, from members of Universal Council 30 degree and Consistory 32d degree, working under the "Grand Council of Rites of Scotland." This delegated authority was given under the signature of the Ill. Bro. Jos. N. Cheri, 33d degree M. P. S. G. C., who appointed Ill. Bro. Matthew McB. Thomson, representative of the said Supreme Council, he being the representative of the "Grand Council of Rites of Scotland" for the United States of America, its territories and dependencies.

The Grand Lodge Inter-Montana regularly formed according to the laws of the A. A. S. R., resolved to take steps to enroll all Scottish Rite Masons in the United States in one federation, they themselves being the first members thereof. On the 3th day of March, 1907, the Grand Lodge of Illinois, I. F. & A. M. (incorporated), applied for and was admitted to membership, they being healed and taking the oath of fidelity, 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

Grand Lodge Charter from the American Masonic Federation. This was subsequently granted and was installed on May 11, 1907, under the title of the Grand Lodge of New England, A. A. S. R., by the president of the Federation, Matthew McB. Thomson, assisted by the Ill. BB. Harry Good, Deputy of the Grand Orient Espanol, and P. G. M. of the Regional Grand Lodge in Philadelphia, and W. Post, a P. G. M. of the same body.

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

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

Unto All Regular Masons of Whatsoever Rite or 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 April, 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, representation and persecution, propagated 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 from the Atlantic to the Pacific coasts. It is already recognized as a regular Masonic power, and foreign powers are exchanging representatives 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 BB. who sought and found the Grand Master. So mote it be.

The American Masonic Federation has passed from the stage of experiment to being a factor that must be counted with when Masonry in the United States of America is being considered, and its influence is even felt in distant lands. It exchanges representatives with Grand Orients, Councils and Lodges in England, Scotland, France, Spain, Portugal, Italy, Germany, Roumania, Turkey, Egypt, Haiti, Cuba, Nicaragua, San Salvador, Argentina, Brazil and Mexico, and has now, at the request of several foreign Grand Bodies, called a congress of the world's Masons to meet in San Francisco in the year 1915 to discuss Masonic affairs. This Congress was subsequently abandoned on account of the war in Europe — 1914.

The Supreme Lodge of the American Masonic Federation controls only the Craft degrees and is independent of any control by any higher grade body.

The Superior degrees of the Scottish Rite are given under the Confederated Supreme Council, which was created by the Grand Council of Rites of Scotland, the oldest Masonic high degree body in the world, and all high degree diplomas come direct from the Grand Council in Scotland.

While the A. M. F. does not quote the reasonableness of the fees it requires for the degrees as an inducement to prospective candidates, it is but fair to say that the scale of fees are so arranged that the most advanced degrees are within the reach of all; that it is in very truth the inward and not the outward qualifications that recommend the applicant for to become a Scottish Rite Mason in the Craft degrees. A word concerning the advanced grades of the Scottish Rite may not be out of place.

Even amongst otherwise well informed Masons this part of the subject is little understood mainly through the fact that there are several organizations in the U. S. A. which claim to be Scottish High Grade Bodies.

The principal and most pretentious of these is known as "The Supreme Council for the Southern jurisdiction of the U. S. A." and claims to be the successor of an illegitimate and clandestine organization founded in Charleston in 1801 by five Jew degree peddlers, who claimed to have in their possession a copy of a constitution drawn by Frederick the Great of Prussia. Next in strength is the "Supreme Council for the Northern jurisdiction," which is the offspring of the Charleston creation. Then follow two Supreme Councils generally known as "Cerneau."

I sought to make as diligent a search into the claims of these so-called Scottish Rite organizations as I had into the claims of the Craft organizations when I found that the so-called Southern Jurisdiction Council was a fraud of the worst and most bare-faced kind. The constitution, it claimed to possess a copy of, was not the work of

Frederick of Prussia, but the fabrication of these five imposters. This is acknowledged by all Masonic historians, and not denied by the S. J. itself. One writer in particular terms it "the grand lie of the order" and the claim of the S. J. Council to be a continuation of the Charleston fraud of 1801 is as gross a lie, as that Council was moribund from birth. It never created a subordinate Council or Consistory and after a few years of trouble, and troublesome existence died and was forgotten. Before its death, however, it gave birth to an other monstrosity called the Supreme Council for the Northern Jurisdiction, which shared the inglorious fate of its mother, died, and after long years its sole surviving member sold its documents and papers to some designing men, who professed to resuscitate it. In like manner, after being dead and buried for near half a century, Albert Pike professed to revive the corpse of the Charleston Council. In reality he organized the body known as "The Supreme Council for the S. J. of the U. S. A." A. A. S. R. Pike himself says in the published proceedings of his council that he did not know when he received the 33rd degree or when he was elected Grand Commander of the Council. Our readers can draw their own inference. In fact this council which is the head of all spurious Scottish Rite high degrees is a triple fraud in-as-much as it styles itself as being of the "Ancient and Accepted Scottish Rite." It is not ancient, dating as it does from 1801 (allowing its own claims of antiquity). "Accepted" as its claims have been denied from the first, and "Scottish" as it never had any legitimate connection therewith, and by its use of the name it disgraces it.

These two frauds disposed of, I turned to the Cerneau bodies. Both of these I found claimed to represent a Grand Consistory and Supreme Council established in New York City in 1807 by Joseph Cerneau. This council, unlike the Charleston Fraud and its Northern

offspring, was founded by legitimate authority and could either of these two claimants to successorship prove their legitimate descent from it, they would without doubt be in regular possession of the Scottish degrees. Unfortunately for them they are unable to prove this, as Cerneau's Council "For the U. S. A., its Territories and Dependencies," by its union with the "Supreme Council of Terra Firma," which claimed jurisdiction over South and Central America, became a part of a new organization called the "Supreme Council for the Western Hemisphere." All the Councils and Consistories holding of "Western Hemisphere" Supreme Council died during the Morgan anti-Masonic excitement except the Grand Consistory of the State of Louisiana, and it was created a Supreme Council and acknowledged as the sole representative of the Supreme Council of the Western Hemisphere, and consequently of the Cerneau Council, which had been merged into it.

I further found that while all of these so-called Scottish Rite Councils claimed to work Scottish Masonry, none of them claimed direct connection with, or descent from any Scottish Masonic body, but each claimed that the degrees had come to them with more or less directness from Scotland by way of France. That the first Masonry worked in France was Scottish, brought from Scotland, France's ancient ally, long prior to the foundation of the Grand Lodge system, and made popular by the Chevalier Michael Andrew Ramsay, is known to all Masonic students, it is also the fact that a governing body of these Scottish degrees known as the Grand Council of Emperors of the East and West, empowered one Stephen Morin, a Jew peddler, to propagate the degrees it worked in the French West Indies, that the commission thus granted was subsequently revoked on account of Morin's misconduct; that notwithstanding this revocation Morin continued to peddle the degrees, principally to members of his

own faith, and the five who perpetrated the Charleston Fraud were of those who received the degrees from Morin after his commission was revoked. Thus was it a fraud, superimposed upon a fraud, conceived in sin and born in iniquity.

After Morin's commission was recalled, another in the same terms and with the same power was granted to a Bro. Martin, through whom Joseph Cerneau received the degrees. Thus as I found, while the so-called Supreme Councils of the Southern Jurisdictions were self-convicted frauds, the Cerneau claimants would be regular, could they produce a clear abstract of title.

Having thus proved that outside the A. M. F., none could show proof of Scottish origin for its so-called Scottish degrees, I inquired what proof the A. M. F. had that its Scottish Rite degrees were genuine; that they came direct from Scotland. This inquiry elicited the following facts, culled from standard Scottish Masonic writers and published in the laws and statutes of the Confederated Supreme Councils in the A. M. F.:

"Scottish Grand Council of Rites."

The Scottish Grand Council of Rites occupies a unique position among Masonic high grade bodies, claiming as it does to be self-existing, the parent of many, the offspring of none. It is the custodian and preserver of those legendary and philosophical degrees so dear to bygone generations of earnest and enthusiastic Masons, though little known to their present day successors, if we except the noble and zealous band of Masonic students who prize knowledge more than ribbons and jewels. It embraces within its bosom all Rites and Systems which have in the course of time been grafted on, or gathered around the parent stem of Scottish Masonry, excepting always the Craft, Royal Arch and Knight Templar degrees, controlled by Grand Lodge, Supreme Grand Chapter and Grand Encampment, and which by its constitution it acknowledges to be the property of these grand

bodies, and with which it has neither right nor inclination to interfere. That the principal degrees embraced in the various Rites (these Rites themselves being but modern methods of arranging or grouping ancient degrees) were known to our Ancient Brethren and practiced by them in Scottish Craft Lodges in the eighteenth century, is admitted by all Masonic historians, and can be amply proved by old diplomas and documents still existing, and that when forbidden by Grand Lodge to work other than the Craft degrees in the Blue Lodge, they transferred their knowledge and continued their work in the then recently organized Templar Encampments, of which they became the leading spirits, is equally well known. Here, however, after a time the spirit of change and reconstruction manifested itself, and the possessors of the higher grades becoming tired of sheltering under the shadow of other wings, sought at last an abiding place of their own, where Scottish Masonry, which had enriched the Masonic systems of the world, could be governed in the land of its birth by Scottish Masons in a worthy and fitting manner, without foreign aid or interference, and the result was the Scottish Grand Council of Rites.

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

The first charter granted by the Grand Council to work outside Scotland was granted to Frates in the Valley of Montpelier, Idaho, under the name of Jacques de Molay Council of Kadosh No. 21. The date of the charter is April 20, 1900. The next year another

charter was granted, also for Idaho, under the title Universal Council "A." From these two councils as a basis the Confederated Supreme Council was organized by the Ill. J. F. M. Mc M. Thomson, by virtue of a patent granted him by the Grand Council of Rites in 1895, as follows:

PATENT.

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

"As witness our hand and the seal of Grand Council, at Airdrie, Scotland, this twentieth day of April, A. D., 1908.

PETER SPENCE,

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

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

"Unto all to whom these presents may come: Greeting. This certifies that M. Ill. Bro. Matthew McB. Thomson, 33d degree, xlvi degree, 90th degree, 96th degree, etc., is the Grand Representative of the Scottish Grand Council of Rites in the United States of America, and he only has authority to act in our name. This further certifies that the only A. and A. Scottish Rite body organized in the United States of America with the consent of this

Grand Council of Rites is the Confederated Supreme Council, of which M. Ill. Bro. M. McB. Thomson is Grand Commander, and R. S. Spence Grand Secretary."

This was sufficient to convince me and I believe to convince any impartial inquirer, that all the so-called Scottish Rite high grade bodies outside the A. M. F. and its Supreme Councils are frauds if they claim Scottish authority, and that the sole legitimate representative of the genuine Scottish high degrees in the U. S. A. is the Confederated Supreme Councils in the A. M. F.

The Knight Templar and other degrees that are practiced either under the supervision or in connection with the A. M. F. or the Confederated Supreme Councils, and how they came to be thus connected, will form the subject of another article, as these could not be treated in this article in a manner to make the subject intelligible. As it is, much has been condensed, as were it entered into in full, volumes would be required to follow all the devious turns and windings that have comprised the history of these fraudulent so-called Scottish Rite bodies in the U. S. A.

In response to several inquirers I have given a Tree of Universal Masonry in the U. S. A., with the source from which it came. I have done this both for the Craft and the Higher Degrees and will now give a few words in explanation.

The root and stem of the Masonic Tree is the Ancient Mother Lodge of Kilwinning in Scotland as it is the oldest known Masonic body. The Grand Lodges of England, 1717; of Ireland, 1730; Scotland, 1736, are compared to her but creations of yesterday, but it was through deputations of one or other of these Grand Lodges that Masonry was first introduced into what is now the U. S. A. This authority was given to particular BB. creating them Provincial Grand Masters having charge of specified districts under the Grand Master whose commission they held. I

have given the dates when these commissions were given and universal Masonry first regularly introduced into these districts, also the dates when these regular lodges became clandestine by discarding their regular charters and creating clandestine Grand Lodges. From the clandestine Grand Lodges thus created have come every grand and subordinate York Lodge in the U. S. A. The Book asks the question, "Can a clean come out of an unclean thing; do men gather grapes from thistles?" If these, the first Grand Lodges in the U. S. A., through the irregularity of their formation were clandestine bodies, how can those descending from them be regular?

I have also shown how regular universal Masonry was killed by clandestinism; how it was reintroduced through the lodge Polar Star of New Orleans, chartered by the Grand Mother Lodge of Marseilles, in France. The Marseilles Lodge, which had been chartered by authority from the Mother Lodge of Kilwinning merged its identity in that of the Grand Orient in France in 1799, taking with her what daughter lodges she had in France. Polar Star was left her sole representative in America, and inheritor of all her rights and privileges. These became the property of the Supreme Council of Louisiana, through whom in turn the Grand Lodge Inter-Montana derived, and through it the A. M. F.

The branches on the other side of the tree show the higher degrees also deriving through the Craft Lodges of whom the Mother Kilwinning is the fountain.

There are but two legitimate high degree bodies in this country and I trace both from the Craft Lodge to the present time. Scottish Masonry was known in France as far back as the time of the Commonwealth and was revived and brought into prominence through the personality and work of the Chevalier Michael Andrew Ramsey, and it was in France that the higher degrees were first given a separate government

when the Council of Emperors of the East and West was organized in 1758. This body granted a patent to Stephen Morin to spread the knowledge of the degrees in the French West Indies, but withdrew the authority four years later on account of Morin's irregular conduct, granting a similar commission to a Brother Martin, who founded the Supreme Councils of Mexico and Terra Firma, and through Joseph Cerneau a Supreme Council in the city of New York in 1807. It will be seen that two of these Supreme Councils, viz.: of Terra Firma and New York, until in 1832, forming the Supreme Council of the Western Hemisphere. Owing to the "Morgan" anti-Masonic excitement, this united Supreme Council died leaving as its representative and successor, the Grand Consistory of Louisiana, which the Marquis of Saint Angelo, the head of the slumbering council, created an independent Supreme Council and as such it exists today, the only lawful Supreme Council of the Scottish Rite in this country that does not come from Scotland direct.

The other branch of the tree shows the direct offspring of Scottish high grade Masonry, springing from the same source as the other, but passing through no foreign channel on the way here. The journey is direct, from the Craft Lodge prior to 1800, after that, to the Knight Templar Encampment (a change made necessary by the Grand Lodge of Scotland forbidding her daughters to work other than the Craft Degrees), and thence as an independent government as the 'Grand Council of Rites.' The first patent granted by the Grand Council of Rites giving authority to work the degrees outside of Scotland was given to Frater M. McB. Thomson in 1906. Under this patent was organized the Confederated Supreme Councils in the A. M. F. in 1907.

I show one more limb which falsely professed to be of the Scottish tree and was founded in Charleston, South Carolina, in 1802, by men who professed to have received the degrees of the Rite

from, or through, Morin, after his patent had been canceled. They claimed to exist by virtue of a forged constitution fathered on Frederick the Great of Prussia, an emissary from this fraud founded another fraud of like nature in New York in 1913. Neither of them had ever an active existence, and both died "unwept, unhonored and unsung."

Nearly half a century later two other clandestine organizations appeared, professing to be successors to the defunct frauds. These termed themselves the Supreme Councils for the Northern and Southern jurisdictions of the U. S. A. Needless to say, there is no truth in these pretensions.

The Decoration of the Lybic Chain has been conferred on FF. G. L. Tanzer, 33rd, of Seattle, Washington, and W. E. Rhyndress of Detroit, Michigan.

Dr. J. H. Friedman, R. W. G. M.
236 So. 2nd St., Brooklyn, N. Y.

Illustrious and Very Dear Brother:—
As I promised you a few days ago. I take the pleasure to communicate the details of Masonry in Hungary.

According to the "Annual of Universal Masonry, 1913," published by the International Bureau for Masonic Affairs there are in Hungary under the Jurisdiction of the Grand Lodge Symbolic of Hungary 78 Lodges in 12 Districts, with a membership of 6193. In Budapest, the capital city, there are 26 Lodges, in Pozsony 14 Lodges (among them 12 Austrian Lodges, as in Austria it is prohibited by the Government to practice Freemasonry), 2 Lodges of each city, Szeged and Brasso, and in other various cities one Lodge.

Will you kindly communicate these details to the Universal Freemason and oblige,
Fraternally yours,

JACOB SCHOENBERGER, Secretary

Bingham Lodge, desires us to state that in the future their meetings will be held in Canyon hall, Bingham, Utah. This gives them much more commodious quarters.

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EDITORIAL.

We copy the following from the December number of the "Masonic Journal of South Africa," and cannot refrain from a few lines of comment concerning persecution.

A worthy Brother wrote me recently: "From time to time you have commented on and drawn attention to the persecution of Freemasonry by the Roman Catholic Church. I do not know whether you are aware that the feeling of the Dutch Reformed Church is very little, if any, less bitter, and that persecution and boycott of the Craft by that body is not unknown in this country. I could give you specific instances. In looking through some old papers today I came across a copy of "De Kerkbode," which I am posting you. It contains an article on "Vrijmetselarij" by an emeritus minister of the Dutch Reformed Church, which you might wish to make use of."

I will make use of the article in the next issue.

In this issue of the "Universal Freemason" we again present to the world our Masonic history and pedigree, and our reasons for becoming a body corporate, under the laws of the State of

Idaho, a certified copy of such incorporation has likewise been filed in most of the States, permitting us to exercise our corporate powers and privileges in such States. We are, perhaps, too far in advance of American Rite Masonry, in promulgating a very much needed reform, viz.: Universal Freemasonry, and consequently, we naturally expect a certain amount of opposition and expect to have theories criticised even to the extent of being condemned. We say we naturally expected this, for the reason that no reform was ever inaugurated, not excepting that introduced by the Savior himself, that did not have to meet, what appeared to be, the inevitable.

Since our organization, we have been made the target for the fiery darts of the adversary, and the greatest opposition has come from what should have been the house of our friends. When the Great Master, was introduced to the world and commenced his propaganda, the profane paid little attention to his statements. But the people of his own race, denounced him and pronounced him an imposter, whose methods of reform were propagated by the arch enemy of mankind, and they even went so far, as to declare as a principle of their faith, that it was necessary "that one man die, lest the whole nation perish." The history of the world demonstrates that, at the present time, over six hundred millions of people have pronounced his doctrine truth, and his persecutors have become a "his" and a byword" wherever Christianity is known.

Our advent into the field of Masonic reform, was heralded by a proclamation, announcing our purpose, (see it in another part of this number) but, the announcement was scarcely made, before the enemy raised his head and his voice was heard in denunciation. It did not come from the Roman Catholic Church, it did not come from the sources of the profane, it came from the internal precincts of American Freemasonry. It bore that same brand and ear-

mark that were manifest when the "High Priest" declared, "If we let this man alone he will take away our place and nation." At first, it was but a rumbling and grumbling feeling of discontent. It gradually grew in intensity, until it assumed the proportions of mental and moral assault. But, time was kind to us and healed many wounds which we received, and, at times we let our timorous feelings abate, believing that eventually our cause would triumph. But, "The best laid plans of mice and men gang aft a'glee," and we soon found that we had reckoned without our host. Tirades of abuse were hurled upon our inoffensive heads, and epithets and opprobrium was raining about our ears, still we kept on in the even tenor of our way. The years passed, and as we grew in strength and our numbers began to be counted by the thousands, and our Lodges were established in nearly every state in the Union, the "American" rite of Freemasons began to believe in their hearts, that their "nation was indeed in danger," and that some active principle of opposition must be inaugurated. The first step in this direction was taken when the agents of elementary persecution were called together, and plans inaugurated whereby our order was to be expunged from Masonic society. Legislatures were appealed to, and sufficient numbers of members gathered together, to formulate laws (?) making it a penal offense to propagate principles SIMILAR to those introduced by us.

A great number of the states enacted this infamous law, and our Masonic friends, members of our own household, masonically speaking, gloated over their success, and the word went forth, "If thou be what thou sayest, Masons, come down from the cross we have erected and save thyself." To carry out these laws (?) the machinery of the Courts was set in motion, arrests were made, our members were imprisoned and brought before tribunals. But one conviction was ever had, and that was in

a court, where the Judge on the bench, every jurymen, the chief of police who summoned the jury, the prosecuting attorney, and every witness for the prosecution were "American" rite Masons. A fine was imposed, and paid, and the very money that was in our coffers, for the purpose of dispensing charity, was taken out to pay lawyers, and court costs and fines. This method was adopted and carried out in a number of states and victory seemed to perch upon their banners, and it was not the Roman Catholic Church that persecuted us. At last, a "Daniel came to judgment," a just judge decided the unconstitutionality of the law, and thus the wind was taken out of their sails, and their bark, for awhile was becalmed. But again, the hydra head was discovered, and fresh strategy was employed and new means invoked to bring about our destruction, and it was not the Roman Catholic Church that was planning our overthrow. It was our kindred, the "American" rite Masons, men who had taken the same obligation of friendship and honor before the same altar and on the same great light. But, we still kept the even tenor of our way, although we, the members of our order, whose only offense, consists of doing good to all men, and living righteous lives, and dispensing charity to those deserving, have been compelled to take from their storehouse, the very food that should have gone to fill the mouths of the widows and fatherless, and thousands of dollars, that should have been dispensed for charity has been wrested from them to satisfy the hungry man of our persecutors, and the end is not yet. We are still gaining strength for further efforts, and increasing our numbers, and lately we have extended our borders to that hot-bed of mobocracy, the state of Missouri. It is not the Roman Catholic Church of Missouri of which we now have cause to complain. It is the "American" rite body of Masons of that state. Our agent and representative appeared in

St. Louis and organized a Masonic Lodge 78, composed of representative men of that city. These members are well satisfied and well disposed towards all men, and love the truth. The organizer in their mindst, was busily engaged in his work of teaching and instructing them in the principles of Masonic truth, when, like a "roaring lion" the great and mighty state of Missouri swooped down upon them and like Peter of old, their organizer, and their beloved friend, was taken to a dungeon and chained between two soldiers, figuratively speaking. He was placed in a cell in the city prison, that had just been vacated by the body of a man who had died there two days before, with smallpox. He was not allowed to correspond with his friends, and it was some time before it became known where he was. He says the police gave him pretty rough treatment, took his picture for the rogue's gallery, took his Bertillion measurements, refused to let his friends see him, and did not file a charge against him or release him within twenty-four hours, and heaped insults upon him almost unbearable! As soon as his friends learned of his whereabouts, a lawyer was obtained, and by and through his aid he was enabled to communicate with his friends and obtain bail. He is charged with "Attempting to obtain money under false pretenses" and Grand Larceny. The former because he told the Prosecuting attorney of St. Louis, who went to him in disguise, that he had authority to confer Masonic degrees in the Ancient and Accepted Scottish Rite, order of Freemasons, and the Larceny consisting of accepting the stipulated fee for conferring the Craft degrees upon two detectives sent to him by the aforesaid prosecuting attorney for the purpose of trapping him.

At the time of his arrest all his papers were taken from him and kept away from him. These were not produced at the preliminary hearing, and he could not get access to them, al-

though he told them all his official papers containing his certificates of authority, etc., were among them. At the preliminary hearing the attorney refused to make any defense, choosing rather to have the case tried in a superior court, where law and justice prevails, or is supposed to do so. One of the witnesses for the state is a 33rd degree Mason, and the Inspector General of the Southern Jurisdiction for the State of Missouri. A friend of the defendant there, informs us of the general conditions as they existed at the time of his appearance in court. "The Chief of Police, Assistant Chief of detectives, the two police officers who arrested him, the prosecuting attorney, and the assistant Clerk of the Court, in which he is an officer, and with whom he went to defendant's room to make a case, the Assistant Circuit Attorney, who issued the informations, the Assistant Circuit Attorney in charge of the Grand Jury, the Judge who presided at the preliminary trial, the U. S. District Attorney, who is trying to make a case of "using the mails to defraud," in fact every person in any way connected with the cases, thus far, are "American" rite Masons, and with one exception BITTERLY ANTAGONISTIC. The author of the above quotation does not state that there were any agents or representatives of the Roman Catholic Church present and taking part in the proceedings.

The Chaplain's invocation at the opening of every Masonic Lodge is the 133rd Psalm, which commences, "Behold how pleasant it is for Brethren to dwell together in unity, etc." It would appear that the persecuting officers were literally carrying out this injunction, as they seemed to be united. So were the same kind of officers who caused Jacques de Molay to be burned at the stake for the same offence, THEY were united. It reminds us of the following interrogation of the boy to his parent: "Papa, are we not here for the purpose of doing good to

others? Yes, my son. Then what are the others here for?"

Without appearing in the role of prophets, it does seem to us, that the American rite of Freemasons are sowing the seeds of disintegration, and they need not be surprised if in the not very distant future the harvest will be greater than they anticipate. They have tried these methods before, and failed, and the common enemy took advantage of the situation, and then the persecutors became the persecuted. Well might the poet write: "Man, vain man, clothed in a little brief authority, plays such fantastic tricks before High Heaven, that makes the angles weep."

It has become a well recognized fact in the world of the profane, and among the better class of Masons, in assuming the role of "Accusers of the Brethren," these high handed officials and members of the Order, whose very safeguard is the assumption and possession, and dissemination of all virtues, are treading very dangerous ground, and the arch enemy, who is ever on the alert, will certainly take advantage of the situation, and the tide will some day turn, and destruction follow as sure as the night follows the day. History will repeat itself.

The American Masonic Federation is no longer a Masonic child in swaddling clothes. It has reached the measure of the stature of manhood. It has Lodges in nearly every state of the Union and in many foreign lands, and is recognized in and by a great number of foreign jurisdictions. This Journal goes all over the civilized world, and is quoted in many languages. It is now in its seventh year, and is a power for good, so we are told by our friends and this is seemingly recognized by our enemies, the "American rite" Freemasons. Persecution will not crush out the truth. It will still live in spite of all opposition, and its condition will not be changed. It is like a diamond, its identity is and will be established and maintained, whether it appears in a king's diadem, or it is con-

signed purposely or otherwise, to the ash heap. There is no patent right of Masonry, nor is it copyrighted, so that it can invoke the aid of the law in a free country to the extent that it can be legally assaulted, maltreated and deprived of existence at the instigation of any inquisition, that may formulate a process of persecution and torture. Thank God, we have a Divine instrument in the Constitution of the United States and enough citizens, tried and true, to see that its provisions are not imperiled. The American rite of Freemasons will never see the day that its strength has so far exceeded the growth of its common enemy, that it can wage an unequal warfare. It will always find that the task of retaining its dominance in the fraternal world, will depend more upon its observance of its inherent virtues than in assuming the role of "accuser of the brethren," which title belongs to the great irreplaceable enemy of mankind. Persecution never did succeed, and never will, and Masons as well as profane, will find that: "The blood of the martyrs is the seed of the Church." Now, Missouri, go to it and try your steel against honor, truth and virtue, and break your covenants. Trample under foot every landmark and principle of Masonic truth, you have obligated yourself to protect and preserve, and see at naught charges and obligations that you sacredly covenanted to maintain, and see if sowing the wind does not produce a harvest of whirlwind. You cannot stop our progress, we have passed the experimental stage in our existence. We are strong in numbers and in right, and we have demonstrated that "Universal Masonry" is the only kind that will succeed, and that truth is mighty and will prevail. You cannot deprive the non-affiliate Mason, who has broken no law, Masonic or otherwise, from seeking a Masonic home, or being helped when he is placed in a position that he cannot help himself, or being consigned to mother earth when his career is ended with Masonry.

burial honors, because he was made a Mason in a jurisdiction which you fail to recognize or to whom you deny Masonic honors. Every Mason, properly made, who has not forfeited his right to Masonic recognition, and who is entitled to acceptance in Masonic circles, will always find in our jurisdictions a Masonic home, the association of Masonic friends, the helping hand of Brotherhood, and in case of his demise, a Masonic burial. This is what we term Universal Masonry. Do you practice it in Missouri? or is it practised within the pale of the "American Rite" of Freemasonry? If it is why persecute your brethren of the same faith, the same belief, who are aiming for the same goal? Persecute if you will, but we say, to such men or Masons: Fie, for shame. Such Masonry would be better fitted in the Spanish Inquisition.

OFFICIAL.

We are very sorry to announce the sad demise of two of our worthy Brothers, who have passed from this earthly existence, to join hands with those many faithful one that have gone before. While we sorrow for them we are not without hope, for we know and realize that their worthiness in the flesh will not be forgotten nor lost sight of in that spiritual home, where reward for good deeds is never denied the faithful.

Bro. George Sanborn, of Unity Lodge No. 17, Detroit, Michigan, departed this life at Los Angeles, California, where he had gone, in a vain endeavor to regain his health, and to continue the struggle for life, which for a long time past resolved itself into a struggle, but the angel of death gained the mastery, and his Masonic career is to us and his many friends and Brothers a loving memory. He was true to every principle, and whatever there was of good to dispense to those in need, that he was possessed of, he freely and cheerfully gave.

Bro. J. J. Anderson, for a long time

Secretary of Trinity Lodge, Seattle, was called to meet the Masonic throng that are today reaping the wages of a well spent life. Bro. Anderson was a devout Mason, and those who knew him best loved him best. He was an indefatigable worker, and his labors were mostly labors of love among his brethren. We will miss him, in our communications with his Lodge, but nevertheless, we are satisfied that he will in no wise lose his reward. When the Grand Senior Warden above deals out the wages to the workers, the name of Bro. J. J. Anderson will be foremost on the payroll.

We again call the attention of the officers of Lodges, and more particularly the officers of the Provincial Grand Lodges, that it is IMPERATIVE that Sec. 65 of the By-Laws be strictly adhered to. Furthermore, the Executive Committee, at the instance of the Supreme Grand Master, has ordered that all Supreme Master's Deputies see to this, and see that the books of the Secretaries show that this law has been complied with.

The attention of S. M. Deputies in the Daughter Lodges is called to Sec. 100 of the By-Laws, and especially to paragraph 7, on page 31. This is imperative, and we are sorry to learn that it is sadly neglected. No official returns should be sent to the Grand Secretary General, unless they are endorsed by the S. M. Deputy. Again, no officer should be installed until the Deputy is satisfied that he has every legal qualification, especially that he be a Mark Master. After installation every officer should at once procure an installed diploma, so that the records can be correctly kept, and his official pedigree maintained in the Supreme Lodge.

Hyman Kessler, of King Solomon Lodge, New York City, has been expelled from the rights and privileges of Freemasonry, for unmasonic conduct.

APPRECIATION.

Please send me one dozen Subscription blanks, so I can hand to some of the Brothers the monthly "Free Mason." It is first-class and I can not afford to be without it.

Yours very truly,

PAUL WAIDE,

Killwinning Lodge No. 38,
Portland, Ore.

Again we desire to repeat, that, owing to the increase of business in the various departments of the Federation, that the following instructions be observed:

All business matters for the "Universal Freemason" must be addressed to Bro. Robert S. Spence, 509 Vermont Building, Salt Lake City, Utah. All matters for publication to be sent to the editor in chief, M. McB. Thomson, 421 Vermont Building, Salt Lake City, Utah. All business connected with the organizing department must be addressed to the Chief Organizer, President M. McB. Thomson, including business form Lodges under Dispensation. All business from Chartered Lodges, of every nature, and orders for supplies of all kinds, diplomas, etc., must be addressed to the Grand Secretary General, 509 Vermont Building.

Instructions have been given by the Executive Board, looking to the observance of Sec. 65 of the By-Laws. It is now made imperative on the part of the Grand Secretary General to examine his records and ascertain, if the officers of all Lodges have received their Mark diplomas, and if they have not, to at once notify the Lodges of this delinquency and to refuse to issue Installed degree diplomas to such officers elect, who have not so received them. Lodge Deputies are also reminded that it is their duty to see that every officer elect is qualified in this regard. This action of the Board has been made necessary from the fact that a number of officers elected for the present term, are without this qualifi-

cation. This should and must be rectified at once.

We are pleased to learn from the several communications, published in another part of this number, that the requests for activity in respect to the "Universal Freemason" have been receiving the attention of a number of Lodge officers, and we hope and believe that this activity will not cease until the magazine is enabled to take its place with the leading Masonic Journals of the country.

The decoration of the Lybic Chain has been awarded to Bro. Zerbolio, 32nd, of Benld, Ill.

Fratr Louis Zox, 32nd, of Detroit, Michigan, has been elevated to the 86th degree of the Rite of Mizraim and the 90th of Memphis.

Fratr G. L. Tanzer, 33rd, of Seattle, Washington, has been elevated to the 90th degree of the Rite of Mizraim and the 95th of the Rite of Memphis, and made one of the seven Arch Co-rriers of the Oriental Order of Sitia and the Sat B'hai.

CORRESPONDENCE.

To the Editor of the Universal Freemason:

A very interesting collection of curios and views, from Jerusalem, other parts of Syria, and also Egypt, have just been presented to St. Johns No. 21.

They come from Bro. W. H. Johns, who has lately returned from those parts.

They comprise a varied selection of geological specimens of different formations, and were collected at the quarries, from whence the stone of the Temple was taken.

They consisted of all sizes and were brought back, some were made into gavels of very beautiful shape and design, the square and compass being carved on both sides, which stand out

in bold relief. A smaller and harder specimen was carved and shaped to resemble the Key Stone, embodied in the Mark degree, with all the letters transcribed thereon. There were also other specimens of different shapes and composition taken from the ruins of Solomon's Temple, while none less welcome, where those collected from the different Pyramids of Egypt, these however being of blacker and harder composition.

The views, of which there were about 20, were in many cases enlarged. The largest one of the assortment being a panoramic view of Jerusalem and the vicinity, taken from a hill, adjacent to the Temple. It shows the ruins and Temple area, and stands out wonderfully clear.

Others of familiar names are as follows:

The coast line of Syria, the landing place at Joppa, the Mosque of Omar, the Mosque at Hebron, the tombs of Haiah and Rebecca, the tomb of Joseph at Hebron, with the Garden of Gethsemane, and a beautiful view of the whole of Joppa, taken from out at sea.

The Acacia was not forgotten and we were the recipients of three very handsome gavels, carved with the Square and Compass in relief at the sides. The curios, gavels, etc., have all been placed in a very artistic case for display, and the views are to be handsomely framed and hung in the Lodge room.

Fraternally yours,

ST. JOHNS LODGE,
H. A. George, Secretary.

PROVINCIAL OFFICERS OF WASHINGTON.

M. W. Prov. Grand Master-General,
E. P. Edsen, Seattle, third term.

R. W. Prov. G. M. Deputy, O. R.
Nestos, Spokane.

R. W. Prov. Sen. G. W., W. H. Jones,
R. W. Prov. Sub. G. M., J. B.
Keener, Tacoma.

R. W. Prov. Jun. G. W., W. S. Pulver,
Seattle.

R. W. Prov. Grand Secretary,
R. W. Prov. Grand Treas., Erich
Siburg, Tacoma.

V. W. Prov. Grand Sen. Deacon, J.
J. Kashevnikov, Cle Elum.

V. W. Prov. Grand Jun. Deacon, G.
A. Miller, Centralia.

V. W. Prov. Grand Sen. Steward, W.
H. Stanislawski, Seattle.

V. W. Prov. Grand Jun. Steward,
Peter Welker, Seattle.

W. Prov. Grand Chaplain, Thos. B.
Peck, Monohon.

W. Prov. Grand Almoner, Geo. H.
Pulver, Seattle.

W. Prov. G. Marshall, F. W. Hotel-
man, Seattle.

W. Prov. Grand Orator, W. M. Graf-
ton, Centralia.

W. Prov. Grand Inner Guard, F. W.
Heide, Tacoma.

W. Prov. Grand Tyler, Emil Sauer,
Seattle.

W. Grand Organist, Prof. A. Lueben,
Seattle.

ST. JOHNS LODGE No. 21.

List of officers of St. Johns Lodge
No. 21, for the term beginning Dec.
27th, 1914, to June 24th, 1915:

Lodge Dep., R. W. M. Beverly.

R. W. M., L. A. Wunschel.

P. M., S. D. Loe.

M. D., W. H. Johns.

W. S. W., M. Kurtz.

W. J. W., P. Hion.

Secretary, H. A. George.

Treasurer, H. Bohiri.

Chaplain, M. Wolfe.

S. D., W. A. Dunton.

J. D., L. A. von Ducher.

S. S., N. Schwartz.

J. S., E. von Ducher.

Almoner, I. Kaufman.

Marshal, O. Krause.

Orator, F. Dubois.

I. G., G. W. Drake.

Tiler, F. Steinhauer.

This Lodge meets every Thursday
evening, at 8:00 P. M.

Want of space forced us to reserve
some articles etc. for next issue.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st.

.. DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secretary, M. arcone, Moore park and Race street, San Jose.

St. John's lodge No. 21, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, H. A. George.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M., L. H. Smith, 2322 Kentucky street, Vallejo. Secretary, R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A.

Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 88 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 833 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. Secretary, J. H. Bestman, 1131 West Fifty-fourth street, Los Angeles.

Walhall lodge No. 31, Los Angeles, meets every Wednesday at 8 p. m. at 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st. Secretary, Ludwig F. Diebel, 812 North Figueroa st.

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. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica. Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master. Timothy Dee, Secretary, W. Thomas. box 47, Limon, Costa Rica, Central America.

Colorado.

Kilmanock Lodge No. 74, Denver. Colo., meets 1st and third Wednesday every month at 1432 Arapahoe street. Britannia Hall.

Illinois.

The American Masonic Federation's offices are located in the Monadnock block, 52 Jackson boulevard, No. 539. Telephone Harrison 2629. Lew E. Stapleton, D. D. G. O., Chicago, Ill.

Provincial Grand Master, Juliu Kacanowski, 1318 West Erie street, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Simiarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville, meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti.. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every

Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Alpha Golden Rule, St. Louis, Mo., meets every Tuesday night at the Fraternal building, Franklin avenue, St. Louis.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M., Karl Turok, 241 East Ninety-third street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knopp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, A. A. S. R., in the A. M. F., New York City, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Hyram S. Kessler, 460 Grand street, New York. Secretary, Harry H. Zorn, 96 Willett street, New York.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street, S. E., Portland

Robert Burns lodge No. 78, Springfield. L. E. Durrin, R. W. M. J. A. Johnson, Secretary.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Bingham lodge No. 72 meets every Tuesday night in Canyon hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., Wm. H. Toller.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle,

meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex R. Nelson. W. J. W., M. P. Cordas. S. D., A. J. Olson. I. G., Carl Johnston. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., D. R. Westfall. Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., George A. Miller, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Locust Hall, Monahan, every first and third Sunday at 10 a. m., and every second and fourth Wednesday at 7 p. m. Geo. F. Peck, R. W. M., Harry M. Gill, Secretary.

Robert Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Forteenth avenue West, Seattle.

St. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1922½ First avenue. R. W. M., W. S. Pulver, 118 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. Miller, Diamondville. Secretary, Tony A. Boggle, Diamondville.

Fidelity lodge No. 73, Rock Springs, meets every Wednesday evening at 219 Pilot Butte avenue. Secretary, Martin Olson.

THE UNIVERSAL FREEMASON

Volume 7

April 1915.

Number 10

OFFICIAL.

CONFEDERATE SUPREME COUNCIL REPORT.

It was the intention of the officers of the Supreme Council to publish a list of the members in good standing in the several Councils in the January issue of the "Universal Freemason" but owing to slowness of the reports coming in, and corrections having to be made, the list is but now ready. We fear that it is still incomplete and that a number of Frates should have credit whose names are not in the list; this is especially so in regards to Universal Council "A" and we would again request the Deputies to report any names that are omitted and they will be published in the May number.

The list is only meant to include those Frates, who are in good standing, therefore, Frates whose names are not in the list can have them inserted by paying whatever arrearages of dues there may be against them.

All Frates unless otherwise noted are Princes of the Royal Secret 32nd Degree.

List of Sovereign Grand Inspectors General, by States.

California.

W. C. Cavitt, J. J. Enos, A. Goldenberg, V. Filippis, Eli Gordon, T. C. Gray, A. Wunschel, Nick Xeplates, Fred

Gunter, W. A. Dunton, H. E. Caldwell, C. Chasse.

Illinois.

Alexander Busch, Julian Kaczanowski, W. H. Humpheville, Adam Kowalski, August Bellavia.

Louisanna.

Jos. N. Cheri Honorary member.

New York.

Dr. J. H. Friedman.

Oregon.

R. E. McIntyre, Dr. Geo. E. Brietling, Dr. S. Grover, S. H. Haines, Matt N. Brander, Walter Kalunki.

Utah.

R. S. Spence, W. Mc B. Thomson, John Seren, Dominic Bergera, John Contratte, B. Van der Schuit, Matthew Thomson (deceased).

Washington.

Eduard Polonius Edsen, Alvin Hemrich, W. W. Ladd, Godfried L. Tanzer, O. R. Nestos, John Neuru, Whitfield McKnight, B. P. Rucker.

At large.

A. E. Lucas, Lew F. Stapleton, August Spilmer, Thomas Perret.

Frates who have received the 90 deg. of Mizraim and 95 deg. of Memphis: W. C. Cavitt, J. J. Enos, F. J. Blust, L. A. Wunschel, Alexander Busch, Dr. J. H. Friedman, S. H. Haines, Matt Brander, Walter Kalunki, R. S. Spence, W.

McC. Thomson, Dominic Bergers, Eduard Pollonius Edsen, W. W. Ladd, G. L. Tanzer, Thomas Perrot, A. E. Lucas, Lew F. Stapleton.

Members of the 86 deg. of Mizraim and 90 deg. of Mephis: Dr. R. H. Hashbrouck, R. H. Rhyndress, Fred C. Swartz. Knight Companions of the Council: J. J. Enos, T. G. Grey, G. J. Kasling.

Decorated with the Lybic Chain: H. Muller (deceased) W. C. Cavitt, Fred Gunter, H. Eichenauer, F. J. Blust, L. A. Wunschel, E. P. Edsen, W. W. Ladd, G. L. Tanzer, R. S. Spence, A. E. Lucas, Dominic Bergera, Lew G. Stapleton, Thomas Perrot, A. Spilmer, S. S. Ranson.

COUNCIL AND CONSISTORY MEMBERS 32. deg. IN GOOD STANDING.

De Mclay Council No. 21. Salt Lake City Utah.

B. Van der Schult, John Contratto, John Seren, Donic Bergera, Robert S. Spence, W. McC. Thoson, James R. Thomson, Dominic Centa, Ralph Ambrose, J. Ferrande, Frank Berta, Vite Sepi, Mike Seren, Dr. R. H. Hashbrouck, Louis Banschere, James Rolando, John Lancina, John W. H. Volker, J. W. Rencau.

Lodge of Perfection.

P. J. Bundegard.

Angel City Council No. 36 Los Angeles, California.

Oscar Kruuse, F. J. Blust, L. A. Wunschel, Nick Xeplates, Adolf Nabel, Louis Piening, W. A. Dunton, Nathan Swartz, Gus. Nabel, H. E. Caldwell, W. H. John, Ed. J. Owen, Theodore E. Ashby, James Lee Farley, Fred Ellis, E. P. Toone, Jos. Schwartz, Aug. Hohelsel, Aug. Schroeder.

Mount Hood Council No. 44. Portland, Oregon.

R. E. McIntyre, R. Diller, S. Grover, S. McDonald, W. G. Wabshaw, H. L.

Kelley, P. A. Johnson, M. Walker, Geo. Peasons, O. E. Etchart, A. C. Liebendorfer, F. S. Cass, Geo. S. Breitling, S. R. Haines.

Kilmarnock Council No. 43. Chicago Illinois.

W. H. Humphreville, Arthur Skaader, Adam Kewalski, Hipolit M. Hinez, J. Kaczanowski, Stanley Siniarski, Mike Krajewski, Adolf Willa, Alexander Busch, John Mirrabelli, C. S. Krynski, Theo. Glese.

Star Council Under Dispensation. Chicago, Ill.

V. Guagliato, M. Mascarelli, Phil Manno, Vinc. Manno, Peter Mikas, Ant. Bellavia, Aug. Bellavia, Genaro Meccia, G. Ferrane, G. Bambini, E. Giancolo.

Darius Council Under Dispensation. Detroit Mich.

Michael F. McDonald, Hernan Juchartz, Oddlard A. Thomas, Louis Zox, William E. Rhyndress, Henry G. Masten, Bruce W. Weeks, F. P. Sprague.

Loge of Perfection.

Ambrose A. Grossfield.

New York Council. Under Dispensation.

Dr. J. H. Friedman, H. Friedman, Louis Goldman, B. Lipschitz.

Universal Council "A".

Lew F. Stapleton, August Spilmer, August Martello, Joseph Zerbolia, Elmer H. Cook, A. E. Lucas, Peter Morrissey, Peter Scala, W. H. Jones, Adam Speger, Alois Fassel, Louis F. Speaker, Peter Peterson, James L. Wallace, Michael Rinaldo, Peter Scala, Salvatore Dina, Fred. C. Swartz, Spencer S. Ranson.

Bakersfield Council. Under Dispensation. Bakersfield, California.

E. Eichenauer, Fred Gunther, H. Rademacher, C. Neumeister, N. E. Mattson, Fred Lindberg, Max Grundlach, Geo. Grundlach, J. J. Goodwin, Louis Goldberg.

Spokane Council, Washington.

O. R. Nestos, John Neuru, Whitfield McKnight, B. P. Rucker, L. G. Meek.

SYMBOLISM.

N. P. Ridgway, Del Cary Smith, Jas. Stewart, Ole T. Moen, Richtor Fossum, Chas. Stoll, M. J. Butcher, B. H. Lamley, A. M. Nelson, A. F. Rhinehart.

Golden Gate Council. San Francisco. P. Bigue, J. Callean, W. C. Cavitt, A. P. Charquet, Pierre Charquet, Valentine Charquet, R. G. Del Polacia, J. J. Enos, John Farquhar, V. Filippis, A. Goldenberg, Eli Gordon, Leo Gordon, T. C. Gray, A. Edw. Harrison, J. Jorgenson, E. H. Kaikinger, G. J. Kasling, V. Kiplien, Frank Koeng, J. Lerer.

Astoria Council No. 65, Astoria, Oregon.

Matt. N. Brander, Cas. A. A. Modeer, Walter Kallunki, Jacob Alanko, Victor Johnson, H. M. Larntsen, C. S. Cato, Otto Sund, John Gerttula, Harry W. Lang, Gustif A. Fisher, J. Paul Penkrat, Tom. Victorson, Danil H. Bieu, J. A. Niemela, John Norstom, E. F. Winkelbush.

Pacific Council No. 35. K. D. S. H.

Jose Cartono Alvares, Fred Bushman, Vance R. Bartlett, O. L. Detaloye, Eduard Polonius Edsen, G. Gandler, George Benman, Alvin Henrich, Frank Klaschka, Edward L. Kinder, William Torrence Lloyd, Edgar C. L. Lucker, William Wallace Ladd, Joseph Mueller, Bernhard Henry Ney, Louis M. Palmer, Thomas Pirt, George A. Pulver, William S. Pulver, Carl August Olson, Samuel Samuelson, Adam Spenger, William Schultz, Gotfried L. Tanzer.

H. J. Roberts of Robert Bruce Lodge, Portland, Oregon, has been expelled from all rights and privileges in Masonry, for un-Masonic conduct.

All matters of business for the "Universal Freemason" must be addressed to R. S. Spence, 509 Vermont Building, Salt Lake City, Utah; all matter belonging to the editorial department must be addressed to M. Mc B. Thomson, 415 Vermont Building, Salt Lake City, Utah.

Since the day of creation, man has been making attempts to come into touch with the supernatural. He who makes a study of these endeavors that have been put forth in all ages and all countries, along the line of science and mysticism, will be forced to the conclusion that there is a basic force underlying all phenomena, an "omnipotent consciousness" that controls the hidden mysteries of nature, as they are veiled in the wonderfui ritual and symbolism of Masonry.

These mysteries of nature or physical phenomena will always be found to be in accord with the natural order that pervades and governs the universe. Wherever we turn, we find a deeply rooted and widely branched mental conception of this principle upon which the evolution of man is based.

All of our Masonry has come down to us through the ages that have passed, changed, adapted or modified to the different peoples that have espoused it, yet embodying the same general and essential truths that originally characterized it. In the course of his reading and study, one comes across many points that would seem to bear but a very casual relation to Freemasonry, in fact, would seem to be but remotely connected with it. Yet upon a closer investigation, some very beautiful correlations and correspondences develop therewith. Many subjects appear obscure because, in reading of them, in a general way, the real truths hidden there are not sought out.

Among these subjects, there is no one that is more perplexing, perhaps, than the dispositions of the signs of the Zodiac.

In the usual order of the signs, the Bears are assigned to the northern or arctic regions. The Ram, the Bull and the Lion are all sacred to the region of light and fire, and for this reason, are assigned to the degrees during which the sun exercises the greatest influence, the summer months.

The Crab (Cancer) moves backward or sideways, and the sign is placed where the sun moves parallel to the Equator, and begins to move toward the South. The Scales (Libra) are placed at the autumnal equinox, where the periods of light and darkness are equal. The Goat (capricornus) is placed at that point where the sun begins to climb upwards towards the North. This was the original order of the signs, but they have changed, owing to what is known as the procession of the Equinoxes.

With these points in mind, the celestial or "Ezekiel's Wheel," may be better understood. In this arrangement, Aries, Fawins, Gemini, Cancer, Leo and Virgo are the first six signs and and constitute the Macrocosmus of the Cabbalists. The turning point, balance, or nave (navel) of the wheel is Libra. This sign was added to the original ones by the Greeks. These six signs are the ascending signs, or spokes of the Zodiacal wheels. Scorpio, Capricornus, Aquarius and Pisces, are the descending or sinister signs, the Microcosmus of the Cabbalists.

The first six signs, or ascending, are represented by the celestial perpendicular or descending rays, while the last six or descending signs are represented by the terrestrial, horizontal or equatorial ground line. The union of these forms, the astronomical cross. The scriptures teach that there is enmity between the Woman (Virgo) and the Snake (Scorpio). The sign of the balances is placed between them.

The Kabbala (Hebrew, Kibbel, to receive) is the received doctrine or mystical interpretation of the law, which the Kabbalists allege Moses received from God and taught to Joshua and to the seventy elders. It has always been the treasure of the Jews. Some time in the Sixteenth Century, however, this received doctrine degenerated into magic and word juggling.

The Vesica piscis is one of the earliest as well as some of the most significant religious and Masonic symbols, used by

the early Christians, who traced it on the ground and elsewhere as a means of recognition, and it was finally superseded by the sign of the Cross, its meaning is derived from the Greek, the word "fish" being I-K-th-us. These initial letters were taken to form the phrase "Iesous Xristos Thios Theon Soter," or "Jesus Christ, Son of God, Saviour." Possibly it originally had other meanings, as the word for fish in the Latin, Synac and Armenian languages is entirely different and could not be taken to form the phrase. It was used as a mark by the Operative Masons on old buildings in all parts of the world. It is formed by the intersection of two circles of the same radius. From this the Operatives draw three great circles, one circle being drawn by each of the "Arch-i-ecti." It is by means of this design that the pantagon may be drawn. By the same method the various polygons may be obtained. This involves also the relation of the pantagon to the pyramid and the formation of the "Jehovan triangle."

The Vesica piscis is the symbol of the membmuliebris. Here an unmistakable indication of the sexuality of the Godhead appears. In Genesis 1, 26, 27 and 28, we read, "And God said, Let us make man in our image, after our likeness. * * * So God created man in his own image, in the image of God created He him, male and female created He them. And God blessed them and God said unto them, Be fruitful and multiply and replenish the earth and subdue it."

In the Hebrew text, the word translated man, is "Aish," the membrum virile, and the word often translated woman, is "Aishe," vulva, so that membrum virile and vulva are the image of God or that imperishable life power that manifests itself everywhere throughout the universe. It is plain to see that the organs of sex distinguish the first and second persons of the Trinity, while the third is the embodiment or manifestation of the erotic

power that alternately rises and dies between them.

The active principle is denoted by the Monad or Unity, expressed by the digit One, to which, under the classification of numbers, has been assigned the male generative power. One is derived from "on," the Egyptian word signifying The Being, the Central Fire, the Sun, the All Creative Deity. The Duad denotes the passive principle, because it expresses the generative or reproductive quality or capacity of matter. It is represented by the digit two, which under the classification of numbers, has been designated as a female generative Character, and has been held to allude to the Moon. In the doctrine of the Kabbala, even numbers were female and odd numbers were male, even numbers admitting of generation or division, while male do not. From the union of the Monad or Male, one as the Sun or vivifier, and the female Two or vivified, has proceeded, according to all Cosmogonies, the whole of created existence.

The Swastika is not mentioned in our speculative ritual, yet it is a most important symbol in the operative system. It may be traced back for more than ten thousand years. It is not a talisman or sign of good luck alone, as its varied application in the present day might indicate, but it was and is a most profound and comprehensive emblem embracing a world of astronomic and occult knowledge. When traced contrary to the motion of the sun, it is the sign of Beelzebub, the evil one, but when traced with the Sun's motion, it is the mark of the most High Himself—life and goodness. Originally it referred to the rotation of Ursa Major round the Pole Star. The Chinese term the stars of Ursa Major "the Seven Heavenly Directors," and their position determines the seasons. The mystical number Seven seems to have arisen from the seven stars in the Great Bear. The seven days of the week, the seven branches of the Jewish Candlestick, the seven Cabon, the seven stars of the Ma-

sonic Lodge, and the seven steps in the Masonic Ladder, would all seem to refer to the same.

In much the same manner as the Swastika, the serpent, a well known Masonic mark, depends for its interpretation, upon the direction in which the head points. If to the left, against the sun, it represents the evil one, flying off or away from the building. If to the right, it represents wisdom, skill, and great knowledge of the Freemason's art, and its meaning is expressed by Binoh.

As employed in our Ritual, the word, "Jerusalem," may be taken as indicating the Zodiac, which consists of twelve constellations or signs, which, by a rational division, gives us the three North, three East, three South and three West gates spoken of in the Apocalypse of St. John (XXI-13). If given a proper astronomical interpretation, the phrase "From a lodge of the Holy St. John of Jerusalem" would read "From a year closing with the Sun at Cancer, at which point or time, the Master Leo) calls the Craft from Labor to Refreshment, and warns them of the approach of Canis Major, the Cowan (Koun dog). To comprehend this, it must be remembered that the year of the Egyptians opened and closed with the Sun at the sign of Cancer, where Janus answered to the Character of St. John the Baptist, or John the Dipper," so named from his dipping daily from his meridian to his nadir, or annually from his summer solstice down to his winter solstice, the decline of the year.

The Christian Church has fixed upon June 24 as the birthday of St. John the Baptist, that day being typical of the twenty-four hours of the day. At this time the Sun has arrived at his greatest northern declination, whence night or winter has its beginning from the daily curtailment of the period of illumination. December 25 has been chosen as the birthday of St. John the Evangelist (Masonically the twenty-seventh), in allusion to the twenty-seven stations of

the Mono, decans of the Zodiac, from the summer solstice to the spring equinox. Hence, St. John the Baptist is actually the forerunner of St. John the Evangelist, in that the birthday of the former points to the Sun at his solstice of summer, and that of the latter to the Sun at his solstice of winter, the solstice of summer being the forerunner of the solstice of winter.

In Exodus XXVII., we read that the High Priest's robe was decorated with bells and pomegranates. One naturally wonders what particular function the bells fulfilled. That they were intended to serve as something more than mere ornaments becomes apparent when we consider the fact that the approach of the High Priest to the Holy of Holies was always announced by them. This approach has always been cautious, in order that the Angel of the Lord might be warned, because "no man might see him and live." The veil of the Holy of Holies shut in the sacred place and guarded it with caution. We are told that in order that no unprepared or unauthorized person might enter the Holy of Holies, the High Priest, before entering it, had a rope tied around his wrist by means of which his body might be withdrawn in case of his sudden death. This precaution was taken in order to avoid profanation of the holy place.

In the ritual work of the second degree, one is not apt to think of the fact that all architecture is a combination of the 1, the upright tower, pyramid, ascending flame, steeple or phallus, and the ———, fluent base line, symbol of the Tabernacle, Chest or Ark. These two, when united, form the Cross (Maltese), the blending of the two Dispensations, the Old and the New, or the Law and the Gospel. In the ornamental work found at the top of the Corinthian Columns, will be found a combination of these lines, together with the volutes, or rams' horns. Horns have been deified in architecture in every known country in the world. We read that a rod was given Moses for the

exercise of miraculous power, and he is figured with horns to denote the glory that attended him when he came down from the Mount. One might write pages upon this subject of horns and their emblematic significance. In architecture, the right volute is always regarded as male and the left as female. In combination with the volutes, there will often be found the Tau, or Hammer of Thor.

The farther back we go into symbolism, the more evidences of serpent worship we are enabled to find. The Ophites or Serpent worshippers venerated the serpent, not as the devil, or malific principle, but as a "Saviour Regenerator."

The most celebrated emblems in the Greek mysteries were the phallus, the egg and the serpent. The phallus was worshipped as the emblem of the Sun or fire—the male, active, generative power, the egg as the passive feminine or element of water, and the serpent as the destroyer or renewer—the uniter of the two, and thus the perpetuator or preserver—eternally renewing itself.

The famous figure, devised and erected by Moses in the wilderness, was the Brazen Serpent, coiled around the Tau, and was known as Nehustan. In the Targum this is termed "A Saviour." The Serpent worshippers placed at the head of everything Maia, and associated with the Serpent a principle known as Sophia, a translation of the word Bhudda into Greek. The word Boa (snake) is derived from bovine (cow), because young snakes were fed upon cows' milk. Here the somewhat obscure relation between snake and cow becomes apparent.

In its symbolism, or as a hieroglyph, the altar may be regarded as being divided into two halves or sides. It was customary for the Priest to approach the Altar and stand before it with his hands extended, his right (the Law) to the right half, his left (the Prophets) to the left hand, the right signified the masculine, and the left the feminine principle. In a like man-

er, the tables of the law, which were two, joined and upright, signified on the right, from I to V, the Law, Man and Johan, and on the left, from VI to X, the Prophets, Woman and Boaz. The two tables of the Law (Holy writings), one signifying the duties we owe to God and one the duties we owe to Man; and both joined in one block, signifying that one cannot be broken without violating the other also."

These notes are compiled merely to call the attention of the reader to some facts that are commonly overlooked. There is, indeed, a world of beauty and wisdom hidden in Masonic symbolism. Would that there were more members of our Order interested in the real Masonry. An old Latin proverb says, "Repetition is the Mother of Study." If this is true of study in literary fields, it is doubly true of study in the field of Masonic investigation. To keep bright that which we have polished, to retain that which we have earned and secured, requires as much, and sometimes even more, time and labor than it requires to gain additional information.

The greatest investigators and scholars know the length of the road of learning. They remember the difficulties they have had to surmount and the enthusiasm that grows out of these beauties revealed must be accepted as the excuse for desiring to share them with others.—Brother Charles H. Merz, D. D., in *Masonic Voice-Review*.

LET RIGHTEOUSNESS PREVAIL.

We are gratified in learning that the efforts of the Grand Secretary of Oregon, A. F. & A. M. to slander and belittle the good name of the American Masonic Federation, has failed to produce the results expected. For a number of months past he has appeared in the spotlight in Oregon, and especially in the newspapers of that state, by paid advertisements, in a vain attempt to make it appear that the American Masonic Federation, is not recognized

as a legitimate Grand Body of Masons, but his upny efforts have signally failed, as is evidenced by the following, which is not an advertisement, but a voluntary insertion, in the paper of his own town, the "Morning Register" of February 7, 1915. Eugene, Land County, Oregon, being the home town of Mr. Robinson, the aforesaid Grand Secretary, and the place of publication of the "Morning Register". We have 4 Chartered Lodges in the State of Oregon, besides a number under Dispensation, and a Provincial Grand Lodge. This should be self evident to the people of Oregon, that we have virtue on our side, and Masonic righteousness to the plumb, or else the good people of Oregon, are easily deceived. Our members are of the best people of that state, as was proven and demonstrated during the persecutions that the said Robinson heaped upon their heads, and thereby reflected contumely upon the A. F. & A. M. of that state, of which Grand Body he poised as an official representative, into whose keeping was given the persecution of the Brethren. His masters should have called to mind the saying of Tertullian, that "THE BLOOD OF THE MARTYRS IS THE SEED OF THE CHURCH."

ROBERT BRUCE, LODGE 47.

List of officers of Robert Bruce, installed the 14. of December, 1914:

E. M. Senn, R. W. M.
J. F. Johnson, W. M. D.
W. S. Davis, W. M. S.
G. M. Parson, W. S. W.
W. J. Muir, W. J. S.
Alfred Nelson, Secretary.
F. A. Blank, Treasurer.
E. E. Stackhouse, S. Deacon.
A. Velvich, J. Deacon.
Aib. Anderson, S. Steward.
Lloyd. D. Davis, J. Steward.
F. S. Cass, Almoner.
J. H. Heity, Inner Guard.

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EDITORIAL.

The fifty-seventh annual Convocation of the Grand Chapter of R. A. Masons of Canada, met in London, Ontario, on February 24th 1915, and the Alberta difficulty was discussed. The said difficulty, as it is termed is the secession of the Royal Arch Masons of Alberta, from the Grand Chapter of Canada, and the formation of a Grand Chapter for Alberta.

The following constitutes a part of the discussion, as reported by the "Masonic Sun" published at Toronto, Canada, and we call attention to it, to show the inconsistency of the argument, as relates to the Chapters in the United States.

Report on Condition of Masonry.

R. Ex. Comp. Aubrey White in his report on the condition of Masonry said: "For a period of fiftyfour years unanimity and concord have prevailed. The Grand Chapter of Canada has had jurisdiction of all that part of this great Dominion lying west of the Ottawa River, extending to the Pacific coast, and north to Youkon territory. It cannot be charged with neglecting its duties in any part of this tremendous jurisdiction. It has done substantial

justice to every part thereof. The Grand Chapter has never imagined that it must for all time control all that great country. It has believed that the western provinces, when strong enough to do so, would ask for separation by constitutional means, and ultimately that each province would have a Grand Chapter of its own. Meantime this Grand Chapter has been just in every way to the Chapters and Companions. The numerical strength of the west was small compared to that of Ontario, but the west has usually been represented in the officers of Grand Chapter. Manitoba has had a Grand Z., and Saskatchewan has now the third Grand Principal and unless Saskatchewan desires to separate he will be Grand First Principal in due course.

"So far, therefore, as your committee could see, there was no discontent anywhere, at least, if there was it has not been voiced in this Grand Chapter, as any desire to separate should have been. Your committee is glad to report that several of the Grand Superintendents of the West have taken occasion to assure us that their districts are loyal and desire to remain with this Grand Chapter. The only districts where disloyalty exists are 17 and 17A, which cover the Province of Alberta. In these districts there is a schism. In order to justify rebellion there must be a grievance and there must be success. These Companions have never voiced any grievance and they have not been successful in their rebellion, as they have been unable to carry the majority of the Chapters with them.

"Why should these Companions assume that their dishonorable action should be recognized? It is dishonest to attempt to form a Grand Chapter as they did, and it is dishonorable to violate solemn obligations to be mere scraps of paper.' The fact remains that the at once committed a Masonic offence which justified their suspension and consequently 551 of them are out

side the pale of Royal Arch communication. The men who misled these Companions are deserving of exemplary punishment. They knew if they desired to separate what were the proper steps, and they could have gone out by regular and constitutional process with 'God-Speed,' and such financial aid as they were entitled to. They have deliberately chosen the crooked path.

"The proper course would be for these Chapters and their Companions to resume their loyalty to this Grand Chapter and then come before it prepared to show that they represent the Chapters and Companions of Alberta, and show their reasons for desiring to start a Grand Chapter in Alberta, and perhaps for the western provinces, if the other provinces, desire to join with them. They have appealed to Grand Chapters of the United States for recognition and we are lectured by some of these Grand Chapters as to States' rights in Masonic matters, and told that these Companions should be allowed to go. Such recommendations have no more effect on us than the castigations administered by the heathen to their idols when rain does not come in answer to their prayers. In the next place some of our Companions in the United States must have short memories, or they would not have forgotten that millions of lives and billions of dollars were sacrificed to prevent a number of sovereign states seceding from the Union to which they belonged.

"The Grand Chapter of Canada is a sovereign body, controlling its own affairs, and we will be the judges of what is justice under our constitution, even if we are cut off from communication with Chapters in the United States and the so-called Chapter of Alberta. The aiding and abetting of treason by foreign jurisdictions will have no effect upon our course. Your committee regrets what has taken place and prays that some means may be found to settle the rift in Royal Arch Masonry and re-

store harmony and good understanding, but if our Companions in Alberta conclude to pursue their present attitude to the bitter end, we shall not be seriously injured, but will go on our way prospering and to prosper,—they on the other hand will start with a divided authority and the doors of all Chapters in the Dominion of Canada tyled against them."

We could go through the whole list, but we deem these sufficient to establish the fact that every Grand Lodge of Craft Masons, and every Chapter of Royal Arch Masons in the United States of America are self constituted and without any authority to operate and confer the degrees of Masonry.

Is it any wonder then, that they sanction the secession of the Grand Chapter of Alberta, from the Mother Grand Chapter of Canada. The wonder to us is, that the Canadian Masons, recognize the self constituted bodies in the United States, and extend to them the hand of fellowship and recognition, when they foster and encourage the departure of the Grand Chapter of Alberta, from its allegiance to the Mother Chapter. It has always been, to us, a matter of wonderment, that so close a tie of Masonic love and favor should exist between Canada and the United States, seeing that the acts of the Grand Bodies of the latter in severing their connection with the old countries after the Revolutionary war, could easily be construed as a precedent, to be followed by any Masonic Body in Canada, when it concluded to separate itself from the parent stem, as did the Grand Chapter of Alberta.

The American Masonic Federation, traces its history, in an unbroken line of succession to the Earl of Kilmarnock, who was in 1743 Grand Master of England and Scotland, and to the Mother Lodge of Kilwinning, of which he was the Right Worshipful Grand Master. We need not go back further than that, as we might launch into the obscure, and

be lost in legendary lore. Suffice it to say, that our pedigree in Craft Masonry and the higher degrees, is unsullied, and unbroken, and while we seem to stand before the American Masonic world as intruders, we are Masonic reformers, whose methods of reform, command attention, especially so, as to Universal Freemasonry, for we believe, there should be a place where every Mason, no matter from what land he hails, if he can prove himself a Mason, can find a home, where he can obtain succor in distress, a friend in need, and a Masonic burial when he is called hence. At the present time this is not so, and outside the A. M. F. there is no such place. There are upwards of 300000 non-affiliates in the United States, who are seeking such a home, and wherever we find them we provide them the shelter and succor their obligations entitles them to. It is necessarily slow work, like all great reforms, and the very men and bodies of men, to whom these unfortunates should turn for help and aid, prove to be our greatest persecutors. Like Christ, the wounds he received "were in the house of his friends". We hope, however to succeed, but fear that the task will be left to our children to complete, but we live in the hope that it will succeed, and we are assured that it will from the success we have achieved in the past 8 years, since we started out on our mission.

The Grand Chapter of Canada will please take notice, that no true Masonic Body will lend a helping hand to any of its Daughters that depart from its fold, without the known and welcome God-speed, that must accompany the departure. The American State Grand Lodges committed the same acts of ingratitude, that the Grand Lodge of Alberta has committed, and some day they may find that "sowing the wind brings a harvest of whirlwind."

Now, let the true and loyal Masons of Canada, know where lives their

friends, our lodges are close tiled, our doors are open and we are constantly receiving visiting BB from Canada, and our BB are welcome in Canadian Lodges, where bigotry does not obstruct its objections. While this welcome accorded us and our diplomas receive recognition in Canada, we will not trude upon their domain, and have refused to Charter Lodges in that country. We have a few Lodges there, but they are where the hand of persecution has been laid heavily upon our Canadian BB who have sought our help and protection, but where our BB are received and recognized, we give the Grand Lodge of Canada, and her daughter Lodges good will and support. So mote it be.

The so called secession, is endorsed by the Grand Chapters of the United States, for the reason, that the principle is paramount in American Masonry. The argument of Comp. White, is, that if Alberta desired to cut loose from the Grand Chapter of Canada, its desire could have been granted and the matter reached, in a legal and proper way, at a God-speed given to their action. Not having complied with the law, it stands now a SELF-CONSTITUTED body, and no recognition will be extended to save by its co-adjutants in the United States. The Masons of the United States, at the close of the war of the Revolution, deemed it wisdom on their part, to also revolt, and to ignore the Masonic allegiance, to the powers that gave them birth, and renounced the allegiance in the following language: "That it is improper that the Grand Lodge of Pennsylvania should remain any longer under the authority of a foreign Grand Lodge". Thereupon, Pennsylvania, adjourned the Grand Lodge that was meeting under a Charter from the Grand Lodge of England, and closed it sine die. The following appearing in the minutes of the new Grand Lodge: "The Grand Convention thus assembled in modern Mexico, the two principal po-

did then and there unanimously resolve, that the lodges under the jurisdiction of the Grand Lodge of Pennsylvania, aforesaid, lately holden as Provincial Grand Lodge, under the authority of the Grand Lodge of England, should AND THEY DID, FORM THEMSELVES INTO A GRAND LODGE.

Thus was the Grand Lodge of Pennsylvania formed, a SELF-CONSTITUTED BODY, and it stands to-day, together with all its daughter Lodges, unauthorized, irregular, and clandestine. Of course, Pennsylvania will endorse the action of the Grand Chapter of Alberta, misery loves company. This took place in 1786, at the end of the war that lost to England her colonies, and while she was engaged in the bitter European conflict of that time. In 1789 New Hampshire, followed the leader, then came Massachusetts in 1792, Rhode Island in 1791, Connecticut in 1789, Vermont in 1794, New York in 1787, cast off the English yoke, and constituted itself a Grand Lodge, and in its own language: "formed and opened an independent grand lodge, and elected and installed their grand officers." Then followed, New Jersey in 1786, and Delaware in 1806. The minutes of Delaware are very significant, and are as follows: "Resolved unanimously, that the several Lodges of ancient masons in the state of Delaware, here represented by deputies properly authorized, consider it as a matter of right, and for the general benefit of masonry that they ought to form a grand lodge within the state, and DO NOW PROCEED TO FORM AND ORGANIZE THEMSELVES INTO A GRAND LODGE, accordingly to be known and distinguished by the name of "The Grand Lodge of Delaware." Virginia, and Kentucky had taken time by the forelock, the former in 1778 and the latter in 1800, CONSTITUTED THEMSELVES Grand Lodges. North Carolina was chartered by the Grand Lodge of Scotland in 1771, and in 1787 it threw back to its mother the charter, that gave it birth,

and organized a Grand Lodge of its own. In the same year, South Carolina and Tennessee, constituted themselves Grand bodies, and elected and installed officers. Ohio followed in the wake of the others and in 1808 constituted itself a Grand lodge. Georgia, the oldest and best fortified surrendered its birthright, in 1786, and the following from its minutes shows too plainly, the act of ingratitude, that prevailed all along the line.

"The Grand Lodge of Georgia" is holden "by virtue" and in pursuance of, the right of succession, legally derived from the most noble and most worshipful Thomas Thyne, lord viscount Weymouth, Grand Master of England, A. D. 1730, by his warrant directed to the right worshipful Roger Lacey; and by the renewal of the said power by Sholto Charles Douglas Lord Aberdour, Grand-Master of Scotland, for the years 1755 and 1756; and Grand Master of England for the years 1757 and 1758, as will appear in his warrant, directed to the right worshipful Grey Elliot. On the 16th day of December A. D. 1786 a convention of the several lodges holden in the state, assembled at Savannah, when the permanent appointments which had been heretofore made by the Grand Master of England, WERE SOLEMNLY RELINQUISHED, by the right worshipful Samuel Elbert, grand master, and the other officers of the Grand Lodge, and certain regulations adopted, by which the grand officers are now elected annually by the Grand Lodge."

The following is taken, by permission, from the February number of "Oriental Consistory," a superior Masonic publication, emanating from Chicago, Ill. We commend the effusion and believe that it will be fully appreciated by our readers, as it deserves to be, not from the belief that it fosters Christianity, from the standpoint of an idealist, but from a standpoint of Masonry, that allows all its members to worship God, according to the dictates of their

conscience, let them worship Him, how, when and where they please.

CHRISTIANITY AND MASONRY.

Lincoln said, "You can fool all the people a part of the time, or part of the people all the time, but you cannot fool all the people all the time." Had he applied this axiom to an editor's ability to please his readers he would equally well have spoken the truth.

With a membership of nearly 8,000, when we consider that no two people regard a subject in exactly the same light it is not surprising that some of our Princes find points to raise in connection with what we publish. Vide the following letter, which we quote in part:

January 21, 1915.

Editor:

It is with great joy to receive the Oriental Consistory Magazine. It keeps one actively in touch with what is going on. I want to congratulate you on the splendid material in the magazine. May I ask you if your sentiments are the same as those expressed in the article on pages 26 and 27, under the heading "Heaviest Blow to Civilization?" Do you believe that Masonry in principle is superior to the principles of Christianity? As a Scottish Rite Mason, what would your Masonry be if Christ's principles were cut out of it? When I joined Masonry, the Blue Lodge, Chapter, etc., I was repeatedly told that there is nothing in Masonry that conflicts with my religion, my home, etc. If Masonry is preferred to Christianity, I would say, to the wall with it. My Christ and Christianity come first. I am first a Christian, then a Mason. I love Masonry, do not misunderstand me. I have not regretted being one. But I am getting sick and tired of hearing people say Masonry is their religion and it takes the place of Christianity. I cannot for the life of me understand how any true Mason can be true to his obligations and denounce Christianity as a failure. He vowed to

take the Bible as his guide in life and practice. He acknowledges that he expects to gain admission into the paradise of God by the benefit of the pass of a pure and blameless life, and an unshaken confidence in the merits of The Lion of the Tribe of Judah — Jesus Christ. If Christianity has failed, then our admission into the Celestial Lodge is insecure.

If Christianity has failed, then we had better drop the 18th degree, the Rose Croix, from our Scottish Rite work. Not only this but the other allied degrees.

It is our intention that everything which appears in the "Magazine" shall have a message, a purpose — in short an excuse for its publication in our periodical. Necessarily, many Princes may fail to grasp this reason, while other may differ with us as to what constitutes sufficient cause for giving publicity to an item.

We appreciate a letter such as the foregoing, as it allows us opportunity to correct impressions which others of the Princes may have received. As to our sentiments, however, we do not intend to have every article we publish conform to them, as we believe that others have equally as good ideas and ones just as worthy of dissemination as we have.

We doubt if the author of the article referred to ever held the thought that Christianity should be abandoned as a failure in favor of Masonry. In fact, it is true that Christianity has failed to prevent the cataclysm of the present war. Moreover, the invitation has gone forth to the benighted Mohammedan and Buddhist to pick up his gun and join the enlightened circle. Still we must remember that what this world of ours would have been without Christianity, we only may surmise, while it is certain that our religion has stimulated the finest and highest form of civilization which has ever existed.

Masonry, as we take it, is not a religion, but merely a practical application of the working principles which

must be present in every good religion. Consequently, it may not be spoken of as in competition with Christianity, but rather working in conjunction with it. The message of the article referred to was, that had the warring sovereigns and powers of Europe possessed not only the profession of Christianity but the inspiration of Masonry to assist in its practical application, they might have accomplished more in the interests of peace.

Our lamented Brother Illustrious James B. McFatrach, 33 deg., in speaking once of the Rose Croix degrees ably and beautifully expressed the relationship of Christianity and Masonry, as follows:

"This beautiful work, which we have just witnessed, contradicts him who would speak of a Christless Masonry. Where have the teachings of Masonry been exemplified in perfection as they are in the life of Jesus, the Christ. Take from Masonry the sublime truths He taught and you remove all that is vital and fundamental. Jesus Christ is the center and circumference of our faith, the beginning and the end, the first and the last. Take away from Masonry the Hope of immortality, Faith in God the Father and Charity toward man and you destroy all that is of fundamental worth. He is indeed the Lion of the Tribe of Judah. We believe that figure on the Middle Cross was the very Son of God. We believe, as we have declared here tonight, "In God the Father and in Jesus Christ, His only begotten Son."

BIOGRAPHICAL DEPARTMENT.

It has been the intention for some time past to publish short Biographical sketches of BB. who have advanced to the higher branches of our Rite, or who occupy prominent positions in the Craft. We start the series with two prominent BB. from the State of Oregon with por-

traits. we prefer to have the portraits accompany the sketches if the BB will favor us with the cuts.

Dr. Geo. E. Breitling.



Bro. Dr. Geo. E. Breitling is among the oldest members of the A. M. F. in the State of Oregon, and during his membership has been an earnest and zealous worker in the cause of universal Masonry, unlike many who are swayed by every wind of doctrine, easily gained as converts, and as easily lost as perverts. Bro. Breitling was first an earnest enquirer searching for the truth, his researches led him to the conclusion that in the fold of the A. M. F. only in this country could true masonry be found; having arrived at this conclusion he has filled various offices in Lodge and Council with benefit to both and credit to himself. He has attained to the highest degree of the Scottish Rite with high rank also in the rites of Mizraim and Memphis, and represents the G. L. of the Phyllis Rite for Great Britain and Ireland near the Supreme Lodge of the A. M. F.

R. E. McIntyre.



Bro. R. E. McIntyre whose portrait heads this sketch is also an old member of the A. M. F. in Portland Oregon, having been entered Jan. 10, 1911; since then he has presided in the East in his Mother Lodge and subsequently acted with credit as the Deputy as the Deputy of the Supreme Master therein, his zeal in the work and an earnest desire for advancement soon led him to seek the inner arcana with the result that he became a member of Mount Hood Council when it was working U. D. and as one of its early officers received the 33d. and last degree of the Rite. After the Council received its Charter Bro. McIntyre became its second E. C., a post he still holds. He is also a 90th. of Mizraim, a 95th of Memphis, and has been honored with the degree of Excellent Master for services rendered to his Mother Lodge.

RESOLUTIONS OF CONDOLENCE.

WHEREAS, The Great Master of Life has manifested in his works

throughout the Universe that all living things shall die and be again born to life on a higher plane of existence, and,

WHEREAS, the teachings of time and the philosophy of the ages, prove that a life worthily spent on earth gives hope of a future reward in a brighter and grander sphere where there can be no sorrow or suffering, and,

WHEREAS, The Grand Architect of the Universe, in accordance with His divine plans, in His wisdom and mercy has called from this terrestrial abode those Mansions on high, that House made with hands, eternal in the heavens, our well-beloved friend and brother

JOHN JONES ANDERSON,

Secretary and Past Master of Triumphant Lodge No. 44, Ancient and Accepted Scottish Rite of Freemasons (symbolized in the American Masonic Federation, and

WHEREAS, Brother Anderson, who departed this life at Seattle, Washington, on the third day of February 1915, who while living in our midst, had at all times exemplified the true spirit of our Fraternity, not alone in the Lodge room but alike throughout the daily walks of life, by loving acts of kindness that endeared him to the hearts of all those with whom he came in contact. He was ever a brother in the true sense of the word, giving wise counsel and judicious advice to his brethren, sympathising with and assisting them in the hour of trial and tribulation. He was a noble heart, and to us as members of his Lodge, he was near and dear, though we had been united by ties of blood and kindred. As we recall his kindly smile, his warm and friendly hand-clasp, as we recount his noble deeds, and as we realize how great has been the loss to those more intimately connected with him by the ties of family relation we are filled with a sense of sorrow and regret. He was ever a kind neighbor, loving friend, an honest and upright citizen, loved and respected by all those with whom he came in contact, therefore, be it,

RESOLVED, That we deeply feel the

loss that our Lodge and Order has sustained by his being removed from active work among us, and we tender our most profound and sincere sympathy to his bereaved Sister and relatives in this their hour of loss and grief and would ask them to look to the Great Master of life for the courage and fortitude to bear patiently the lot assigned to them on earth, so that when it shall come their time to land their frail barks beyond life's seas, may they find a safe harbor of refuge and peace, where they may be conscious of a happy meeting in the Celestial spheres of heaven, and be it further

RESOLVED, That these resolutions be spread upon our records, on a page set apart for that purpose, that a copy be sent for publication in the Universal Freemason, and a copy sent under Seal of the Lodge to his Sister Mrs. J. W. Rinckel.

George Pulver, R. W. M.
E. Sauer, W. S. W.
M. E. Moe, W. J. W.

The above resolutions were adopted by Trinity Lodge No. 44, Ancient and Accepted Scottish Rite Free Masons at Seattle, Washington, March 15th, 1915.

RESOLUTIONS OF CONDOLENCE.

WHEREAS, The Great Master of life has manifested in his works throughout the Universe that, all living things shall die and be again re-born to life on a higher plane of existence, and,

WHEREAS, The teachings of time and the philosophy of the ages, prove that a life worthily spent on earth gives hope of a future reward in a brighter and grander sphere where there can be no sorrow or suffering, and,

WHEREAS, The Grand Architect of the Universe, in accordance with His divine plans, in His wisdom and mercy, has called from this terrestrial abode

to those Mansions on high, that House not made with hands, eternal in the heavens, our well-beloved friend and brother

JOHN JONES ANDERSON

Secretary and Past Master of Trinity Lodge No. 44, Ancient and Accepted Scottish Rite of Free Masons (symbolic) in the American Hasonic Federation, and,

Centralia, Wash., March, 14, 1915.

The officers of Ben Accord Lodge No. 46 now are as follows:

Charles Schubert, R. W. M.
Hon. Thomas H. McGleary, W. S. W.
R. H. Nodes, W. J. W.
M. L. Nodes, S. D.
T. H. Mayhew, J. D.
Wm. M. Grafton, Secretary.
Charles F. Jones, Treas.
Webster Rhines, Almoner.
John Pavel, Tyler.
W. H. Hooper, I. G.
George A. Miller, Lodge, Deputy.

The lodge meets every Thursday evening at eight P. M. in the Young Hall which we have the exclusive use of. We have recently purchased a piano and are now sub renting the hall to other orders so that our expenses are not now quite so heavy. We as a lodge undertook what larger orders dare not try out. We leased an unfurnished hall and cleaned it up, bought new furniture and paid for it on the installment plan and now have rented the hall to other orders with over ten times our membership. This does not seem feasible but it is true. There are now four other meetings in our hall and one order alone is more than ten times our membership. That simply shows what a few who are willing to undertake may accomplish if they have the spirit to work and have real principles of true brotherhood.

Yours,

GRAFTON.

CORRESPONDENCE.

Centralia, Wash., March 14, 1914.

The Universal Freemason,

Salt Lake City, Utah.

It is with much pride that we here-with enclose a clipping taken from our local daily telling of the appointment of one of our most worthy and true brothers to the honorable position of postmaster of this place by the President of the United States.

While we realize that this honor has been fairly and deservedly earned by a life and devotion to the principles he believes in yet we point with pride to his success and wish and expect his future to even exceed the past.

By the clipping you will see that the fact that he is a Scottish Rite Mason is stated showing that he is a man who stands for the principles that he believes are right. With Bon Accord Lodge No. 46 as no doubt with many others we are not strong numerically but with the true principles of real masonry imbued into it and with such a man as Thomas H. McCleary as our leader and defender of right one can not wonder that this lodge though small is progressing and never had a brighter future than at the present.

At our last meeting we had presented the application of one of the most prominent educators of the city. We are very glad indeed to receive the applications of truly good men but do not court the attention of any others as they need not apply. We have demonstrated the fact that we can live as a lodge with the faithful few we have and those who come must be equally true or we can do without them.

Hoping that this missive may be worthy of your consideration, I am

Yours fraternally

Wm. M. Grafton,

Sec. Bon Accord Lodge No. 46.



T. H. McCleary is Postmaster.

T. H. McCleary, a pioneer realty dealer of Centralia, received word from Washington today of his appointment as postmaster to succeed John M. Benedict Jr. He will take office as soon as his bond has been filed and accepted.

Mr. McCleary's appointment meets with general approval. He has been in business here since 1890 and has always been prominent in Democratic circles. He is a native of Sharon, Penn., but moved with his parents to Keokuk, Ia. when a mere baby, where he remained until of age. In 1891, a year after coming here, he was elected city assessor and in 1894-95 served as city treasurer. later as deputy county assessor.

HAS BEEN BOOSTER.

Few men in Lewis county are more widely acquainted or more generally liked and respected than Mr. McCleary, or "Tom," as he is best known to his friends. He has been active in promotion movements, liberal in his subscriptions to public spirited projects and an all around booster for Centralia. He is a member of the Scottish Rite Masons.

CORRESPONDENCE.

Rob. S. Spence, Salt Lake City, Utah.

Springfield, Ore., March, 1915.

Dear Sir and Brother: As Bro. P. A. Johnson, our newly elected Secretary is confined to his bed with a severe attack of Tonsilitis I will try and fill his place and write you how Robert Burns Lodge No. 78, A. A. S. R., of Springfield, Ore., is progressing. I am sending you under separate cover a copy of our local paper also a copy of the Eugene Daily Register Eugene by the way is the home of James F. Robinson) so consider that a word of praise from Eugene's best daily would certainly be something to be appreciated by the members of the A. M. F. We now have our Charter, a number also, a brand new set of officers and they one and all are enthusiastic over prospects, and while I have nothing but praise for each and every one of our officers, I must say that in our newly elected R. W. M. and Senior Warden BB. L. E. Durrin and E. C. Martin that we have by far our two strongest and most earnest members.

We all enjoyed the visit with the members of the Grand Lodge after the ceremonies, some very good talks on Masonic history and universal Masonry was made by the following BB.: Haines, Somerville and Breitting of the A. M. F. and Rev. E. C. Wigmore, Pastor of the Christian church, also Rev. J. H. More, Pastor of the M. E. church, both of this place and members of York Rite lodges.

I think I can truthfully say that the strongest argument in favor of Universal Masonry that I have ever heard or read was the address by Rev. Wigmore, the Christian minister, and each and every member of Robert Burns lodge look forward to the time when Bro. Wigmore will be a member of our lodge, as he is now our brother in every way that one true Mason is the brother of another.

Fraternaly yours, J. E. Staniger.

LODGE MAKES INITIAL BOW.

Charter of Robert Burns, No. 78,
Chartered at Springfield.

Grand Lodge Officers From Portland
Conduct Ceremonies of Institution
—Followed by Banquet.

Springfield, Ore., Feb. 6— (Special to the Register.)—With solemn ceremonies and attendant social revels, the charter of Robert Burns lodge, No. 78, American Masonic Federation, was formally closed, public installation of newly elected officers was held and the new fraternal society was launched into existence. Grand lodge officers from Portland conducted the ceremonies and the new order starts its career with over 40 charter members. The Portland dignitaries in charge were as follows: L. H. Haines, Provincial Grand Master; Harry Kelly, Provincial Grand Master Sub.; L. A. Davis, Provincial Grand Senior W.; Geo. S. Brestling, Provincial G. J. W.; P. A. J. Johnson, grand chaplain; P. McIntyre, grand treasurer; E. M. Senn, grand secretary; P. F. Johnson, G. S. D.; E. F. Cooper, G. I. D.; R. E. McIntyre, grand master ceremonies; W. S. Walker, G. S. S.; P. J. Blank, G. J. S.; R. Dillon, G. I. G.; G. M. Parsons, S. M. D.; G. B. M. Summerville, S. M. organizer.

Springfield officers installed were: L. E. Durrin, R. W. M.; J. A. Mayo, W. sub. master; M. H. Helms, W. D. M.; E. C. Martin, W. S. W.; Edward Soleim, W. J. W.; Thos. B. Harris, chaplain; L. K. Page, treasurer; P. A. Johnson, secretary; C. M. Dorrity, Sr. deacon; L. C. Parker, Jr., deacon; J. E. Staniger, orator; W. A. Brasfield, almoner; E. E. Morrison, S. M. D.; C. A. Hoag, marshal; Melvin Fenwick, senior steward; F. A. Rankin, junior steward; Geo. H. Barnard, inner guard; Charles J. Kingwell, tiler.

At the close of the ceremonies, L. H. Haines, Provincial Grand Master and

installing officer gave a talk on Masonry. This was followed by a grand banquet served by the ladies.

The session was most harmonious and enthusiastic, the social features conducive of much pleasure and the new order starts out with every promise of success and fraternal achievement. The new lodge will meet on each Friday night.

Mrs. Cooper accompanied her husband from Portland.

Detroit, Mich., March, 1915.

I hope the BB. in all the Lodges will respond to the appeal to help the Magazine. I will make my best efforts among the Lodges here.

We, Council members, met for a short meeting last night after the Grand Lodge meeting and the few of us present agreed upon the following officers for the next term: E. C. Bro. Weeks; Marshall, Bro. Juchartz; Cap. Gen., Bro. Thomas; Council Deputy, Bro. Zox; Chancellor and Treasurer, Bro. Rhyndress. The other offices to be filled later. We have called another meeting for next Friday for which I have an application, and hope to have at least an other.

This is only to let you know we are doing something, and during the coming week I will send on remittance for Bro. Thomas' diploma and as many subscriptions for the magazine as I can collect.

I am very thankful to you for the honor you have bestowed on me (the Lybic Chain) and I will try to show my appreciation by doing all I can to help the Federation in Michigan.

You will hear again from me within a week and for the present believe me to be, sincerely and fraternally yours

W. E. Rhyndress.

R. S. Spence, Gr. Sec. Gen. A. M. F.

Ancon Canal Zone, Panama, Feb. 12, '15.

Dear Sir and Bro.: I guess by this you must be thinking I am lost in

dreamland as you have not heard from me for quite a while. However such is not the case. From our Sec. report you will find that I was elected R. W. M. and Bro. H. Martin L. D., and as our laws strictly define who shall do all official communications I am bound to bow to its ruling.

I am inclosing subscriptions for myself and Bro. Guiniev so I am taking the chance to drop you a line. I wrote to Bro. Thomson about two months ago informing him of what I am trying to do, in the way of organizing two more lodges here in the Republic (Colon and Bocas respectively). He has also replied from San Francisco, but promised to write me a full letter when he returns but I have not received any. However I may hint to you that the gentlemen in Colon are still forging ahead of all opposition and good reports will reach you soon from them. In Bocas things are not yet ripe to make any comments. I still will use my best effort for our better future this way although out of office as Deputy.

I regret much our Congress has fallen through at "Frisco" but I hope that in spite of this cruel war enough is being done to strengthen Universal Masonry and the A. M. F. in particular.

I guess you are aware that the G. L. of Holland has erected an other Craft Lodge in this city, now two months.

I must congratulate the BB. on that side who have done so well the past year in chartering forty lodges, it goes to prove that folks your way are being educated to facts.

Tender my kind regards to Bro. Thomson, let him know I am still expecting his letter promised. Bro. Jones' subscription was already sent through himself, you will please attend these two.

None of us is in receipt of the March issue. I hope you will send us same. Can't afford to miss it.

Believing you are well and expecting some good news, I remain

Yours fraternally, R. P. Barnswell.

ANTI-MASONRY ONCE MORE REARS ITS HEAD IN AMERICA.

**Cardinal O'Connell Assumes Leadership
—Masons Watch with Interest
Clever Campaign.**

Immediately upon his return from the recent Consistory at Rome, where the newly elected Pope began his campaign against "modernism," Cardinal O'Connell, of Boston, in an address before the Federation of Catholic Societies on November 15, given to the press of the country, made an open attack upon York Rite Masonry.

WILL AMERICAN CATHOLICS BE FOOLED?

The present government of the Vatican clearly believes itself strong enough at last to come out in the open and reap the results of past years of secret warfare. The "Battle Against Freemasonry," made the subject of special prayers just a year ago, may now proceed propitiously, when almost the entire strength of Masonry outside the United States is engaged in alleviating the sufferings incident to war. **WANTS UNITED STATES TO SAVE THE PRIESTS.**

The two press dispatches below need no comment. Whether it be true or not that Roman church dignitaries meddle in American politics under the cloak of religion, they are making it plain enough what they think of Freemasons:

"Washington, Oct. 21.—An appeal to the American government and people to protect the Catholic clergy and church in Mexico and demand reparation for outrages already committed, was filed with the State Department today by a committee of the American Federation of Catholic Societies.

"Two formal documents were submitted, one setting forth the position of the Catholic church in Mexico, and the other citing numerous instances of atrocities perpetrated by revolutio-

nary leaders during the disturbance for the past few years.

"The statements were prepared to supplement verbal representations recently made to President Wilson and Secretary Bryan by the committee which was appointed by the Baltimore conference of the Federation. The Rev. Richard H. Tierney, S. J., of New York; the Rev. Henry V. Cunningham, of Boston, and the Rev. John Whalen, President of the Federation are members of the committee."

..WHAT O'CONNELL DEMANDS...

Boston, Mass., Nov. 15.—Opposition to the recognition by President Wilson of any government in Mexico until religious freedom was guaranteed was urged by Cardinal O'Connell in an address to the Federation of Catholic Societies today.

"The Administration," said the Cardinal, "has at last done something to insure the safety of our nuns and priests in Mexico from the brutal rapacity and barbarism of those savages who for more than a year past have conclusively proven their absolute unfitness to govern. But the good work is far from finished.

"We are hearing much these days about peace and freedom," he continued. "Let us first of all see to it that at our very doors the peace, the conscience and freedom of religion, the source and foundation of all real peace and freedom, are not violated by men who might well be brought before the tribunal of the common law of humanity instead of aspiring to the presidency of a sister republic and our nearest neighbor. But Catholic men will not rest until the truth is made known as it is, and not as it is reported by those who have proven themselves publicly and privately incapable of being considered trustworthy agents of this government.

"And when the truth is known, then all the world will realize that for the sake of our public honor as a nation we must put an end to the MASONIC CONSPIRACY which has for two years

deluged Mexico with blood, drained the material resources of that country, and spread atheism and anarchy over a land once happy and industrious.

"Let us tolerate no further even a suspicion of what has been more than once openly asserted, that THE LEADERS OF THIS ANARCHY ARE RECEIVING UNDERHAND SUPPORT FROM THIS COUNTRY; but let our Catholic men continue to investigate the truth of conditions and then stand for the truth in all their might until every word and sentence of its revelation is heard at Washington.

"This is the work which faces every Catholic man in this country today. Let the Federation lead the way and America and Mexico will one day owe it a great debt of gratitude."

The Federation adopted resolutions addressed to President Wilson along the line of the Cardinal's address.

A STARTLING STATEMENT ABOUT MEXICAN MASONRY.

Bro. N. S. Terriberry, a member of Hopkinsville Lodge, No. 37, calls our attention to the following editorial in the New York Times of November 8:

This ought to furnish a severe jolt to the complacent American Mason who imagines that "York Rite Masonry," especially of the American brand, can never be attacked on account of alleged political character by Americans, at any rate. They think the days of "anti-Masonry" are over, and that we have nothing to fear in this country.

Here is an indirect attack upon Masonry in the United States by one of the largest newspapers in the country, which fathers the statement that "York Rite Masonry" was established in Mexico by an American diplomat as a political move pure and simple, and that it has continued political to the present day. The full meaning of such a statement may come home to the denser heads who do not see it now, when future attention is called to the fact that American Grand Lodges have been in fraternal relation with "York Masonry" in Mexico ever since

Bro. Poinsett's time. We reproduce editorial in full:

YORK GRAND LODGE UNITED STATES POLITICAL MACHINE

"The reappearance as a threatening factor in Mexican politics of Scottish Rite Masonry is a phenomenon which merits a word of present comment. In 1824, with the very beginning of the Mexican Revolution, the political factions were allied either with the Scottish or York Rites of Masonry. The Scottish Rite had grown up under Spanish influence and was all-powerful until our first diplomatic representative in the young republic, Joel Poinsett of South Carolina, remembered chiefly as the botanist who gave his name to the poinsetta, founded the York Rite purely as a political factor. The lodges of the Yorkinos, who were much less exclusive than the Esseques, multiplied rapidly and exerted the influence of the various branches of an American political machine. Of course, Poinsett was not authorized by our government to meddle in Mexican politics or to extend the influence of Masonry in Mexico, and his imprudence eventually led to his recall. But for many years Masonry exerted a strong factional force throughout the country, and the sudden reappearance of the Scottish Rite, in a pronunciamento against the United States government for not withdrawing the troops from Vera Cruz without conditions, suggests that Masonry may have been exerting its influence quietly in the upheaval of the last four years.

"Of course, the historic Masonry of Mexico took on its political purpose accidentally. The order of Scottish Rite was largely composed of men of Spanish blood, the aristocracy of the country, which had thrown off the foreign yoke, put its first Emperor to death, and asserted itself as a self-governed community. They worked together for protection. But Poinsett's York Grand Lodge was founded deliberately with political intent, and inevitably lent fresh political strength to the older lodges. The survival of

arrival of Masonry as a force in politics in Mexico is interesting and may be important. The report that all the signers of the inflammatory document have been put in jail indicates that the authorities in Mexico City do not view favorably the intrusion of secret societies in politics."

OLD RECORDS.

The bringing to light of some old Scottish Masonic records is reported by the "Glasgow Herald" to have taken place in the course of alterations to the old Crosshouse at Campsie Glen, which was long in the possession of the Buchanan family. The discovery consists of the Treasurer's book of the Lennox Kilwinning Lodge, recording the formation of the Lodge in November 1770. Some Masons had been meeting prior to that date, but it was felt that the proceedings were "uncomfortable to the rules of established Lodges" and the meetings "unwarranted among the laws of Masonry." Accordingly a charter was purchased from the ancient Mother Lodge of Kilwinning. Among the laws to be observed was one that affiliated members subscribe 1st. Six pence for a treat to the brethren. Members elected to office were fined if they did not accept. Membership was restricted to an age limit of 16 to 45, except in case of persons "who are in such a state of this world as not to be burdensome to the Lodge. St. John's Day was to be loyally observed, every member being expected to take part in the procession, "genteely dressed, each clothed with a white apron and stockings of the same colour." The Treasurer's accounts tell of numerous disbursements "to a wak Brother", while the officer for "detaining prisoners" is paid 5s. A letter from Edinburgh in those days cost 9d. A member received 5s. for dove and serpent, while dressing the horn cost 9s. 3d. A glass to the band in the morning is modestly put at 1s. 4d. The officer Felix, evidently a prototype of the Kaiser, received 9d. for "mustachioes." Toddy and wine

occur more than once, but the members do not seem to have been extravagant in their drinks, as sums of 1s. 2d. and 8d. procured all that was wanted. Many of the entries have been destroyed by the chemical effects of time, but a fairly exhaustive roll of the members can be made out from 1770 to 1820. The book is to be given into the custody of Lodge St. John Caledonia, Campsie.—The Freemason.

ROBERT BURNS LODGE No. 78.

On February 6th, 1915, the following officers were installed in the Robert Burns Lodge No. 78, at Springfield, Oregon:

L. E. Durrin, R. W. M.
M. H. Helmus, W. M. D.
J. A. Mayo, W. M. S.
E. C. Martin, W. S. W.
Edward Soleim, W. J. S. W.
J. A. Johnson, Secretary.
L. K. Page, Treasurer.
C. M. Dorrity, S. Deacon.
L. C. Parker, J. Deacon.
Melvin Fenwick, S. Steward.
P. A. Rankin, J. Steward.
W. A. Brasfield, Almoner.
George H. Barnard, Inner Guard.
Charles J. Kingwell, Tiler.

We have a large number of bound volumes of the Magazine on hand, two volumes in one book, which we will mail to purchasers for two dollars per vol. Vols. 1 and 2-3 and 4-5-6, can now be had. These three books are well worth preserving and should be in the possession of every member in our Order. Orders can be filled at once, except the last one which is now in the hands of the binder, and will be ready in a short time.

LUZON LODGE U. D. of San Francisco, Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 841 Broadway st.; M. D. Alba, Sec., 2954 Lagura st.

.. **DIRECTORY OF LODGES.****California.**

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secretry, M. Arcone, Moore park and Race street, San Jose.

St. John's lodge No. 21, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, H. A. George.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M. A. D. Fernandez, Vallejo. Secretary R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M, Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 88 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 838 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and

third Tuesday of each month at 8 p. m. San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. 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 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st. Secretary, Ludwig F. Diebel, 812 North Figueroa st.

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. Secretary, P. Christensen, 422 Pierce street. San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master. Timothy Dee, Secretary, W. Thomas, box 47, Limon, Costa Rica. Central America.

Colorado.

Kilmanock Lodge No. 74, Denver, Colo., meets 1st and third Wednesday every month at 1432 Arapahoe street. Britannia Hall.

Illinois.

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, Ill.

Provincial Grand Master, Julius Kaczanowski, 1318 West Erie street, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West

Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Simiarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasirowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville, meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti. Secretary. John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Alpha Golden Rule, St. Louis, Mo., meets every Tuesday night at the Fraternal building, Franklin avenue, St. Louis.

New York.

Provincial Grand Master, Dr. J. H. Friedman, 236 South Second street, Brooklyn. Prov. Grand Secretary, Julius Koch, 236 S. 2nd street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M. Alexander Kalla, 144 E. 7th street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knapp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Louis A. Sheinhart, Germania Bank Bldg., 194 Bowery, New York. Secretary, H. H. Zorn, 96 Willett street, New York.

Abraham Lincoln Lodge No. 68, New York, meets every first and third Monday at 8:30 p. m. in Odd Fellow Hall, 69 Marks Place, N. Y. R. W. M., Morris Cohen, 230 Madison street, New York, Secretary, J. Radin, 1419 Stebbins Ave., Bronx, N. Y.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at

208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street, S. E., Portland

Robert Burns lodge No. 78, Springfield. L. E. Durrin, R. W. M. J. A. Johnson, Secretary, meets twice each month.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Bingham lodge No. 72 meets every second and fourth Monday night in the Canyon Hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., Wm. H. Toller.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle,

meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex. Nelson. W. J. W., M. P. Cordas. S. I. A. J. Olson. I. G., Carl Johnston. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., D. R. Westfall. Secretary, C. F. Gemberling, 2801 Lee street, Spokane.

Bonaccord lodge No. 46, Centralia meets every Thursday at 7:30 p. m. Masonic hall, Main street. R. W. M., Charles Schubert, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Locust Hall, Monohat, every first and third Sunday at 10 a. m., and every second and fourth Wednesday at 7 p. m. Geo. F. Peck, R. W. M., Harry M. Gill, Secretary.

Robert Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Fifteenth avenue West, Seattle.

St. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 121 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. iller, Diamondville. Secretary, T. A. Boggle, Diamondville.

Fidelity lodge No. 73, Rock Springs, meets every Wednesday evening at 8 p. m. Pilot Butte avenue. Secretary, Martin Olson.

THE UNIVERSAL FREEMASON

Volume 7

May 1915.

Number 11

OFFICIAL.

We mentioned in our last issue the probability of some of the names of Frates in good standing being omitted in the list of those possessing the higher degrees. we have received the following names and will gladly publish any that have been omitted until the list is complete.

INDIANA.

Joseph Wachewski 32nd.

WISCONSIN.

Leod Sadowski 32nd. John Skeczek 32nd.

MICHIGAN.

Herman Juchartz 90. 95th. Decorated with the Lybic Chain.

W. E. Rhyndress and Dr. F. P. Sprague. Decorated with the Lybic Chain.

Louis Zox 86. 90.

The Ill. Brother H. M. Lornsten, P. of the R. S. 32nd, of Astoria, Oregon, has been elected to receive the Crowning degree of Sovereign Grand Inspector General 33rd, and last of the Scottish Rite.

NOTICE.

We have had put up in pamphlet form, "Why I am a Scottish Rite Mason," for the use of Lodges and organizers chiefly, but for general distribution among our friends and Brethren. It is neatly printed and bound with an illustrated cover, and contains 15 pages of reading matter.

The price of the pamphlet is 5 cents each, 50 cents a dozen, or \$4.00 per hundred.

In issuing this pamphlet, quite a number of matters were considered, the principal one being that it will aid the organizers in explaining our position before the Masonic world. Another potent reason is that Lodges initiating new candidates should make this a part of the degree lecture.

Our position and our principles are at the best little understood, and in some instances, misunderstood. The following brief letter will explain this condition.

San Francisco, Cal., April 16, 1915.
Universal Freemason,
Salt Lake City, Utah

Dear Sir:—

Enclosed you will find ten cents in postage stamps to pay for a copy of your March number. A Brother let me see the book, but I did not read it through. What I read of it impressed me very much for it explained things I did not know. I am working on the square and would like the book for reference.

Yours truly,

It is the above pamphlet that our correspondent refers to. Every initiate should thoroughly understand just what he is doing and what rite he is identifying himself with, so that no mistake will occur and no regrets follow. Universal Freemasonry is a Masonic reform, and is rapidly advancing in Europe and is recognized wherever civilization has established a foothold, but in the U. S. of America,

among what is mis-called the "York" Rite Masons, no rite will be tolerated, except their own, which has the peculiar originality of being exclusively "American," and is geographically bounded and confined within its own borders. We teach that Freemasonry is and of right should be world-wide, and not confined within any limits.

Thanks.

We acknowledge with thanks the present of a gift of a truly unique nature forwarded us by Bro. Caldwell of St. Johns Lodge, Los Angeles, in the form of a Gavel made of stone taken from the quarries of Zaredetha, from whence the stone were quarried of which the Temple of Solomon was built. The stone was brought from Jerusalem by Bro. W. H. John, also of St. Johns Lodge, who sojourned in the Holy Land some time ago and only left at the outbreak of the present war. Bro. John brought also with him views of many of the scenes and places fraught with masonic interest reproductions of which together with an account of his travels is promised us by Bro. John for the delectation of our readers and will be published in an early issue.

Condolence.

We regret much to learn of an accident that befell our esteemed Bro. W. M. B. Beverly, P. M., of St. Johns Lodge, Los Angeles, who was thrown down by an automobile and seriously injured. It was at first thought that the injuries were dangerous, but happily not so much so as at first feared, and under the ministrations of Bro. Dr. Dunton, also a P. M. of St. Johns Lodge, Bro. Beverly is recovering as rapidly as can be expected. At this the B.B. in Los Angeles rejoice as the services of Bro. Beverly could be ill spared in Los Angeles where he has been for long a prominent figure, instant in season and out of season where

work could be done for the good of universal masonry.

Progress.

The return of improved conditions in business is felt in the lodges as elsewhere, and for the past month we have pleasure in reporting progress in both East and West, new lodges having been formed in Wisconsin, Indiana and California, while an appreciable increase in membership is reported from the older lodges.

Argentina.

We are in receipt of a pamphlet from the Symbolic Grand Lodge of that Country entitled an "Accusation and Petition of Intervention." It seems that Masonry is in a pretty bad condition in Argentina, as there are five governing bodies and over fifty independent lodges. The trouble is the old one of the tail insisting on wagging the dog, Supreme Councils of the higher grades insisting on interfering with the Craft degrees, and the result in this case as in all such cases, is confusion and disorder. Needless to say the Supreme Council referred to is an offspring of the Charleston fraud, and again we ask in the language of Scripture "can a clean come out of an unclean thing, do grapes grow on thistles."

Spain.

We are in receipt of "Andalucia Masonica," the official organ of the Symbolic Grand Lodge of Andaluza, from which we find that masonry in Spain is even more divided than we had been aware of as there are no less than five governing bodies for the higher degrees of the A. A. S. R. and one for the Spanish National Rite, though all seem to be on a more or less friendly footing with each other. The present number of "Andaluzia Masonica," like most of our European exchanges is largely taken up with the present war, to which it is strenuously opposed.

HISTORIES OF FREEMASONRY.

To masonic histories local and general there seems to be no end, some of these contain valuable information, these are the fewest in numbers and most unfortunately consist of a phlethora of words and a decided paucity of ideas, this is notably so of the class of writers who style themselves "Free" Masons and waste reams of perfectly good paper in seeking to explain away something that never existed; and in seeking a connection between the mysteries of Isis, Osiris, Ceres and other heathen gods and goddesses and the ceremonies of masonry as though our operative progenitors, most of them unable to sign their names; and compelled to have a Monk or notary public to keep their minutes were likely to pattern after things of whose very existence they were ignorant. It was with the advent of Pindel, Hughan, Llyn and Gould that true masonic history emerged from the realm of legend and fable, and it was in the minute books of the old operative lodges that they sought for and found the material on which to build.

We have been favored with such a historical sketch of one of the old Scottish lodges by the author, Brother Donald, a Past Master of the lodge of whose history he writes, much of which is, while of intense interest to the local reader, it would not so deeply interest the American Mason, much of it again is of general interest in portraying the Masonic life of over a century ago and tells of things common then which seem strange today, as for example the lodge investing its funds in the purchase of a brewery, and of how the BB. sent to Banf to get the higher degrees being so well entertained by the Banf BB. that they forgot the work and were unable to communicate it to the BB. in Fraserburgh, showing that the total abstinence microbe did not so much affect our ancient BB. as it does their modern successors. The fee of three-pence and six-pence (six and twelve cents) returned to Grand Lodge and

Grand Chapter for each Intransit would also be altogether inadequate under modern conditions. We regret our inability to give the sketch in extense, as it is we are sure what we have culled from it will greatly interest our readers. The author of the sketch, Bro. William Donald, besides being a Past Master of his Mother Lodge is a Past First Principal of the Royal Arch Chapter, a Past Commander of the Temple and a Knight Grand Cross. He is also an officer in the Grand Council of Rites and one of the leading Masonic students in Scotland.

We hope to be favored with more from him in the future.

THE STORY OF FREEMASONRY
IN FRASERBURGH

By William Donald, P. M., P. P. Z., Etc.

At this late date we can only conjecture when Freemasonry was introduced into Fraserburgh. The very earliest record of a Freemason in our midst is the epitaph on the grave stone of Bro. Andrew Brown, in Kirton churchyard. He died May 17th in a year unfortunately not given, while his spouse, Isabella Mitchell, died on May 28th, 1702, and while it would been more satisfactory to have definitely the year of Brother Brown's death, yet it is evident that he pre-deceased his spouse, and died about the end of the 17th century, say in 1695.

This is our evidence that members of the craft were with us over 200 years ago, though how much earlier not a vestage unfortunately is left to tell us. Proofs undoubtedly exist of several societies working at this date, these having ceremonies fashioned after our own for the Masonic ritual has as many attractions about it, that nearly every society which dabbles in ceremony, has found in it a wealth of ritual to be borrowed and adapted.

At this time also friendly and trades societies play a very important part in the affairs of Faithlie or Fraserburgh. "The Trades Society" representing the seven trades was especially strong, and

an accurate account of its transaction is well preserved, in the possession of the Free Gardeners Friendly Society today:

The trades represented were: Hammermen or smiths, wrights, shoemakers, weavers, barbers, bakers, gardeners.

This Trades Society had a ceremony of initiation necessary to membership, and levied an annual test fee, which was evidently made good use of, for with the fund the managers bought and sold freely, dealing in meal and potatoes. They ultimately owned considerable property. On a close examination of the books of this Trades Society, we find good business was done, by lending money and discounting Bills of Exchange, at the usual one per pound rate. The society became defunct in the early part of the 19th century, the funds which must have been considerable being divided among the members. As successors to the old Trades Society we have the Friendly Mutual Benefit Societies making their appearance, viz.: Free Gardeners, Odd Fellows, etc. These societies have kept the field and indeed were a very power in the place from 1889 till 1912. They accumulated funds amounting to several thousands of pounds, which are well invested. The National Health Insurance Act has for all practical purposes set these in the back ground, while making use of their power to follow the fate of the Trades Society in 1800.

It remains to be seen, of course, whether the economies of this act shall in any way emulate the success of the Friendly Societies. Freemasonry has always been the hidden worker for good and while at one time several of the lodges and benefit societies connected with them, they were not at all on the same footing, or recognized as were the mutual benefit societies. Freemasonry exercises benevolence, but has never pretended to rank as a benefit society and latterly it discountenanced any continuance of benevolence of the Friendly Society type, preaching since 1800, it has practiced what it preaches, a universal

brotherhood of benevolence, morality and brotherly love.

From the very earliest times, Freemasonry never unfurled its flag to catch the vulgar taste; the members have ever been instructed to lead a life of secrecy, with the outer circle as we might designate the world continually striving to lay patent this, the greatest of all secret societies. As a result, its members were the more cautious and ready to guard their secrets and mysteries from the knowledge of the uninitiated and to their zeal in this respect, the members of the craft today are deprived of the early history of the craft in Fraserburgh. In fact, I may say, the same holds everywhere else for the members at all times jealous of the privileges of the Brotherhood of Freemasonry rather than disclose their workings that the right hand might not know what the left hand was doing, consigned their records, or history of their doings to the flames. This is one very evident explanation of the silence known and understood by the members of the greatest of all brotherhoods.

The Solomon Lodge 197's extract charter is dated the 2nd of May, 1706. And from that date we get a fairly accurate account of the working of Freemasonry in our midst for this lodge's records have been carefully kept since its erection. The charter is granted for the purpose of St. John's Masonry, i.e. for Entered Apprentice, Fellow Craft and the Master Mason Degrees, and the cost of registration fee which I presume will include diploma is 8 S. It must be observed Lodge 197 has an extract charter, the original having gone astray. The fee for registration and diploma have been amended in this extract for Grand Lodge did not make it imperative until 1862 for a brother to hold a G. L. diploma.

The charter bears the name of the Grand Master Mason of Scotland, William, Earl of Ancrum, which is peculiar as W. Earl of Ancrum was G. Master in 1794 and 5, while Francis, Lord Doun Earle of Moray, was G. M. in 1786.

On examining the Minute Book and the

roll book of this lodge which are both well kept and in good preservation, I find that the lodge was very prosperous for though instituted in 1796, by the end of the year 1797, the brethren were in a position to purchase a property in Broad Street from their R. W. M., Bro. James Robertson. This property consisted of the Towns Inn, with the dwelling house, and the hall, and the cost was £250 Stg. This hall was used as the meeting place of the lodge for many years.

In October, 1801, we find the lodge celebrating the joyful news of peace with France, with the town hall gaily illuminated and a dance to wind up the gaiety as a result of the war. Food was dear and the lodge set itself the task of providing for its members by procuring supplies of meal, coal and other provisions which were sold or given to the members as necessity demanded.

In 1804, I find the lodge contributing handsomely towards the erection of the old church spire and its new clock, while in 1805, it subscribed freely towards the life boat for the port, besides aiding the expenses of erecting the north pier. In 1807, the lodge took part in the procession at the laying of the foundation stone of the north pier.

I shall now make a break here, and leaving for a time the history of this Solomon Lodge, place before you the reasons for saying that Freemasonry was with us at a very much earlier date than the year 1796, then I shall again return to the progress of the Solomon Lodge, whose history is reliable. Blue, Red and Black Masonry were practiced in Fraserburgh at the latter end of the 18th century, of which we have ample proof (see Goulds Essays.)

That Freemasonry had a much earlier footing in Fraserburgh than 1796, the promoters of the lodge "Solomon" prove this. Evidently they were craftsmen prior to the granting of charter, and my contention is, that although Solomon Lodge 197 had an earlier number of charter, it did not consider itself the Senior Lodge, if the Spirit of the Craft prevailed

then as it does at this day.

The "Fraserburgh Lodge" of Freemasons received a charter from the Grand Lodge of Scotland in which the lodge is number 287, on the roll of G. L. of S., the date is November 2nd, 1807.

The charter was granted to the following petitioners, who to my mind were craftsmen, and while the names and designations of office appear on the charter, it is a pity today G. L. of S. can afford us no particulars when or where these brethren received the benefit of the craft.

On the charter we find:

William Leslie.....	R. W. M.
William Kelman.....	D. M.
Charles Cumine.....	S. W.
John Gordon.....	J. W.
Lewis Chalmers.....	Treasurer and Clerk
William Leslie.....	Secretary

And the signature of the then Grand Master Mason for Scotland, Francis, Earl of Moira, along with that of Prince George of Wales, who was Patron to the Scottish Craft.

The charter gives the cost of registration, viz.: 3d. for each intrans payable to G. L.

The charter was granted to the foregoing brethren and then we find the intimation that the lodge had been for sometime dormant. In other words by that statement, I take it, the lodge was resuscitated in 1807. I am indeed inclined to think, from the vague phrase on the charter, that the lodge was in existence prior even to the existence of Grand Lodge of 1736, and had continued a system of self government, owing allegiance to none, being master of itself and servant of none. The name of the lodge, "The Fraserburgh Lodge," is mentioned in the Minute Book of Operative Lodge St. John Banff, as early as 1796, (again see "Gould") so that it must have been in working order, although it confessed no allegiance to G. L. until as late as 1807.

Hence follows conviction that this lodge was in existence in Fraserburgh

prior to the erection of Grand Lodge in 1736, (see Brother Brown's Epitaph) and like many of the other lodges kept aloof from Grand Lodge, issued its own diplomas and maintained authority unto itself from time immemorial. Ample proof exists that they did issue their own diplomas, which the Master and Wardens, sealed and signed for these old diplomas are still to be seen, while the diploma plate is in possession of the Fraserburgh Lodge 1055.

The reference to Operative Lodge St. John's Banff proves the lodge was active prior to the issue of the charter by Grand Lodge in 1807. The Minute Book of St. John's states that the Fraserburgh Lodge in 1798, requested instruction in the higher degrees, viz.: Royal Arch, Super-Excellent Master, Knights Templar, and Knights of Malta. The Banff Lodge agreed to give same on paying into their fund the sum of three pounds sterling. Tradition tells us a goodly number of the "Fraserburgh Lodge" brethren set out to Banff by coach, in order to return to Fraserburgh with their knowledge of the working of the degrees desired. Tradition further tells us they journeyed in the quiet winter months and were overtaken by a great snow storm, which prevented their return for about a week, lo and behold the brethren did return, but they remind us of these ancients we tell of in the Third Degree for through fatigue and distress they had lost the pass words and ceremonies of the various degrees. A fresh deputation was selected and dispatched at a later date and to this I shall refer again.

About this time i.e. in 1803, the Freemasonry in the lodges was being looked on with suspicion by the G. L. of S. who issued an edict, forbidding the practice of all the higher grades of Masonry by lodges under its holdings. This left the degrees of E. A., F. C. and M. M. and these alone, as the recognized sphere of lodges. From this, you will understand that all the higher degrees were worked

under the charter of Grand Lodge though without definite authority but up to this G. L. did not prevent the higher degrees from being practiced. The holders of higher degrees then sought shelter under the early Grand Encampments. The history of the higher degrees in Fraserburgh is for a time obscure until some twelve years later, we discover something about them again.

Fraserburgh Lodge 1055.

The date of the lodge charter of "Fraserburgh Lodge" is November 2nd, 1807, and is in favor of Brothers: Charles Leslie.....R. W. M.
William Kelman.....D. M.
Charles Cumine.....S. W.
John Gordon.....J. W.
Lewis Chalmers.....Treasurer and Clerk
William Leslie.....Secretary
who received the Charter No. 125 under the No. 287 which, as we observed before, says the lodge has been for some time dormant. On the original charter appears the fee charged by Grand Lodge for registration, viz.: the sum of three-pence sterling. The charter bears the signatures of His Royal Highness, Prince George of Wales, Patron to the Scottish Craft, and of the Acting Grand Master, Francis, Earl of Moira.

The Fraserburgh Lodge from the date of its erection in 1807 doubtless continued to prosper, but only scant notes of its workings can be found.

A complete list of the membership of this lodge during the years 1807-1811, is given in one of its lodge by-laws printed in 1812. The membership totalled eighty-five, and included the most prominent citizens of our town, along with an honorary membership, which consisted of brethren of prominence in the county from this date till the year 1818. It is to be regretted we are left without a single ray of light on the doings of this lodge which had attained such a high standing in our town as is evidenced by the high social position of its members. No doubt, the records, like many more,

have fallen into the hands of the ignorant, who can never fathom the interest aroused by the story of the past, and destruction was their fate.

We hear nothing further of the lodge till it was called into action in 1818, when the harbor commissioners were about to commence building the new south pier, at that time the south breakwater. They called on the lodge to perform the ceremony of laying the foundation stone, which the lodge accordingly did.

The Solomon Lodge was invited to co-operate, and as the Minute Book of the lodge tells us did co-operate and so granted pride of place and confessed the seniority of the "Fraserburgh Lodge."

The history of this ceremony and a very satisfactory proof of our contentions would have been lost to us, had it not been for the making of the Faithful Basin in 1913, when the opening of the pier was necessary and the foundation stone had to be removed temporarily.

The silver plate on it bears the following inscription:

The Foundation Stone of the South Pier
of the Fraserburgh Harbour
designed
by

Robert Stephenson Esquire, Civil Engineer, Edinburgh.

Was laid on the 30th of September, 1818,
and of the Reign of King George the
Third, the fifty-eight years

by

John Gordon, Esq., of Cairnbulg R. W.
Master of the Fraserburgh Lodge of
Free Masons.

The Right Honorable Alexander
George Lord Saltoun being Superior
and Provost.

Lewis Chalmer, Esq., Ballie.

Charles Leslie, Esq., M. D. Treasurer.

Sebastian Davidson, Procurator Fiscal.

Charles Cumine, Dean of Guild.

John Dalrymple, Charles Wemyss,
James Gray, John Wallace, William Stewart,
Robert Mathew.

William Dalrymple Kelman, Town

Clerk.

William Mintow, from Banffshire, Contractor, at the sum of £6, 150 sterling.

We note also among other signs of prosperity that in 1831 at the coronation of King William IV. the Lodge took the leading part in the town's celebration. And in 1832 celebrated the passing of the reform bill by leading a great procession.

In 1833, further property investments were made, a brewery being purchased at a cost of £300.

From these we are convinced the Lodge was in an exceptionally prosperous condition, and it continued so until 1835, when the Fraserburgh harbor commissioners contemplated harbor improvements, part of the lodge's property stood in the way of the contemplated improvements, this being the one on Broad Street, which had been purchased for £250 in 1797. In this property was the Lodge's meeting place, and when on the 5th of March the property was sold for £520, at the same meeting a motion was carried dissolving the lodge and dividing its funds.

The 24th of July, 1835, was a tragic day for the Craft in Fraserburgh, for the value of property and funds owned by the Lodge represented £1015:0:1@, and this was divided among 287 members and members' widows, thus finishing the career of a lodge which had prospered exceedingly in its 38 years of busy life.

FOUR MASON

Solomon Lodge thus became dormant two years before the Fraserburgh Lodge.

The Fraserburgh lodge was suspended by G. L. of S. in 1837, at a time when it was the only Free Mason Lodge in Fraserburgh. What became of its property and funds cannot be traced. The doors leading to light were closed to Fraserburgh for a period of twenty-six years.

On the 28th of October, 1850, a meeting of the Masonic brethren of Fraserburgh was held, embracing members of both Lodges, and arrangements were

made to take part in the ceremony of laying the foundation stone of the new North Pier. Although this meeting might easily have been the cause of re-birth, the Lodge remained dormant until March, 1863, when it was resuscitated with great enthusiasm. Many new members were enrolled, and the brethren took part in the great procession in honor of the marriage of King Edward the VII. then Prince of Wales. Here commenced a new and prosperous era in the history of the lodge, which has continued to the present time.

Speaking again of Royal Arch Masonry.

Tradition once again tells us that on the same day as Napoleon arrived at St. Helens, 15th of October, 1815, it was resolved by the brethren of the Fraserburgh Lodge to again look Banffwards for more light regarding the Royal Arch, Knights Templar, and Knights of Malta. On the 4th November, 1816, six companions were deputed to go there, viz.: George Bisset, James Massie, John Massie, James McAllan, William Auld, and Thomas Brebner. Names which have descended through father and son, in the Masonic records of our town.

On the 22nd Nov. 1815, the deputation returned intimating that they would shortly be ready to give the degrees to such members as might be found qualified, and it would appear that several brethren availed themselves of the opportunity, so that the higher degrees were with us although not active. When the Lodge had gained sufficient confidence, the members as qualified Companions of the Royal Arch Chapter made application to Supreme G. R. A. C., which was erected a year earlier, and on the 31st. March, 1818, they received a Charter of confirmation in favor of:

Lewis Chalmers	Z.
J. Massie	H.
Thos. Brebner	J.
John Barnett	S. E.
Alex Howatt	S. N.

James McAllan	Sojourner
William Auld	Sojourner
George Low	Sojourner
George Bisset	Treasurer

The Charter bears the signature of the Right Honorable Francis Earl of Moray G. Z.

According to the Charter, the registration fee to S. G. R. A. C. was 3.

The Charter authorized the degree of Excellent Master Super-Excellent Master of the Holy Royal Arch.

But if Fraserburgh Lodge existed prior to Solomon in its practice of Blue Masonry, Royal Arch Masonry was practiced in Fraserburgh Lodge, for we find Solomon Charter is endorsed on the back confirming that Royal Arch Masonry had been practiced by the petitioners under the same designation, since 4th December, 1816, and authorized the Excellent, Super-Excellent, and Holy Royal Arch degrees.

This is signed:

Moray	Z.
Walker	H.
Aboyne	J.

I am of opinion that both Lodges worked the Arch from the time it was imported from the Banff Lodge in 1798, but as Grand Lodge latterly forbade the higher than Craft degree, they practiced it, without the sanction of Grand Lodge by inherent right. Hence the endorsement on back of Solomon Charter, with which we commence the history of the R. A. Masonry in Fraserburgh.

The Companions who appear as Charter members are prominent brethren of both the Fraserburgh and the Solomon Lodges.

The brethren of the two Lodges after the erection of the Solomon R. A. C. continued to meet within the Solomon Lodge room, and if we have no evidence of the existence of a Chapter for a considerable time after G. Lodge forbade the practice of the higher degrees, the members met and did their work quietly prior to the existence of S. G. R. A. C.

Hence the above noted statement on the Charter.

Let us turn now to the consideration of the Minutes of the "Solomon Knights Templar Encampment" and "Council of Scottish Rites No. 25" Fraserburgh, and glance in passing at the early history of the main bodies of these orders.

The Ayrshire Early Grand Encampment is the grantor of the Charters to these sections of the order, and its history carries us back to 1773, before which date the Early Grand Encampment was in full working order.

We shall only state the facts very briefly. In 1779 the Dublin Lodge of Freemasons was authorized by Mother Kilwinning to form a Kilwinning High Knights Templar Lodge and receiving its Charter from the Grand Encampment of Scotland, at the close of the usual Craft Meeting, a Knight Templar Encampment was opened. We note however as important that the Presiding Master signs the Minutes as Early Grand Master; evidently being a Knight in this if not in some other Early Grand Encampment. The possibilities of this being so, are more than likely as one who had partaken of the benefits of an order, would desire to propagate its doctrines among his more intimate brethren, while he would be guided also by the fact that several of the Brethren present enjoyed a similar privilege, if we may judge by the addition of the letters "E. G." to their signatures.

In 1800 Grand Lodge drove the Higher degrees out of the Craft Lodges, permitting only those pertaining to St. John's Masonry; viz:—The Entered Apprentice, The Fellow Craft, and The Master Mason degrees. Each congregation thereafter worked individually and granted warrants which they obtained from the Irish Body.

In 1802, we find the Scottish Knights issuing these Irish Warrants, they sheltered under the wing of the Early Grand Encampment, and became the leading spirit in that body. A desire for reconstruction in an independent com-

munit asserted itself soon, however, and in 1822 "Frater Martin of Kilmarnock proceeded to Dublin and presented a petition to Early Grand Encampment requesting the erection of a Supreme Knight Templar Body for Scotland." Undoubtedly this was an unnecessary step as the Scottish Body was the grantor of the Charter to the Irish, and the correct plan to have followed was for the Encampment to have met in 1800, and formed themselves into a separate Grand Body without the aid of the Irish.

The petition was granted and in 1826 the authority of the Scottish Encampments was doubly secure. The Irish Early Grand was in 1826 a Society of the past, having been destroyed by the cancer of inter-fraternal discord.

In short then Scotland was the home of this branch of the brotherhood, but ceded its rights in 1800 after the action of the Grand Lodge, and the power of the Early Grand being once again established in 1826, the Scottish Encampment once again took up its work and to this day worked under a continuous succession of Grand Masters.

It is noticeable, although Early Grand granted so many warrants it does not seem to have regarded itself as the only body which had that power as it acknowledged the rights claimed by the Kilwinning Grand Encampment, while it resented the attempt of Grand Lodge in 1805, to interfere in the affairs of Knights Templars. In 1836 the degrees of K. of S. K. of E. and K. of E. and West were conferred under the authority of GRAND ENCAMPMENT, these degrees not now being recognized as belonging to Templary, but being assigned to their proper place and form, viz:—

The Knights of the Sword, Prince of Jerusalem and K. of E. and West 15 deg., 16 deg., 17 deg. of the A. and A. Rite, as well as additional degrees to the R. A.

The Knights of the Red Cross of Rome and Constantine, Knights of St. John the Evangelist, Knights of the

Holy Sepulchre, Knights of the Christian Mark, Knight of the Holy and Illustrious, Order of the Cross were handed over to Grand Council when Grand Encampment ceased working them, but the Knight of the Pilgrim, Knight Templar, Knight of the Mediterranean Pass, or Knight of St. Paul, and Knight of Malta are conferred by Grand Encampment, while Knight of the Grand Cross is given to Members for eminent services to the order. The Early Mother Grand Encampment of Scotland at this date controls these degrees as it has done ever since the Scottish Rite 33 deg. found a home of its own.

It may not be out of place to state clearly what is meant by the Scottish Grand Council of Rites and what degrees are embraced and controlled by it.

The Scottish Rite formerly called "The Early Grand Mother Encampment of High Knights Templars practised Red, Black Green, and White Masonry" until the year 1800, when they were forbidden, and our ancient Brethren worked these under warrants, which were issued by Early Grand Encampment of Ireland.

The Rite embraces all the systems which have in the course of time been grafted on or gathered round the parent stem of Scottish Masonry, with the exception of the Craft degree and of the Royal Arch and the Knights Templar degrees which are controlled by Grand Lodge in the case of the first, and by the Supreme Grand Royal Arch Chapter, and Knights Templar in the case of the last two.

That the degrees controlled by the "SCOTTISH RITE", are modern methods of arranging ancient degrees which were known and practised by our Brethren in Scottish Craft Lodges early in the Eighteenth Century is admitted by all Masonic Historians.

The Early Grand Mother Encampment took control of the degrees applicable to Knight Templary which were

mutually defined by these two bodies: The Scottish Rite 33 deg. controlling the degrees which it had controlled from time Immemorial in Scotland and practised under the authority of Charters held from Foreign Bodies and it is today the only native "Scottish High Grade Body" before the Masonic world with a right to control all "Rites and Degrees" not controlled by "Grand Lodge", or by the "Scottish Grand Royal Arch Chapter," or "Knight Templary".

We may point out that Early Grand Encampment claims the right of controlling the Royal Arch degree. This body pioneered the degree when it was introduced in 1818 and as R. F. Gould says "the fact cannot be got rid of by ignoring it."

The Scottish Council of Rites control the following degrees which may interest Brethren who have attained the 32 deg. of the Scottish Rite, Viz:—

The Early Grand Rite of XLVII deg.

The Grand Council of the Supreme Grand Inspector General 33 deg. of A. & A. S. R.

The Sovereign Sanctuary of the Sanctuary of the Egyptian Masonic Rite of Memphis 96 deg.

The Supreme Council of the Rite of Misram 90 deg.

The Ancient and Primitive Rite 33 deg.

The degrees are worked as follows:—

4 deg. to 14 deg. in a Lodge of Perfection.

18 deg. in a Chapter of the Rosy Cross.

30 deg. in a Council of Kadosh 19 deg. to 30 deg.

32 deg. in a Consistory Sublime Prince Royal of the Secret 31 deg. to 32 deg.

The following degrees are also worked and controlled by the Scottish Rite called the Blue and Red Series, viz:

Funeral Master.

Jacob's Wrestle or Sublime Master.

Order of the Scarlet Cord.

Order of Brotherly Love, or Secret

Monitor.

Masked Master.

Architect.

Grand Architect.

Link and Cabin.

Knight of the Blue.

Fugative Mark.

Excellent Mason.

Super-Excellent Mason.

All of which degrees are contained in the Early Grand Rite of XLVII degree, the rock bottom of all the systems.

Scottish Rite of Adoption

Apprentice First degree

Companion Second Degree

Mistress Third degree

Perfect Mistress Fourth degree

Sublime Mistress Fifth degree

Also order of Sat Bhai. Seventh degree

The Adoptive Order of Eastern Star.

The Order of Pilgrim of the Palm and

Shell.

The Oriental Order of the Noble Knight of the Mystic Shrine.

The Royal Order of Scotland, second degree.

To even the smallest enterprise there is to be a guiding mind of some enthusiasm; a cursory glance at the minutes of the Lodge's Chapter, "Knights Templar," and "Council of Scottish Rites," Fraserburgh gives ample evidence of this.

The various charters authorizing the working of The Scottish Rite Degrees bear the signature of Peter Spence, V. D., Sovereign Grand Master of the Scottish Rite, 33rd degree for Scotland.

William Young Grand Treasurer General for the S. C. of Rites; Robert Jamieson, Grand Secretary General to the S. C. of Rites.

While the Knight Templar Charter bears the signatures of the then Prominent Grand Commander, Peter Spence, V. D., Airdrie, and of the following Early Grand Office Bearers, viz:

William H. Leask, Deputy Grand Master.

William Milne, Grand Chancellor.

John Stirling, Grand Marshall.

W. W. Snedden, Grand Captain Gen-

eral.

Robert Jamieson, Grand Recorder.

The charters, which are four in number, authorize the erection of a "Scottish Grand Council of Rites," 30th degree in Fraserburgh.

The minutes of Solomon Encampment No. 25, and of the Council of the "Grand Council of Rites," 30th degree, in Fraserburgh, bring prominently to the front the names of Companion Wm. Rennie, P. M., 197 P. P. Z., of Chapter 38, its first Grand Commander to the E. G. Encampment and the first Sovereign Grand Master of the Council of Scottish Rite, and of Companion William Donald, P. M., 197 P. P. Z., 38, as being the first Acting Recorder to the E. G. Encampment of the Temple and Malta, and the first Grand Chancellor to the Solomon Council in Fraserburgh.

The 25th of October, 1904, saw the first meeting of some eighteen companions of Solomon Royal Arch, Chapter No. 38, under the chairmanship of P. P. Z. William Rennie. In reply to the chairman's letter on behalf of the Companions, forwarded with the plea that they be introduced and initiated into the mysteries of the Knights Templar, and of the Knights of Malta as well as into the "Council Degrees," under the Grand Council of Scottish Rites 33rd degree, a reply was read from Robert Jamieson, Esq., Grand Secretary General to the Temple and Malta and Chancellor of the Scottish Rite 33rd degree.

As a result of these initiatory moves, on the 2nd of November, 1904, the Solomon Knight Temple Encampment was duly instituted, a warrant being issued by the Grand Master for Scotland to Provost W. H. Leask, K. G. C., the Deputy Grand Master for Scotland, who, at this meeting was accompanied by the following Knights Templars from Keith Encampment Peterhead:

George Milne, K. G. C., Acting Marshall.

John Willox, K. T., Acting Captain General.

George M. Forrest, K. T., Acting Central Captain.

H. West, K. T., Acting C. of B.

R. H. Smith, K. T., Acting C. of B.

William Wright, K. T., Acting C. of B.

John Forrest, K. T., Outpost.

Robert Craig, Provost.

James Y. Smith, First Usher.

John Trail Hill, Captain.

D. Stewart, Outer Guard.

David Larnack.

By special authority of Colonel Peter Spence, the Grand Master for Scotland Early Grand Encampment, visited Fraserburgh with powers for conferring the Knights Templar, Mediterranean Pass, and Knights of Malta degrees on the following eighteen Companions, who were installed into their respective offices:

Most Noble Commander—William Rennie.

Marshall—John Hendry.

Captain—George S. Chalmers.

Central—James A. Rollo.

Captain of the Black—A. F. Cardno.

Captain of the Red—Alex. Davidson.

Captain of the Blue—W. R. Turrell.

Outpost—George Hay.

Provost—John McMaster.

Recorder—William Donald.

Treasurer—John Sim.

First Usher—W. S. F. Wilson.

Second Usher—Alex. Morrison.

Chaplain—William Craighead.

First Standard Bearer—George Keith.

Second Standard Bearer—George Morrison.

Herald—Charles W. Mitchell.

Outer Guard—Wm. Kelley.

The Deputy Grand Master Provost W. H. Leask for Scotland, of the Early Encampment intimated that the Grand Master Colonel Spence V. D., K. G. C., G. M. for Scotland, assisted by his Deputy and by his Grand Recorder, would complete the Charter for the Knights Templar that early in January and forward. The foregoing newly initiated and installed Knights constituted charter members of SIX MASON

the Solomon Encampment No. 25, Fraserburgh, under the Early Grand Encampment of Scotland.

On the 9th December, 1904, Colonel Spence, V. D., Sovereign Grand Master for the Council of Rites for Scotland, forty-seventh degree, thirty-third degree, thirty-third degree, ninety-sixth degree, along with the following three:

Robert Jamieson, M. E., Grand Secretary, thirty-third degree, forty-seventh degree, ninetieth degree, ninety-sixth degree.

William Young, M. E., Grand Treasurer, thirty-third degree, ninetieth degree, ninety-sixth degree.

William Beaton, M. E., Grand Sentinel thirty-third degree, ninetieth degree, ninety-fifth degree.

Journeyed from Kilmarnock for the purpose of conferring these degrees and installing the office bearers of the Solomon Council of Rites in Fraserburgh.

They were assisted by:

Deputy Sovereign Grand Master Provost W. H. Leask, thirty-third degree of Peterhead Council of Rites.

George Milne, thirty-third degree, forty-seventh degree, ninetieth degree, ninety-fifth degree, do. do.

John Wilcox, thirty-third degree, forty-seventh degree, ninetieth degree, ninety-fifth degree, do. do.

Robert Craig, thirty-third degree, forty-seventh degree, ninetieth degree, ninety-fifth degree, do. do.

Harry West, thirty-second degree, do. do.

John Forrest, thirty-second degree, do. do.

A Lodge, Chapter, Council and Consistory were duly opened, when the following Master Masons were duly initiated into the various degrees of the Scottish Rite Masonry:

William Rennie, John Hendry, George S. Chalmers, James A. Rollo, A. F. Cardno, Alex. Davidson, W. R. Turrell, George Hay, John McMaster, William Donald, John Sim, W. S. F. Wilson, Alex. Morrison, George Keith, George Morrison, A. W. Mitchell, Wm. Craighead, Wm. Kelley.

These ore-named brethren constituted the charter members in the Lodge of Perfection, Princes of Jerusalem, Rosy Cross, Council of Kadosh, and Supreme Prince of the Royal Secret thirty-second degree. The Sovereign Grand Master conferred the thirty-third degree and last degree on the Sovereign Grand Master, Wm. Rennie, and on the Grand Chancellor Wm. Donald, for services rendered to the Supreme Grand Council.

The Grand Master of the Temple also conferred the degree of Knight of the Grand Cross on these two brethren for services rendered to the Early Grand Encampment.

The Fraserburgh brethren of the Masonic Order are accordingly in touch with the highest degrees obtainable throughout the world.

The delegates were entertained in the Royal Hotel after their ceremonies and this concluded one of the gala nights in the history of Fraserburgh Freemasonry.

Rules and By-Laws were afterwards framed and approved of by the Supreme Grand Encampment, and by the Supreme Grand Council of Rites and duly endorsed at Kilnarnock on the day of . . . 1905.

THE INSINUATOR.

One of our American contemporaries in commenting upon "The Worker in the Dark," says one of the fundamental requisites in civilized society is a willingness to bow to the will of constituted authority. The form of government in all Masonic organizations, is democratic; yet some brethren refuse to recognize this fact. Some are constantly striving to stir up rebellion against the constituted authorities, and this, in spite of the obligations they have taken.

It is fortunate that the overwhelming majority of Masons are men who respect the vows they have taken and endeavor

to keep their sacred promises. If this were not the case, Masonry could not have existed and grown as powerful as it has. The chronic fault finder and rebellion stimulator must be avoided.

Should a brother call you into a quiet corner and insinuate that every one and everything is crooked, ask him why he does not make his charges openly, and give the brethren a chance to hear both sides and then decide the matter on its merits. Look always with suspicion on the man, or the scheme, that must gain adherence by resorting to secret insinuations and slanderous attacks upon others." (The Masonic Sun.)

We believe the foregoing can be studied and observed with profit. "Peace and Harmony being the strength of all institutions and more especially this of ours," can only be carried out in its strict and true sense, by turning a deaf ear and a mild rebuke, administered to the "Insinuator" wherever found. No institution is entirely free from his malicious influence. He, like a poisonous serpent, marks his trail, and announces his approach, and by a careful watch, the effects of his intercourse can be avoided. Do not think Masonic institutions are free from his intrusion. It is his perverted nature that characterizes his every movement. He makes his presence manifest in the Lodge and out, and to those not sufficiently alert, he proves a menace to their Masonic happiness. Look out for him. Shun his every appearance, and when he tells you he has discovered a "mare's nest" in the working hours of the Lodge, or the outside character of the Brothers, or the operations of the Craft, in any form or manner, tell him Masonic law, provides a remedy for every ill, real or imaginary, and the application of that law, properly involved, will settle all disputes. If the insinuator is with you, remember, so is Satan, and insinuation is one of the worst arrows in his quiver. Shun him.

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GRAND LODGE SYMBOLIC OF HUNGARY.

(We gladly give space to the following communication received from the Grand Lodge of Hungary, the more gladly as it breathes a more masonic spirit than some that have been received by us from the countries at war in Europe. The love of home and of our native land so strong in all men worthy of the name of men leads us all when viewing the acts of those opposed to us, to see them as through a glass darkly, this is no more than human. But our BB. in Hungary seem to be more successful in subordinating that feeling to the truer and higher feeling engendered by masonic teaching than is given to most to do. All honor to them that they can do so.)

Orient of Budapest, 30 Dec., 1914.

The Symbolic Grand-Lodge of Hungary as also the Hungarian and Austrian BB., who work under the protection of this Grand-Lodge, continue even amidst the storms of this war which rages nearly in the whole world, their works of charity, without interruption, and more eagerly than

ever. They had created and sustained with huge sacrifices a great number of important charitable and social institutions in order to help the sufferers, to fight against pauperism, to further the mental and moral progress of people. Now amidst the strain of war, they are endeavoring to help and protect those, who are direct or indirect victims of war, the soldiers who return sick or wounded from the battlefields, the indigent families of those soldiers who fell on the camp of honor, as also civil persons who lost by the war their home and their property. The Lodges of our Obedience have created war-hospitals, institutions which distribute clothing, or bread, milk and other food, several new asiles for poor children a. s. f. All those establishments, started by our Lodges or with their participation, testify the high-spirited temper of Hungarian Masonry.

It was our patriotic duty to take care of our wounded and sick soldiers and of their indigent families. But in the same time we could not forget the universal humanitarian law of Masonry, which obliges us to bestow our cares on those indigent citizens of hostile countries, who are now in Hungary or Austria as prisoners of war, or those non-combatants, who happened to be or resided in our countries on the outbreak of the war.

We have made more scrupulous inquiries about these persons and have to make the following statements which we guarantee to be exact and true.

Wounded soldiers who are abandoned by the foe on the battlefield and left in the hands of our troops, get the same medical help and the same food as our own men.

Hostile soldiers who have been made prisoners of war are placed in spacious neat and well heated barracks, which have been built directly for this purpose; they get there the same quantity and quality of food as our own soldiers.

The non-combatant subjects of hostile countries, who happened to be here at

the outbreak of the war, or had resided since longer time in the realm of the Dual Monarchy, have been in no kind impeded, except a certain number of Serbians who were suspected to be spies, to return home. Those between them, who preferred to remain here, have not been interned or driven in prisoners camps, nor have they been confined in their personal freedom. They were allowed to continue freely their trade or occupation. Their properties have not been confiscated nor sequestrated. They were subjected to a sole measure, they had to present themselves, but only one time, before the competent authority, who had to register their names and domiciles. Besides that they are free to go anywhere in the country and enjoy undisturbed disposition of their revenues and gains, in the same extent as our own citizens. That is the case especially for the very numerous French and English teachers, teacherresses, employers and tradesmen, who live in our countries, not one of them could complain to have been molested in any way by the public or by authorities. They all enjoy complete liberty of their personal and professional movements and doings.

We are sorry to have to say, that Hungarian, Austrian and German subjects who happened to fall in the same conditions in France or England, are treated in a quite different style.

You are well aware, that peaceful subjects of our allied States, who happened to sojourn in France or England on the outbreak of the war and every one of those who had been residing there for long years, have been, without distinction of age and sex, and without any reason, destituted of their personal freedom, driven from their homes, situations, offices and shops, spoiled of their gains and deprived of the disposition about their properties. They have been interned in certain remoted provincial boroughs or in "concentration camps." Innocent

persons, who had absolutely nothing to do with the events of war, have been and are considered and treated as prisoners of war, in disregard of the fact that they did not belong to our armies, neither as combatants nor as non-combatants, of the decisions of the Hague International Peace Conferences of war.

It seems that the islands of Right have submerged under the waves of Hatred, but when the power of right is suppressed, then begins the duty of benevolent Masonry. The international right, which has disappeared for some time from certain countries, might be rescued by the international Charity. General hatred, which in its blind wrath, seeks to crush the enemy even in peaceful citizens, seems to take its way from soul to soul, from people to people. It might suggest to us the idea, to apply to our governments which have insured to peaceful subjects of the hostile countries, the full protection of their persons and of their property, and to invite this Government to retaliate the above mentioned treatment by similar measure—but we refrain from the idea to revenge on innocent persons the suffering which foreign governments have inflicted to our kinsmen, we regret the persecutions of foreign hatred and we wish to put an end to them by making appeal to your fraternal sentiments. We submit to your Grand-Lodge as also to the Grand-Lodges of the neutral Countries a friendly Masonic proposition.

We beg you BB. Grand Master and Beloved Brothers to write to the Grand Orient de France, the Grand Loge de France, the United Grand Lodge of England, the Grand Lodge of Ireland and the Grand Lodge of Scotland, as also, so far as possible, to the prominent Masons who are Members of the Governments or of the Parliaments of France and Great Britain and to ask them, that they may intercede in order to put a term to the unlawful internment or imprisonment of peace-

ful subjects of our Countries as also to the sequestration of their property and—in mention—to insure to those innocent sufferers a treatment to conform to the principles of modern civilized Humanity.

We appeal to you not only on behalf of the Masons and their parents who may be interned in great numbers, but on behalf of all the interned, without distinction, as we are convinced, that the protection of those sufferers is commanded not only by Masonic principles, but by common law of Humanity.

We trust, that our appeal will obtain your cordial assent, and your helpful assistance and we wait eagerly your favorable communications. In this conviction we beg leave, Most Hon. Gr. M. and B. BB. to remain yours very grateful,

Prof. A. de BIKAY, Gr. M.

CORRESPONDENCE.

Hoopeston, Ill., April 11, 1915.

Editor Universal Freemason.

Dear Sir and Bro.:—

In perusing the last magazine I note a subject of universal interest to all Masons, i. e. Christianity and Masonry. Although we have not had the pleasure of seeing a copy of the "Oriental Consistory Magazine," we are imbued with the idea that a person can not become a consistant member of the Masons (or in fact any other order), unless he is at least at heart a believer in Christianity. In fact from our knowledge of the workings of the principles from the E. A. to the Sublime M. M. there is nothing but teachings from the Bible. And deeper truths are hard to find to a student of the mysteries and of mystic signs. I, too, as the writer of the aforesaid article, love Masonry, but not to the exclusion of religion. In fact you cannot be a true Mason unless you have true religion. The obligations compel a person who makes them, if they are true men,

to be true to themselves and their God. The principle objects of Free-Masonry of today is primarily and fundamentally the same as that of the Venerable Associations of Perfect Masters of Ancient India, from which country it has spread through all others. Every initiate must receive the "Light,"—yet it means nothing unless he endeavors to think for himself. The great majority of Masters do not know what that "Light" means. Knowledge, wisdom, intelligence, and development of their spiritual natures. Do many understand the Acacia, or the derivation of it? Why? It was and is held in such esteem and reverence. How many see it and do not think of what it portends. It is commonly called shittim wood in this country, and so-called is being used as parts of it for drugs, for the healing of bodily ills. There in are two lessons learned. First, Acacia in the Mystic System of Free-Masonry is pre-eminently the symbol of immortality; second, that ordinarily it is the symbol of health.

Now, Dear BB., I am among strangers, virtually, but through my own acts (if I may say so) I have convinced some of my right to become a Mason. I am living among a strange following of York-rites and have been invited several times to attend their Lodge but knowing as I do their antipathy to Universalism, I have refrained from giving them cause to comment too strongly upon my actions. Hoping soon to be where I belong among the BB., I will say there is no one who takes a greater interest in our magazine than myself.

Wishing you all God speed,

I am fraternally yours,

D. W. INGLES.

426 Honeywall Ave., Hoopeston, Ill.

(The following letter from one of our BB. at present in England will be interesting to read to some of the BB. here, as showing how the A. M. is

is looked upon in the old country.)

March 26, 1915.

To M. McB. Thomson.

Dear Bro. Thomson:—

Just a few lines to let you know how I have got along with the BB. in England. I may say I have had a good time. I have visited several Lodges and after seeing my Diploma and proving me there has been no question about my being regular. I have seen all the ceremonies performed in the Blue Lodge, there is a little difference in some parts, but in the main it is the same. After labour and the Lodge is closed the BB. adjourn for refreshments after which there is music and song, and of course the usual toasts, the J. W. always gives the toast to the visitors and I have always received a right good welcome.

I have written Bro. Boggie for my permit as I have applied for affiliation here.

The BB. are alright here, their Masonry is the Universal school.

Though I join here I shall always entertain a brotherly feeling towards the A. M. F.

Yours fraternally,

RALPH ISHERWOOD.

SYMBOLISM IS FREEMASONRY.

The history of Symbolism is the history of Freemasonry. We therefore find Religion and Freemasonry coming hand in hand down the dim vistas of the past, inseparably joined by the mystery of Symbolism; so that to-day we define Freemasonry as a "peculiar system of Morality, veiled in Allegory, and illustrated by Symbols."

The knowledge of these symbols was at first wholly confined to the priests, and, as a natural consequence, became incorporated in all ancient and modern beliefs.

Thus, the priests of Egypt, Greece and Ancient Rome secreted their religious maxims from the vulgar and profane

by symbols, comprehensible to those of their own orders, and as many of these religions became polluted, so the symbols were corrupted and lost, until the nations of the earth merely worshipped the symbol, having forgotten its sacred origin, adoring the material temple, seeing not the invisible Builder; thus the spiritual feelings connected with the symbols were lost and they became purely visible signs.

In the earliest days man was filled with the idea of an all pervading spirit. He worshipped the spirit of the Winds, the Sea, the Forest, the Mountain, or the Waters. When he built his first habitation, in order to give it a spirit he dug a hole in the ground, in which he placed his first-born, and on its living body placed the corner-post of his abode, so that the spirit of his sacrifice might supply his home with a spirit to protect it from the evil one. As civilization advanced, and through many and various offerings, today the corner-stone or foundation-stone represents the ancient living sacrifice. So well known and recognized was this Symbol that Christ referred to Himself as the "Chief Corner-Stone", that through His death His spirit might pervade the church; offering Himself a living sacrifice, on which to erect the superstructure of Christianity, and on which to build the Christian Church.

LIFE, DEATH, RESURRECTION.

In our Hiram Legend we to-day have a dramatic symbolism representing the revivication of the earth after the death of winter; or in other words, of Life, Death and Resurrection—the same symbolism as is to be found in the Osiric and Scandinavian legends, the mysteries of the Calibri, of Isis, of Bacchus and the Druidical rites.

To the man studying nature, the Sun is the place in the universe for the throne of the Deity. It strikes his observation as the emblem of God's power. He therefore hung up a circular disc of bright metal as a symbol, painting on his temple walls a

circle to represent the Most High.

Fire and Water were the next most remarkable agencies he knew. Fire he represented as a triangle with its apex pointing upwards; Water as a triangle pointing downwards. Conjointly, these triangles form an Hexalpha, which, inside a circle, became the jewel of the Royal Arch. This double interlaced triangle, known as the "Seal of King Solomon," is a very ancient symbol. The Brahmins copied the names of Siva, the God of Fire, with Vishnu, the God of Water (in the Circle of the Deity) as the great Hindu trinity. The Circumference, a line without beginning or end, represented Eternity just as the Snake, drawn in circle form, with its tail in its mouth, was symbolic of the eternal, the symbol then, as to-day, standing to represent the Triune God, which was, and is, and shall be, without beginning or end, all powerful, all destructive, all-healing.

The Pentalpha, sometimes called the "Pentagle of Solomon," was a symbol reminding the ancients of the Five Senses, and was a symbol of Health, showing the intimate relation of all our powers, each to all the rest. For as the eye sought to trace the lines from point to point, we discover that they connect all the points together in a complex figure of mutual dependence, the equal distances between the points establishing the significance of the equal value of our duties; and to-day this is an emblem of the "Five Points of Fellowship," all equally important.

PYTHAGOREANS and ELEUSINIANS.

The studies of the Pythagoreans, as also the Eleusinian doctrines, had as their primary object the adoration of a supreme being. The Eleusinian rites, by a most dramatic symbolism, describe the resurrection of the body after its death and burial. Many of these rites were adopted by the followers of Pythagoras, and were afterwards adopted by the Cabalists, whose mystic form of doctrine pointed out by symbols the duty of man in every station through life, so as to prepare him for a future

state. These symbols were arranged by square and triangle, and a peculiar arrangement of the letters of the alphabet. The Cabalists formed their mystical system upon the tenets of the Alexandrian schools, where, during the twelfth and thirteenth centuries, were societies teaching the doctrines of the Pythagoreans, the Eleusinians, Islamists and Pagans and while Alexandria was an emporium of merchandise, wisdom and dogma were also bartered and discussed. The Jews, whose commercial instincts led them early to Alexandria, took firm hold of these doctrines, and in 1450 some of the Jewish converts in Spain published compilations of these Cabalistic doctrines to prove from them the doctrines of Christianity. Pope Sixtus was so convinced of their importance that he had them translated for the use of divinity students, who incorporated many of the symbols into the religious practices of the Church of Rome, particularly in the Benedictine Order.

Thus we find profane and Biblical history permeating our Masonic symbolism and having a remarkable bearing on all our symbolic ceremonies, proving that the foundations of our order were well and securely laid, the fundamental facts being the Immortality of the Soul, the Resurrection of the Body, and the Adoration of the Most High; and as proof of His approval, He has "cemented and adorned it with every moral and social virtue."

As Masons, therefore, it is our duty to study deeply the meanings and teachings of our Symbolism, so we may present a pure and upright life, and as a reward, receive the "White Stone," with our name written upon it.

POS. L. CARSON, 32 deg.—In
Toronto Freemason.

THE INTELLECTUAL STANDING OF A MASON.

This subject has aroused our Brothers in South Africa, to the extent, that Bro. P. Deys, the able editor of "The Ma-

onic Journal of South Africa", which by the way is one of the best exchanges that come to our table, has taken the matter up in his editorial columns, in the nature of a controversial subject, giving the views of a number of B.B. and concluding with his own ideas, which are as follows:

The qualifications I would suggest for discussion at the first South African Masonic Congress, if ever such co-operation should come about in this country, are as follows: —

1. Mature age, sound judgment(?) and strict morals. That's allright, though the test of sound judgment is bound to offer some difficulties if applied.

The candidate should be able to read and write fluently, that is to say, he should know the difference between a comma and a full stop, and should be able to read "The boy stood on the burning deck" with proper intonation. You never know when your candidate is going to be ealted to the position of Orator.

In grammar, the least we can expect is that "Deer Sur" be spelled "Dear Sir", for it must be borne in mind that your candidate may at a later day be elected Secretary.

Also, we should insist on elementary arithmetic and the multiplication tables from 1 to 12. This is useful in case promotion to Lodge Treasurer should follow.

On general principles a smattering of elementary geographical knowledge should also be asked for. Those who say that they think Holland is a very nice little country because they stayed three days in Brussels are allright, that is near enough; but the candidate who calls Boston the capital of Thibet should be barred.

Likewise should there be some small test in geometry, for if your Junior or Senior Warden is called upon to give an explanation of the Sq. or C. in other than ritual words, he might feel very uncomfortable.

Some slight acquaintance with general history would neither seem out of

place. In the explanation of Masonic History it would seem almost essential for the Preceptor of a Lodge of Instruction to know that King Solomon lived after the flood, and that 1066 in connection with William the Conqueror does not mean his telephone number.

In matters celestial

But no, that is a matter for Worshipful Masters only. The man who rises like the glorious sun in the east, is bound to know something in the astronomical line, and he is sure to enlighten his Brethren in that direction. Moreover, the position of W. M. is the top of the tree, so we need not ask our candidates too much.

With the elementary knowledge aforementioned we can progress, without it there is lack of comprehension of even the smallest of social questions. Society today is a very intricate machine, with many levers and many cogwheels, and unless the engineers taken in by us are capable of assisting in the work, they are of no use. Let us bear in mind, and let us expect much, very much from the "powers that be."

THE REAL MASON THE ONE WHO READS.

Primarily the man who is made a Mason was a moral and upright citizen. The obligations he assumed and the ceremony he participated in during his initiation tended to develop the goodness within. By regular attendance at lodge communications he becomes still more familiar with the tenets of the fraternity, and, being as willing to receive as others are to impart the teachings of friendship, morality and brotherly love, he becomes a better citizen.

With all these essential qualifications for true Masonry it behooves the Craftsman to read Masonic literature. When coming in contact with Masons it soon is evident whether he reads such periodicals. Not because he is well posted and can quote excerpts or tell what the Craft is doing elsewhere, but his

whole demeanor throws an indefinable light about you. This light comes from within, and not a reflection of the sun's rays from a glowing badge.

Every Mason who reads is sure to find some allegory commented upon which gives him a clearer conception of the duties he owes to God and his fellow-men. The more he reads the stronger he becomes, spiritually, mentally and morally; better enabled to inculcate in others the noble purposes of the fraternity.

None realize this more fully than the Mason who travels, and almost instantly can tell when he comes in touch with a Craftsman who gets a Masonic publication.

Kentucky Masons are highly favored by having the Journal to read regularly to improve themselves in the precepts of the order. It proves that "the real Mason is the reading Mason." —Masonic Home Journal.

The following is certainly worthy of emulation, but suppose among the many German prisoners now in durance vile in the "Camps" in England, homeless, footsore, weary and wounded, there should be a motley gathering of Masons, members perchance of the very Lodges over which these Masonic kings preside, and their presence was known, would the invitation have been extended to them?

"A report, not many months old, attracted our attention. Here it is, the mockery included. —

"The interchange of visits of Masons from one country to another is most beneficial especially as they are likely to smooth away differences and bridge over troubles which offer themselves as obstacles in the way of mutual agreement and concord among nations. The object of Masonry is to make one happy and to communicate happiness to others, which is a most laudable object in these days of strenuous activity.

"During the past month London, England, has witnessed a remarkable

gathering of German and English Masons. Reference was made to the return visit of German Freemasons to England, their entertainment by the Jubilee Masters' Lodge, by the Lord Mayor of London, by the Anglo Foreign Lodges of the Metropolis, by *L'Entente Cordiale*, and by the Deutschland Lodge, besides many minor functions which, if not exactly Masonic, were marked by the spirit and personal sympathy of Freemasonry. This visit will undoubtedly tend to the advantage not only of Masonry, but to the ultimate benefit of mankind. Let us have more such gatherings. It was but a short time ago that English and French Freemasons fraternised after a severance of fraternal relationship for upwards of thirty years." —Masonic Journal of South Africa.

The war against Freemasonry by the Mother Church is also going as strong as ever. The "Courier-Journal" reports:

"T. T. Coyle, editor of a Catholic paper published in San Antonio, created quite a sensation recently by going to Alamo with a sledge hammer and smashing to pieces a statue of St. Theresa. The statue was discovered in 1867 while workmen were engaged in making excavations for a building on Houston street, and was placed in the Alamo. On the breast of the image was a Masonic emblem, consisting of a square and compass. This gave offence to the editor, who is a very devout Jesuit. Coyle was arrested and was interviewed in jail. He said that the statue was an offence to Catholics. He had written Governor Ross to have it removed, and that official replied that he could not order its removal without consent of the city of San Antonio. He stated that it was his intention to blow up the Alamo with dynamite if he could not otherwise secure the removal of the obnoxious image." —Masonic Journal of South Africa.

THE CLIQUE.

What is "The Clique"? 'Tis a body of men
 Who attend every meeting, not just now
 and then:
 Who don't miss a meeting unless they
 are sick:
 These are the one's that the grouch
 calls "The Clique."
 Who don't make a farce of that sacred
 word brother;
 Who believe in motto to "help one an-
 other";
 Who never resort to a dishonest trick;
 These are the men that some call "The
 Clique."
 The men who are seldom behind in their
 dues
 And who from the meetings do not
 carry news;
 Who attend to their duties and visit the
 sick;
 These are the one's that the crank calls
 "The Clique."
 We all should be proud of members like
 these;
 They can call them "The Clique" or
 whatever they please;
 They never attempt any duties to dodge;
 These are "The Cliques" that run most
 every lodge.
 But there are some people who always
 knd fault,
 And most of this kind are not worth
 their salt;
 They like to start trouble, but seldom
 will stick;
 They like to put all of the work on
 "The Clique". (Ex.)

FRIENDLY ENEMIES.

Somebody is doing an awful lot of
 lying.

According to "official" war dispatches,
 the most innocent and unhappy victims
 are kings and politicians who have been
 swept into the maelstrom of Armaged-
 don by national and racial hatreds. It
 is absurd to suppose THEY forced the
 war on the people. The people demand-
 ed war. Every nation sought to wipe

out in blood the threats and insults of
 the others.

There was, therefore, nothing for Em-
 peror, Kaiser, Czar, King, Sultan or Mi-
 kado to do but see that the proper finan-
 cial and celestial assistance was forth-
 coming. Each one piously admits the
 partnership of God in bloody struggle.
 Each one produces a war chest filled
 with gold for guns, while everyone,
 except the soldiers, starve.

The official government of each proves
 that all other governments were to
 blame for starting the trouble except
 its own. Each declares itself determin-
 ed to fight for years, if need be.

Between battles, however, "unofficial"
 and impertinent news correspondents
 tell of Germans swapping tobacco and
 songs with the Allies, and both sides
 suspecting their own government of
 exaggerating the barbarity of the other.
 (Masonic Home Journal).

LUZON LODGE U. D. of San
Francisco, Cal., meets every second
and fourth Monday of the month
at Roma Hall, 1524 Powell street.
R. W. M., Bartolome R. Losada.
841 Broadway st.; M. D. Alba,
Sec., 2954 Laguna st.

DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt,
 Hearst building, San Francisco.

Provincial Grand Secretary, H. Meth-
 mann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose,
 meets at S. B. S. hall, North Market
 street. R. W. M., J. Spinello, 284 San
 Teresa street, San Jose. Secretry, M.
 Arcone, Moore park and Race street,
 San Jose.

St. John's lodge No. 21, Los Angeles,
 meets every Tuesday at 8 p. m. at 542
 South Spring street. R. W. M., L. A.

Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, H. A. George.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M. A. D. Fernandez, Vallejo. Secretary R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M, Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 838 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p m. San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Rob Roy lodge No. 32, Los Angeles, meets every Friday evening at 542 South Spring street. 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 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st.

Secretary, Ludwig F. Diebel, 812 North Figueroa st.

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. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master, Timothy Dee, Secretary, W. Thomas, box 47, Limon, Costa Rica, Central America.

Colorado.

Kilmanock Lodge No. 74, Denver, Colo., meets 1st and third Wednesday every month at 1432 Arapahoe street, Britannia Hall.

Illinois.

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, Ill.

Provincial Grand Master, Julius Kaczanowski, 1318 West Erie street, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, E. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary,

St. Siniarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville, meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Golden Rule Lodge No. 79, meets 1st and 3rd Thursdays of each month at the Fraternal Building, Franklin Ave. and Eleventh st., St. Louis, Mo., at 8 p. m. Visiting brethren cordially invited.

New York.

Provincial Grand Master, Dr. J. H.

Friedman, 236 South Second street, Brooklyn. Prov. Grand Secretary, Julius Koch, 236 S. 2nd street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M. Alexander Kalla, 144 E. 7th street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 50, New York City, meets every second and fourth Monday at 8 p. m. at Knapp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Secretary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, meets every first and third Wednesday of the month in Tuxedo hall, Fifth-ninth street and Madison avenue. R. W. M., Louis A. Sheinhart, Germania Bank Bldg., 194 Bowery, New York. Secretary, H. H. Zorn, 96 Willett street, New York.

Abraham Lincoln Lodge No. 68, New York, meets every first and third Monday at 8:30 p. m. in Odd Fellow Hall, 69 Marks Place, N. Y. R. W. M., Morris Cohen, 230 Madison street, New York, Secretary, J. Radin, 1419 Stebbins Ave., Bronx, N. Y.

Oregon.

Provincial Grand Master, S. H. Haines, 528 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lornsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at

208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary, D. W. Ingles, 5925 Eighty-second street, S. E., Portland

Robert Burns lodge No. 78, Springfield. L. E. Durrin, R. W. M. P. A. Johnson, Secretary, meets the first and third Mondays of each month.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Bingham lodge No. 72 meets every second and fourth Monday night in the Canyon Hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 2 Center street, Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., Wm. H. Toller.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Robert Burns lodge No. 14, Seattle,

meets at 1923½ First avenue. R. W. M., Robert Stewart. W. S. W., Alex R. Nelson. W. J. W., M. P. Cordas. S. D., A. J. Olson. I. G., Carl Johnston. Tyler, Thomas Perrot.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., A. A. Hunter, Secretary, Walter McKnight, 1404 Providence Ave, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., Charles Schubert, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Locust Hall, Monohon, every first Sunday at 10 a. m. and every third Wednesday at 7:30 p. m. Geo. F. Peck, R. W. M. Harry M. GE, Secretary.

Robert Burns lodge No. 14, Seattle, meets every second and fourth Wednesday at 8 p. m. at 1932½ First avenue. Secretary, G. S. Harmon, 2556 Fourteenth avenue West, Seattle.

St. Andrew lodge No. 20, Seattle, meets every first and third Tuesday at 8 p. m. at 1932½ First avenue. R. W. M., Fred W. Kotelman, 425 Queen Ann avenue, Seattle. Secretary, Thomas Rowse, Seward hotel, Seattle.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 115 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 3 p. m. in Odd Fellows hall. R. W. M., F. iller, Diamondville. Secretary, Tony A. Boggle, Diamondville.

Fidelity lodge No. 73, Rock Springs, meets every Wednesday evening at 219 Pilot Butte avenue. Secretary, Martin Olson.

THE UNIVERSAL FREEMASON

Volume 7

June 1915.

Number 12

OFFICIAL.

OFFICIAL.

The following names of Frates holding the Higher Degrees were omitted in the previous Lists.

California., C. Perry 33rd holds the 90th degree of the Rite of Mizraim and the 95th, of the Rite of Memphis and has been decorated with the Lybic Chair.

Pensylvania: Harry Mong 32.

Duties of the Provincial Grand Lodge Deputy.

At the meeting of Provincial Grand Lodges held on or after St. John's day, the newly installed officers of Daughter Lodges will represent their lodges in the Provincial Grand Lodge. It will be the duty of the Provincial Grand Lodge Deputy to see that prior to a lodge being represented, or its officers taking their seats, that the lodge has made its proper returns to the Grand Secretary General, and that the Representatives have received the installed degree and have been registered and received their Diploma as such. These requirements are indispensable.

THE AFTERMATCH.

In the March number of this magazine, an editorial was penned, concerning the persecutions heaped upon the head of one of our organizers in St.

Louis, State of Missouri. We there mentioned the fact, that we cared little for their charges, as we knew they could prove nothing against us, but did care and was much concerned about having to pay out large sums of money to lawyers to defend our Brother who was so unjustly charged, and haled before the bar of justice? In that city. We also stated that he was arrested and placed in a cell, from which the body of a man had been removed two days before, who had died with small-pox. If this had been the only dignity heaped upon him, that would have been enough, but he was then marched to the jail camera, and his photograph taken, and placed in the rogues gallery. His Bertillon measurements were then taken and recorded in the same rogue's gallery. All this was done before conviction, and in spite of the law, that allows the culprit the personification of innocence until he is proven guilty. After the lapse of a week or more he was brought before the committing magistrate, and after a farcial hearing he was bound over to the higher court, to await the finding of indictment against him, upon which he might be tried. The following letter to us from the Victim fully explains the situation:

St. Louis, May 20th, 1915.

Dear Bro. Spence:

Brethren rejoice and be exceedingly glad, the A. M. F. has been weighed on the scales of Justice and found Not Wanting, but Pure Gold, after a most minute examination of our records, by both the Federal Authorities and the Detective Dept of St. Louis the Circuit

Attorney has found nothing to warrant Prosecution, has refused to go further dismissing the case and releasing my bonds and at last I am a Free man.

The trouble here, was from the fact, that having found several European Masons living in the City of St. Louis, who having been deprived of their inherent masonic rights of Visitation and Fellowship with the Masons of the local Lodges, I under the powers of the Commission conferred on me by the Supreme Lodge of the A. M. F. organized a Lodge, applied for Discretion which being granted proceeded to work. We were not allowed to travel far before we found the hand of the oppressor, first by charging me with being a Faker and Crook, finding that not availing the policy of Intimidation was used on the members, threatening prosecution in the Courts and boycott of business which also failed.

The members of the Lodge not wishing to appear, working in a secret or clandestine manner being convinced of the Justice and Rectitude of their actions, prevailed on me to insert an advertisement in the three daily newspapers announcing what had been done also inviting any other homeless and unfortunate Mason that should care to, to affiliate with them, also that information could be obtained by applying to me at my address. This Ad. was run three days and being placed under the Masonic Heading, in the midst of the Regular(?) Lodges, was the last Straw and the Cup of any Iniquity was indeed full and running over nad the heavy hand fell upon me.

I am informed that the Grand Lodge of Missouri has a member whose duties are to guard against the approach of Rival claimants and Masonic Frauds owing I presume to a knowledge of the Masonic weakness of their own Claims, and it possibly was this gentleman whose suspicions were aroused as the

Pros. Attorney Mr. Howard Sidener testified that G. Lodge officials called upon him to investigate which he gladly and enthusiastically undertook to do.

2nd Scene — Enter Judas Iscariot.

Two Gentlemen called on me wishing information, upon my enquiry if they were Masons they declared themselves not (right here I wish to bear testimony to their Veracity) the one who afterwards I found to be Pros. Attorney Sidener represented they were traveling Salesmen, who wished information regarding the A. M. F. and how they could become members if found suitable and how much the fees were, I went into full details explaining our aims of making Masonry the Universal Brotherhood it is supposed to be, recounted how Masons from abroad were denied their rights in Violation of the 14th landmark. I also told them that we asked no odds of the G. Lodge of Missouri or any other G. Lodge, but we intended, with the aid and assistance of the Masons of the World, and by the strength and integrity of our own movement, to compel the G. Lodge systems of the U. S. to amend their ways, or failing to compel them, we would proclaim them Masons who accept Hospitality and favors which they are unwilling to return. I also told them that there were large number of members of the Local Lodges who were very much disgusted with affairs as conducted in the U. S. this last statement seems especially to surprise Mr. Sidener. I judge He is well satisfied with things as they are, having fared better at the hands of his Brethren, than his Merits seems to me to entitle him to. Upon his demand to know if I had ever visited a Lodge of the Locals, I told him I never had and that I had no particular desire at the present time to do so, that I was attracted more to Masonry by its Philosophical Teaching than I was to the recognition part of

it, but that some of our B. B. had done so in various places and had been very kindly treated, upon which they took their departure.

The following afternoon I was honored by a visit of two more honorables who denied their Masonic affiliations, but represented they were Railroad Engineers. The conversation that passed was much along the same lines as the previous day, at the conclusion of which they declared themselves Detectives and that they had orders to take me before the Chief.

After declaring themselves they proceeded to pack my things and upon seeing a Group photo, of some Chicago B. B. and Bro. Thomson, Crismer recognized Bro. Lew. F. Stapleton as being the son of Darius Wilson and in searching my property also found the name Darius Council which is the name of the Council in Detroit, which wonderful evidence immediately convinced these Great Sleuths Campbell and Crismer that they had a real clue and they gloated accordingly.

On our way to the corner of 12th St. and Washington Av. where we took the city conveyance (Patrol wagon) Sir Knight Crismer very Chivalrously told me they would Kill me before they would let me put a Lodge in, and also while we were waiting for the aforesaid conveyance, he with choice and in the usual Police Vernacular made reflections on my parentage, inviting me to do something or say something, but as he had a Police revolver in his hand I concluded Discretion was the better part, and did not afford him the opportunity he was looking for, to fill me up with Police Dept. lead.

On arrival at Police Headquarters, I was immediately taken before Chief of Detectives Allender, who I found also to me a very Courteous Gentleman (?) who had evidently tried and condemned me cut of hand as he paid no attention to any statements I made, neither did he trouble himself,

to look at my papers which I gave him, but with an extremely Vile and Vulgar expression ordered that I be given the 33rd Degree upon which I was lead away. This ceremony I was put through consisted of having my picture and Bertillon measurements taken, if this was the regular 33rd Degree that is practised by the Supreme Council of the Southern Jurisdiction, the Deponent knoweth not, and as I have grave doubts of its Regularity, also of the Authority of Chief Allender to confer it, I will have to decline the high honor. After this interesting ceremony, the Courteous Chief, ordered me conducted to the seat of honor where the 33rd proceeding me had died of the Small Pox where I was left to my own reflections.

After a short while I was lead out for an Interview with Representatives of the Press who, to my surprise told me I was charged with accepting \$80.00 from Campbell and Crismer and that I had given them two Degrees of what I called Masonry and that when they demanded I give them the third Degree, I had told them they would have to take that in the Lodge upon which they arrested me. I was kept in the holdover from Saturday afternoon until Thursday morning although the Law plainly states twenty hours is the longest time a man can be held without a charge being placed against him, but as members of the Local Lodges control a large lot of offices of the State from Governor down a little thing like Law cuts no ice where a supposed Friendless Heretic Mason is concerned and with the usual high handed bigoted manner of Professional and Political Masonic fourfluster. I was to be railroaded right away, where as one Genial Mason (?) told me I would be placed in the deepest cell and get the Life Kicked out of me. On Thursday morning I was handcuffed with the usual bunch and taken over

to the Court House where I pleaded Not Guilty to a False Pretense sworn to by Howard Sldener Pros. Attorney, and one charge of Grand Larceny sworn to by Crismer the Police officer, after which I was hand cuffed again and taken to the City Jail where after obtaining the services of an Attorney, Bro. Zerbolec of Beuld came and arranged my Bonds and I was released.

The Preliminary Hearing was Held February 10, after the Informations had been amended three times, the Authorities were ready, but to make an absolutely sure, a Potentate of the Shrine was present to assist the asst. Circuit Attorney, and to his credit be it known, that I believe he was heartily ashamed of the part taken by the Police officers Howard, Sldener also took part as Prosecuting Attorney until Mr. Maroney showed him that his conduct was most Unethical and he could not occupy two places at once.

At the trial both cases were tried at once. Appearing for the Prosecution were the S. G. J. General 33rd Degree for Missouri also the G. Sec. of the Grand Lodge, A. F. & A. M., in the examination of the 33rd, he testified that originally the Masons of America left the parent G. Lodges of Great Britain in an Irregular manner and that all Grand Lodges in the U. S. to day were Self constituted, he also testified that the Supreme Council S. J. was strictly Hierarchical in its form of Government, (some Paradox for a Free and Democratic Institution) regarding the 8th Landmark where the Grand Master can make Masons at sight, he said there were arguments some claiming he can and some to the contrary, he also attempted to split an exceedingly fine Hair over the question if a properly qualified Individual could give the Work of his Council outside of a regularly consecrated Lodge Hall, the G. Secretary testified that the G. Lodge of Missouri did not recognize the Masons of Italy

and only some of the G. Lodges of Mexico, Sldener on the stand did not seem to know very much of anything about things Masonic, he seemed to be more concerned about the fellows who wear the Red Caps and according to my understanding, he did not have the right facts on them, he threw his hands up in holy horror when Mr. Maroney spoke to him on the Landmarks of Masonry, appealed to the Judge to not allow an expose of Masonry in which his Honor sustained him, he also testified that I told him that we asked no odds of the G. Lodge of Missouri and yet tried to make the Court believe I told him we could visit any Lodge in St. Louis. (Some contradiction?).

The Police officers testified they had orders to Make a Case against me, they went to a Hotel and prepared the money and that their intentions were Bona Fide for me to Keep it if I had given the real Masonic Work and when Mr. Maroney told them to show What I had given and also told they would have to show what I Should have given, they found where the Dynamite was hidden, the Judge gave it to be understood that he would not allow any exposure of Work but made the ruling that a man could be held and imprisoned in the penitentiary on the mere assertion of a Complaining Witness, which would be a monstrous idea. Crismer also testified that only Masons under a Lodge A. F. & A. M. were Regular not knowing I guess that half of the G. Lodges in the U. S. are F. & A. M., the Judge said to Crismer, this money you gave to the Defendant. I suppose you took it away from him at the Station, Crismer said No your Honor, Sergt. Campbell was searching him for a Gun in the room at the Hotel and found the money in his right hand pants pocket and so he took it away there, the Judge appealed to Mr. Maroney several times for him to put some evidence on that the A. M. F. was

a Bona Fide organization & but although the Court had made an order there was no evidence there and we could get no Knowledge who had it and as I could have been Rearrested it was considered wiser not to give our Case away so I was never on the Stand and was found over under \$1600 bonds, when after a long wait of several anxious weeks the Honorable Circuit Attorney of St. Louis refused to re-issue on the cases, thus stultifying the dastardly attempt of a bunch of Political Masons? to make God-fellows? of themselves at the Expense of a Great and Honorable Institution.

In conclusion I would like especially to draw attention to the meritorious conduct of the B. B. both in St. Louis and Bond, although there was considerable pressure brought to bear upon them, and in Bond the B. B. met with a great amount of ridicule, on how they had been defrauded, not one lost faith and they aided me not only with their sympathy and counsel but also with their Purses, this Brave and Loyal stand should be a shining example to all members of our obedience.

I also Protest against the attempt to class me as an Irresponsible Villifier of the Personal Character of Gentlemen and Masons who I willingly admit are my superiors in both Moral and Intellectual attainment, Mr. Marney can bear me out, that had the cases gone to trial I was anxious to testify to my Appreciation of the high characters of most of the Masons of the U. S. and although I have in the past and intend to continue in the future to protest with the greatest vigor of which I am capable, against their system, it is the System and not the Personal Character that is attacked. I am also tempted to ask, How much longer O Lord will it be, before the real Masons arise and take away the power from the secret enemies and selfseeking members who seem to control, and are Prostituting an Ancient

and Honorable Fraternity to their own selfish end and profit.

Fraternally

SPENCER S. RANSON.

St. Louis, May 15, 1915.

Prophecy, History, Interpretation.

Any study of Masonry should be divided into three parts: Prophecy, History and Interpretation. As to the history of Masonry as we now know it, which began with the organization of the Grand Lodge of England, in 1717—a great date in the intellectual and spiritual history of our race—there is little that is obscure and everything to make a young man proud of the noble tradition in which he stands.

First of all, let us keep ever in mind a very simple and obvious fact—albeit not less wonderful because simple. So-crates made the discovery—perhaps the greatest ever made—that human nature is universal. By his searching questions he found out that when men think round a problem they disclose a common nature and a common system of truth. So there dawned upon him, from this fact, the truth of the kinship of mankind and the unity of mind. His insight is confirmed when we set the teachings of the sages side by side, and find, after comparison, that the final conclusions of the wisest minds as to the meaning of life and the world are harmonious, if not identical.

Here we find the key to the striking resemblances, between religions, philosophies and speculations of widely scattered peoples. By the same token, we begin to understand why the same signs, symbols, and emblems were used by all peoples to express their earliest thought and aspiration. We need not infer that one people learned them from another. They simply betray the unity of the human mind, and show, in a most fascinating way, how, at the same stage of culture, races far removed from each other.

came to the same conclusions and used much the same symbols to body forth their ideas. An example in point is the idea of the trinity. We find it everywhere in Egypt, in India, in Persia, as the natural fruit of the vision of God through the family. No missionary carried this profound truth over the earth. It grew out of a natural and universal human experience, and it is to be explained by the fact of the unity of the mind of man, and the common path it journeys toward Truth.

Universal Signs and Symbols.

We find the Cross, the Circle, the Cube, the Triangle and myriad other symbols in all parts of the earth, from the homes of the cliff-dwellers to the temples of civilization. So also a universal sign language—certain signs, much like those, in Masonic Lodges—in use among all peoples and understood, though with varying meanings, perhaps, by all. Even among the Indians this old sign-code was not unknown. Are we to infer that they were Masons and met in Lodges as we do? No; it is absurd. It is only another testimony to the unity of our humanity; and the greatness of Masonry is that it takes what is thus universal and uses it the better to bring men together and make them friends.

And so we find it in almost every land. For, though there are two sets of realities—material and spiritual—they are so interwoven that all practical laws become exponents of moral laws. Far back we find moral and spiritual meanings attached to the laws and tools of building. In the oldest classic of China we read the instruction, dating from twenty-four centuries before Christ: "Ye officers of Government, apply the compasses." In the book of Great Learning, belonging to the fifth century, B. C., we read that a man should abstain from doing unto others what he would not they should do to him; "and this," the writer adds, "is called the principal of acting on the square." In Book VI of the philosophy

of Mencius, 280 B. C., are these words: "A Master Mason, in teaching his apprentices, makes use of the compasses and the square. Ye who engage in the pursuit of wisdom must also make use of the compasses and square." In the foundation of Cleopatra's Needle, dating back fifteen centuries, B. C., the square, compasses, level, plumb-line, and cube were preserved in a way to show that they had high meanings.

Let it be said once more that this does not mean that Masonic Lodges existed in ancient China and Egypt. Not at all; but simply that, thus early, about the tools of the builder there hovered lofty meanings. It is so in our Bible. (Prov. 8:27; Amos 7:7, 8; Ezek. 48:20; Rev. 21:16.) It may be true, as Oliver thought, that the secrets of working Masons in the Middle Ages were no other than the mysteries of Geometry—hence the letter G. But for deeper minds those emblems had deeper meanings. As Socrates said: "Wandbearers are many, but those who have insight are few." Now, as always, what a man sees depends upon what is behind his eyes. Nevertheless, in all ages high and beautiful truths have clung to the working tools of the builder.

Ancient Mysteries Perpetuated.

Such was the mission of the Ancient Mysteries, which Masonry perpetuates in our day. Its third degree is an epitome of universal initiation, and it makes unforgettable the old, high, hereditary faith of our humanity. Of the ancient Mysteries there were many, and many were the variations of their dramas. But their basic teaching was almost proof of the unity of the human mind. Typical of all of them was the Egyptian drama of the murder of Osiris by Set, the effort to hide his body, the mournful quest of Isis, the recovery and burial, and the raising of it to new life by the grip of the Lion-god by the aid of Horus. The drama had a double meaning: (1) the awakening of man from animalism

spiritual life; and 2) his victory over death at the end of mortal life.

We might follow the working Mason through the centuries, amidst many vicissitudes. There was but one degree in old craft Masonry, and it was very like the first degree as we have it, a Master-ship of merit. They had their legends, tracing their order back to the days of King Solomon—back, even to Noah and Adam. They had also a legend of Hiram, or Iram, who suffered death before the temple of Solomon was finished, and they were wont to wear white gloves in token of their innocence of his murder. Their laws enjoined faith in God, loyalty to the state, love of one another, honesty, purity, and faithfulness. Of these virtues their tools were emblems. As early as 1640, men of learning, like Ashmole sought membership among them, and were accepted—hence the term accepted Mason. While as an order they served the church as builders, the creed required for admission to their order was broad, and became every year broader. Higher up on the cathedrals they left cartoons in stone, of which Findel gives a list, portraying abuses current in the church.

"Accepted Masons."

With the advent of Puritanism cathedral building ceased, and craft Masonry still further declined. So much so, indeed, that the organization of the Grand Lodge of England was called "the revival of 1717." It was a revival, but it was much more. For years the number of "accepted" Masons increased—lawyers, scholars, poets, and even members of the nobility seeking membership in the lodges. Wherefore their interest in ale-drinking, pipe-smoking, rough-handed workman guilds? What attracted them? What held them? Why did they continue to enter the lodges until they had the rule of them? Here is the crux of the matter so far as Masonry as we now have it is concerned. Four Lodges

united and formed the Grand Lodge of England. It was a daring innovation. Whether other lodges were invited, we know not. At any rate, most of them soon came under its obedience, and within a few years a complete transformation was wrought.

The Old Charges.

When we compare the Masonry of 1700 with that of 1720, we see that much more than a revival had taken place. Set the instructions of the old charges in respect of religion alongside the same article in the Constitutions of 1723, and the contrast is amazing. The old charge read: "The first charge is this, that you be true to God and Holy Church and use no error or heresy." Hear now the charge of 1723: "A Mason is obliged by his Tenure, to obey the moral law; and if he rightly understands his Art, he will never be a stupid atheist nor an irreligious libertine. But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was yet, 'tis now thought more expedient only to oblige them to that religion in which all men agree, leaving their particular opinions to themselves; that is to be good men and true, or men of Honor and Honesty, by whatever Denomination or Persuasion they may be distinguished: whereby Masonry becomes the Centre of Union and the means of conciliating true Friendship among persons that must have remained at a perpetual distance."

If that statement had been written yesterday, it would be remarkable enough. But when we consider that it was set forth in 1723, amidst bitter sectarian feud and bigotry unimaginable, it stands out as forever memorable in the history of men! The men who framed that document deserve to be remembered till the end of time! It was a dark age. Wesley had not come with his magnificent evangel. Religion seemed dead or dying. To mention the word

provoked a laugh. These heroic souls, tiring of endless quarrels, restive under the authority of a dead church, turned for relief and enlightenment to the ancient Mysteries—to the oldest, deepest, highest, noblest faith of the race. Hence the Third Degree, in which, once more the simple tools of the workers became the symbols of the highest thoughts of the thinker. Therefore the grand democracy of Masonry, appealing to all men to unite in freedom and fellowship in behalf of the things most worth while.

Such was the origin of our Masonry, a fulfillment of age-long prophecies, and built of truths, hopes, aspirations gathered from afar; the Masonry described in the old German Handbuch as "the activity of closely united men who, employing symbolical forms, borrowed principally from the Mason's trade and from architecture, work for the welfare of mankind, striving morally to ennoble themselves and others, and thereby to bring about a universal league of mankind, which they aspire to exhibit even now on a small scale." No wonder it grows, and young men, as they come to know what it is—the tolerance of its teaching and the simple majesty of its faith—through its temple gates!

A Spiritual Temple.

When Francis of Assisi heard a voice telling him to go and rebuild a falling church, he thought it meant the little chapel in which he was praying; and an artist has painted him carrying stone. Later he learned that his work was to rebuild the invisible temple of Faith and Prayer—himself to be a cornerstone of a renewed Church. That is a perfect paragraph of the history of Masonry. Of old the working Mason built the great cathedrals—firesides of the soul, their spires prayers wrought into stone. But the real Home of the Soul cannot be built of brick and stone; it is a house not made with hands. Slowly it rises, built of the thoughts, hopes, prayers,

dreams, and righteous acts of devout and free men. Each one of us is called to be a master workman on this universal Temple of Faith, Hope and Charity. We, too, are builders, not less than the work of old, and it behooves our Order, and every one of us, to build faithfully, using the square and level and plumb-line to test our work in righteousness, spreading the cement of brotherly love.—Bulletin Iowa Masonic Library.

CORRESPONDENCE.

Ancon Canal Zone, Panama.

P. O. Box 539.

April 26, 1915.

I have just been appealing to the members of Eureka about the support of our Official Organ "The Universal Free Mason," when the missing numbers to hand revealed the resolution passed. I was always thinking why you did not do as was done before, and was slow in recommending the same, however, I hope, truly, the measure adopted will go to further the strength of such a worthy literature.

I am proud to know of the continued progress your way, while I am sorry I cannot report likewise. The gentlemen in Colon, however, are forcing things to erect the Lodge soon. In Bocas, however, it seems as if the movement is being poisoned by some mean minds.

I wonder how you are keeping things so close together when considering that our membership in the states are composed chiefly of men from the different countries who today as I write are engaged in deadly conflict against each other for the sake of transitory things. How long will this carnage last the G. A. only knows. However, it goes to prove that we are united masonically and politics are being barred from our sacred halls; you are not, however, free from trials as the usual persecution continues and will continue. I presume, until

men, savage men, realize that we are brothers the world over.

My kind regards for self and Brother Thomson.

Yours Fraternally, R. P. Barnswell.

Portland Ore., May 17, 1915.

To the Editor of The Universal Free Mason:

I doubt very much if there is another Laughter Lodge in the Federation that has had the ups and downs that Robert Bruce, No. 47, has had to contend with. But it is so in Fraternal affairs, as in individual affairs. We must rise above our troubles and not let them bear us down. In each and every one of the grave problems that has confronted us, there has always been some B. B. who have been equal to the occasion, and we have solved them all in a satisfactory manner, risen above them and are still on the upward climb.

On May 12th, Robert Bruce passed three B. B. to the F. C. degree and received four applications for membership. We have ten or twelve on the waiting list, so you see we are not waiting for "work."

The steady growth of Robert Bruce, and other Lodges in Oregon has caused our York Rite friends to "sit up and take notice," for doubtless they have at last realized that we are here to stay and that they have something to contend with.

We are all looking forward with much pleasure to the visit of our M. M. G. M. Brother M. McB. Thomson, who will be with us some time in June. This is Brother Thomson's first visit to Oregon for over a year and we will all be glad to welcome him.

In the last issue of the magazine there was a statement to the effect that H. G. Robert, who was expelled from the Federation, was a member of Robert Bruce,

No. 47. I would like to correct that Roberts was a member of Kiwinning, No. 38.

For Robert Bruce Lodge, No. 47, I extend to every member of the Federation, Fraternal greetings.

For Robert Bruce Lodge No. 47, Portland, Oregon,

ELTON WITHROW,
Correspondent.

NUMBERS IN MASONRY.

The symbolism of numbers and their mathematical interrelations have in all ages occupied the minds of races and religious and mystic virtues have been given to certain numbers and combinations of numbers. This is seen also in several of the masonic degrees, there, however, the only numbers used are the odd ones, and these are intended to symbolise the idea of perfection. In ancient times we are told that it was considered a fortunate omen, when ascending a stair, to commence with right foot, and find the same foremost at the top; and this is said to be the reason that ancient temples were ascended by an odd number of steps. Following this custom we ascend the winding stair in the F. C. by 3, 5, and 7 steps, the whole numbering 15, which was peculiarly sacred and significant as the letters of the Holy Name. JAH, were in their numerical value, equivalent to 15. In the ancient working of the Mark Master the stair was given two more steps, viz: 9 and 11 to which many mystice meanings were attached, the 11 being a type of the Children of Israel when Joseph had been sold into slavery, and of the Apostles after the defection of Judas. The figure 9 was considered the most sacred of all, as the square of the first sacred number 3. As examples of the peculiarities of the number 9, we append the following which we take from an exchange.

THE UNIVERSAL FREEMASON.

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EDITORS:

M. McB. Thomson, 415 Vermont Bldg.
Robert S. Spence, 509 Vermont Bldg.

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June 1st, 1912.

EDITORIAL.

On May 12th, 1915, the writer received the following letter from counsel employed in the case, which shows too plainly that "Mammalian inspiration" was the sole cause of attack, and whether that inspiration was given from a body of "American Rite" Masons, or any other source, it was, nevertheless mammalian brutality. The writer of the letter will pardon me for inserting it, verbatim et literatim, as our readers are more than interested in its contents.

St. Louis, Mo., May 8, 1915.
Mr. R. S. Spence,
415 Vermont Bldg.,
Salt Lake City, Utah.

Dear Sir:—

The Ranson cases were dismissed today and I will go into court Monday and make a record of the discharge of the bondsmen. The dismissal of the cases operates as a discharge of the bond, but I want to make a record, so there will be no questions left open.

I will now proceed to recover his papers and property from the police and have his picture and measurements

taken out of the rogues gallery and destroyed. I have read all the material you sent me and would like very much to get the back numbers of the magazine if possible, especially those containing the "Scotch Masonry" Articles. I have read a very great deal concerning masonry. I sent for Provost and Bayless' pamphlets and other books and purpose getting more. I want to complete the investigation as I may need it some time as a citizen in connection with some of the actors in the case.

I hate tyranny as a matter of mama-lima inspiration, which has been intensified by education and experience. I spent twenty-five of the best years of my life in uprooting it, and crookedness in politics, public office and the police department. A prominent York Rite mason asked me if I had not made enough enemies out of my own people without making more enemies of masons. I replied by asking him if it was an accepted privilege of Masonry that a man should have a fair and impartial trial, that if it was, I wanted to know it as I did not endure the sacrifices that I had made simply to change masters and that a Masonic tyrant and crook was as odious to me as were those of my own kind and that if they attempted to brutally bludgeon Ranson, I would spend twenty-five more years extenuating them.

I mention these facts to show you why I intend to push my investigations, so as to prepare to meet emergencies. Ranson will write to President Thomson today and explain my views as to further proceeding from your end.

As this ends my services in these cases, I send you a bill for my fee which covers everything, including the matters set out above and including my expenses.

This is not an adequate compensation for the work done and time spent as it involved an extraordinary amount of labor owing to the peculiar un-

fortunate and unequal contest. You could not retain a lawyer of the rival organization no one they could reach, it devolved on a "neutral" "profane" to delve into the intricate maze of the complex origin, history, development and fiscal claims and counter claims of Masonry and its corollaries in profane history and mysteries so as to be in a position to properly frame questions for President Thompson, when on the stand as you know as a lawyer he could not be permitted to give an exhaustive narrative of masonic history and claims unless it was relevant and the legal investigation had to be extensive, as they had recourse to the ablest lawyers at this bar and unlimited wealth and as eventuated it was this investigation which finally prevailed when we got to Judge Harvey, who is really the best Criminal Lawyer in the State. I had finally to take it up with him personally.

I am of the belief that the battle we gave them in the first trial convinced them that we would make it a tough fight in the Circuit Court.

I would have ended these cases much sooner only for letters from President Thompson to Ranson complaining about the expense and I did not know how far I could go, and hence had to resort to diplomacy and await results.

I am satisfied you can now proceed unmolested in the prosecution of your work. Ransons' fortitude, patience, fidelity and gameness are admirable.

I have notified Joseph Zabollo, who arranged the bond.

Please let me hear from you at your earliest convenience as to future action.

Very truly,

½ • •

Thus ends another chapter in our eventful career. Like the present war in Europe, it does seem that nothing is too wicked or revengeful for our enemies to adopt that will serve, or ap-

parently serve their nefarious purpose. With all the bitter hatred of the Roman Church to Freemasonry, we have yet to learn of an episode in history, that can compare with the brutal hatred manifested by the American Rite Masons, in their attempt to destroy a rival organization. No consideration is given to its Masonic standing, no thought given to its efforts or achievements along Masonic lines, no attention is paid to its labors for the amelioration of the races, sufficient is it that "it is not of us", and it must be destroyed.

We are loth to believe, that the thinking members of that Rite, endorse these extreme measures, but they tolerate them. We know of an instance in a neighboring state to Missouri, where a member of a lodge was under indictment for brutal murder, and while so indicted he was nominated for the office of "Master" of the lodge. A committee was appointed by request of a few tolerant members to enquire into the matter. This committee reported favorably for the nominee alleging that the man he killed was distasteful to the society, and his election should not be deterred on that account.

We refer to these matters and detail them, not from a malevolent desire to injure or bring into ill-repute, any fraternity, but we are forced to take a stand in our defense, and assert our rights to existence. We have been wickedly persecuted in a number of states, because we advocate Universal Freemasonry, and the wounds we have received have come from those who should be our brothers and friends.

We deem it better to suffer wrong than do wrong, believing that truth will triumph in the end. We have nothing to fear from our persecutors, the American Rite, when we have an open field, and a fair chance for combat. We only suffer from them, when the political corruption of the country, bestows upon them a little brief authority, and they

are permitted to exercise it regardless of honor or honesty as in the St. Louis case. We believe there is yet reposing in the bosom of the American Rite of Freemasonry, a sufficient number of righteous men, who will some day call a halt, and announce to the world that these political corruptionists are not representative Masons, and are not endorsed in their nefarious actions, by honest and honorable Masons. It is time the Masonic press take up this matter and voice the honest sentiment of the people. It is a scandal upon the Roman Catholic Church, for the Masonic press to continually badger that institution, and charge it with being the 'rock of offense' against Masonry in general, when the first instance has yet to be recorded when, it impaled any Masonic body or individual and laid it upon the sacrificial stone. Catholicism is the enemy of Freemasonry not of Freemasons, but, the American Rite, is the enemy of all Masons individually and collectively who are not strictly in accord with their views and recognition. So bitter, and uncompromising are they, that they will stop short at nothing that will satisfy their hate, and even the cry of distress uttered in their presence is derided and ridiculed to the extent, that the same spirit that gave the vinegar to the dying Savior when he called for water, dominates them in all their actions, and their very obligations so solemnly undertaken, are a subterfuge and savors of blasphemy.

The extent of the malevolence of these St. Louis masons, is better displayed, in the communication appearing in another part of this issue written by the latest victim of their devilish design, which is interesting reading.

Why Neutral?

A good Brother in Toronto, Canada, accuses us of being pro-German because we gave insertion in our last issue to an

appeal from the Grand Lodge of Hungary sent us by the Hungarian B. B. with the request that we publish it. To have refused the request would have been ungracious, as well as un-Masonic while its insertion in no way committed us to the opinions expressed in it, some of which in fact we could not indorse. We commended the "Appeal" as being more moderate in its tone, and as breathing a more Masonic spirit than some others that we had received from that side in the war, and if the brother who criticises had read some of these he would co-incide with us in our opinion. The editors of the "Universal Freemason" believe that they are as near neutral as it is possible to be, seeing that one was born in England, the other in Scotland. Both are Americans, and that without the trace of a hyphen attached to their citizenship. Some time ago we were accused of being a Jesuite, working for the destruction of Masonry, for one raised a Presbyterian and who has been Master of an Orange Lodge, such a charge was ridiculous, but, no more ridiculous than the other.

A Loss to Masonry.

In the death of Brother Robert Fisk Gould, Masonry has suffered a great loss. Brother Gould was of the class of Masonic writers of which Hughan and Lloyd were the pioneers, who rejected the fables that for so long passed as Masonic history and only wrote that in which there was at least the semblance of authenticity. Among his many Masonic writings his "History of Freemasonry" is the most noteworthy, especially in the form of the "Concise History" which should be in the hands of every Mason. If possible we would advise our B. B. to procure the original and authentic English edition, as the American one has been considerably altered. Brother Goulds straightward way of talking and his determination of telling only the

which was true did not please some of our locals and Charleston Rite B. B., so they altered those parts which condemned their fraudulent claims and published an edition in Philadelphia in which historical truth was subordinated to policy, and that policy theirs. History was against them; they wrote history to suit.

Brother Gould was an old literary acquaintance, and contributed to the "Scottish Freemason" which we edited in Scotland in the early nineties, and in his last publication "essays on Freemasonry" he acknowledges literary services rendered by us to him.

A LIVE SECRETARY.

The following is from the pen of a careful and painstaking Lodge Secretary, and we heartily commend it to the perusal of every Lodge in the Federation, as it well supplements the letter addressed to Lodges from this office, a short time ago. If the Lodges will take this matter up in the proper spirit, they will soon find out they must not carry fifty members on their rolls, and make returns for twenty. The law is very emphatic, that members who have not the clearance card for the current term can take no part in the Lodge work, then why carry them on the rolls? or if so carried,,, the Lodge must be responsible for the delinquency.

Grand Secretary General.

Seattle, Wash., May 25th, 1915.

Dear Sir and Brotherq

WILL YOU KINDLY read CAREFULLY the contents of this letter and when you have digested the same and have fully made up our mind JUST WHERE YOU WISH TO STAND IN your relations with us, then, give us your reply by being present in person at our next meeting or by letting us know by letter Pro or Con so we MAY ALSO KNOW whether or not you are FOR or AGAINST US — there can be no middle ground on this question.

LET US REASON TOGETHER.

In your Mother Lodge Trinity No. 44, we have several hundred members on the rolls, some of whom attend regularly and keep themselves financially clear on the books. Others keep themselves financially clear on the books and once in a great while attend the Lodge, then, again there are others who seldom or never attend the Lodge and fail to meet their financial obligations to the Lodge. This latter mentioned class, it has been observed, usually are holding themselves out to the world at large as Masons and wearing the insignia of the order. By SUSPENDING this latter class we shall be enabled to deprive them of the right by law to wear any insignia of the order.

WHAT MAKES A SUCCESSFUL LODGE.

Any Lodge or organization is just what the members themselves make of it. If each of our members attend Lodge regularly or as often as they conveniently can and pay their financial obligations, then, the Lodge becomes a power of STRENGTH in the community, MORALLY, FINANCIALLY, SOCIALY and in all things that go to make up for usefulness and well-being of its membership.

INTEGRITY.

Each brother before becoming a member of this Lodge made a written statement to the effect that he wished to become a member and "was not influenced by mercenary or other unworthy motives, and with a desire for knowledge and the wish to be of assistance to his fellow-man; pledging himself by most solemn engagements that as he would conform to the ANCIENT LANDMARKS OF THE FRATERNITY;" also binding himself in the most sacred manner to ANSWER and OBEY all regular SUMMONSES of the Lodge either in person or by written communication. HOW HAVE YOU MY BROTHER KEPT THOSE PLEDGES OF FAITH WITH YOUR LODGE?

CARELESSNESS.

In the past history of this Lodge it has to some extent been CARELESS in the matter of issuing SUMMONSES, that is to say, it has issued SUMMONSES and taken little note as to the results thereof and thus failed to exact any penalty for disobedience thereof. On the other hand the members have likewise been very CARELESS, PERHAPS UNINTENTIONALLY, and have failed to respond either in person or by written communication. This state of affairs cannot be good for the well-being of the Lodge itself or of its members, therefore, this Lodge has placed itself on record to hereafter conform to ancient usage and exact the penalty for any flagrant violation of the Obligation, but before doing so, we wish first to give every member an opportunity to CHOOSE THE GROUND WHICH HE WILL OCCUPY.—We do not wish to deprive any member of his rights by SNAP judgment as it were.

SUMMONS AND THE OBJECT.

FIRST, to keep in close contact with every individual member and to occasionally either have him present in Lodge in person or by written communication to know his whereabouts and if all is well with him; SECOND, to give every member a fair opportunity to have a voice and vote in all the material affairs of the Lodge; THIRD to give every Brother the opportunity to study the exoteric and esoteric work of the order, to obtain the social advantages of the meetings and in case of sickness or distress to be in a position generally to help smooth the path of life for him.

FINANCIAL CRISIS.

It is perhaps safe to say that some of our members remain away from the Lodge because they are financially unable to pay their dues at this time.—To all such we say COME TO THE LODGE or OTHERWISE MAKE AN HONEST STATEMENT TO THAT EFFECT and your MOTHER LODGE

will take care of that part of its obligation.

FOR OR AGAINST US.

If you are financially able to meet your obligations to this Lodge and neither give us your bodily presence nor your financial assistance WE MUST CONCLUDE that you are AGAINST US in direct violation of all your obligations to us.

DELINQUENCY.

By our laws all members in arrears for dues for more than FIVE MONTHS are considered not in good standing financially and not entitled to the Semi-Annual Clearance Card, and on being SUMMONED TO THE LODGE for any reason and FAILING to respond thereto may be SUSPENDED forthwith for un-Masonic conduct in violation of the Obligation in defrauding the Lodge and in failing to answer the SUMMONS, therefore, we earnestly request that you weigh well the contents of this letter and govern yourselves accordingly.

ROLL CALL.

At the next Stated Communication the Roll will be called of all those who have been SUMMONED, those who fail to be present or to have sent in a written excuse will there and then be deemed GUILTY of a VIOLATION of the Masonic Obligation and in all probability SUSPENDED from all RIGHTS AND PRIVILEGES OF THE FRATERNITY.

S-U-M-M-O-N-S.

You and each of you are hereby SUMMONED under seal of this Lodge to be present at the next Stated Communication to be held on Monday Evening, May 31st, 1915, at the hour of 8:00 P. M. at our Masonic Temple, 1923½ First Ave., Seattle, Wash., to attend at the Election of the Office Bearers for the ensuing term.

PER CAPITA TAX.

The time is now close at hand when the Semi-Annual Tax becomes due and those brethren not in possession of the Clearance Card for the Term will

be denied as visitors to any Lodge of the Rite or to any Lodges in Amity with us.

Only brethren who are financially clear on the books or those who have signified that they are FINANCIALLY UNABLE to pay their just dues **WILL BE KEPT ON THE ROLLS** and per capita tax paid and Clearance Cards issued.

RECOGNITION.

Those members whom we shall thus SUSPEND will hereafter not be recognized by us as members of the Fraternity and to all intents and purposes will be considered as without the fold of Masonry.

STAND ON THE SQUARE.

The QUESTION is now squarely up to each member to show us whether he is FOR or AGAINST US, whether or not he stands absolutely on the SQUARE WITH US. If you wish or desire to be NO LONGER affiliated with us, then be on the square, let us know and we shall promptly clear your name from our rolls. If on the contrary you are WITH US, then, we desire to be bound more closely together in the Royal Art by the ties of Companionship and mutual Comradship.

BE ON THE SQUARE AND LET US KNOW YOUR DESIRES IN PERSON OR BY WRITTEN COMMUNICATION—the time occupied to do so need not exceed one minute—the cost not be more than three cents.

With personal good wishes, I am,

Fraternally yours,

Secretary.

P. S. Address all communications to Thomas Perrot, Secretary, 118 West Thomas St., Seattle, Wash.

P. P. S. Have just received notice that the Supreme Lodge, Grand Consistory and Regional Grand Encampment will meet in Portland, Oregon, on the 9th day of June, 1915, and all members of the Rite who are clear on the books will have the privilege to be present and sit in the Lodges or

Councils of the degrees to which they have attained.

Duties of the Lodge Deputy.

Election and installation of Lodge Officers take place this month and the Deputy of the Grand Master should be alive to his duties.

The Lodge Deputy as the alter ego of the Grand Master should feel the responsibility resting on him and acquit himself accordingly. It is the duty of the Lodge Secretary to make the proper returns regarding the numerical and financial standing of the Lodge, but, it is the duty of the Lodge Deputy to see that this is done, and done correctly; the return is not lawful, nor can it be accepted by the Grand Secretary General unless it has the O. K. of the Lodge Deputy, and before the latter can O. K. it, he must assure himself that it is correct in every particular. The Lodge Deputy only can install the newly elected officers of the Lodge, or give the installed degree, and he can do neither the one or other unless the Secretary of the Lodge can show him the receipt from the Grand Secretary General, that the proper returns have been received, or satisfactory proof that they have been sent.

He must see that the per capita tax is returned for every member carried on the Lodge books, and that those for whom no tax is returned, are dropped from the roll of members. He himself must fill up and return the list of officers installed immediately after the installation, and the fees for the installed degree must accompany the return, that the B. B. may receive their Diplomas.

THE BUILDERS OF FREEMASONRY.

By Joseph Fort Newton, Grand Chaplain of the Grand Lodge of Iowa.

Every one who dips into the vast literature of our Order must feel the need of a concise, compact, yet comprehensive manual to clear the path and light the

way. Much of our literature is almost worthless because it was written by men without the training for studies of this kind, and who wrote before the modern methods of the scientific study of history had arrived. Consequently, without knowing it, some of our most earnest Masonic writers have made our Order a target for ridicule by their extravagant claims as to its antiquity. The early Charges and Constitutions of our Order were guilty of the same credulity—most of them beginning the history of Masonry with Creation, and including Adam, Noah and other ancient worthies among its first Grand Masters.

The authentic history of our Order is great and heroic enough, and its actual teachings are grand enough—too great, indeed, to need any embellishment of legend, much less of occultism. Mystery is one thing, mystification is another. Let the temple of Masonry stand out in the sunlight where all men can see its symmetry and beauty, and it will command the homage of the critical and searching intellects of our age and of all the ages to come! Our debts to the great Research Lodges of England for their labors to remove from Masonry its scaffolding that its real proportions may be clearly seen, is past all computation. Such men as Gould, Hughan, Speth, Thorp, deserve the perpetual gratitude of the fraternity. If at times they seem to have gone too far toward another extreme—it was but natural in their effort in behalf of authentic history and accurate scholarship.

It Should Work Both Ways.

The Masonic Voice Review says: "A member of the Masonic Fraternity who puts on an emblem gives notice to the world that he is a Mason and proud of it. He should see to it that the Fraternity has reason to be proud of him."

"CHANT OF HATE" AGAIN.

(A New Version of Herr Lissauer's Merry Roundelay.)

Clarence Day, Jr.

At heart, at heart, I'm a friend chap.
As friendly as any one on the map;
I drink my beer, I enjoy my beer,
I sing the jolliest songs you hear.
But when they hustle me off to war,
And my friends they charge, and the
guns they roar,
While every time I fire a gun
Somebody howls that I'm a Hun;
And when my plump, respectable friends
Suddenly come to violent ends,
And the battles are fierce and the beer
is scant,
I feel the need of an angry chant.

I know there are men who are always
cool;
Sportsmen, bred in a sporting school;
I myself was not thus bred;
When I must fight I go off my head.
I feel very warm and I talk very warm:
When life is stormy I, too, must storm:
And sooner or later I get in a state
Where nothing will do but a chant of
hate.

The foes we crush—pooh!—they matter
not;
We seize their coin and forgive the lot.
But when there's a foe who is hard to
crack,
What can we do if we don't look black?
Comrades, come, let us all look black!
Let us grind our teeth extremely hard:
Let us hate the foe that remains
scarred!

Altogether now! Scowl like this!
Stamp your feet! Give a manly kiss!
We scowl as one, we stamp as one:
We refuse to stop until the war is done.
Now do you see what a dangerous state
It puts us in to arouse our hate?

—Exchange.

LUZON LODGE U. D. of San Francisco. Cal., meets every second and fourth Monday of the month at Roma Hall, 1524 Powell street. R. W. M., Bartolome R. Losada, 341 Broadway st.; M. D. Alba, Sec., 2951 Lagura st.

county. R. W. M., Fred Gunther, 2131 Nineteenth street, Bakersfield. Secretary, Walter Parent, 901 Sixth street, Bakersfield.

Golden Star lodge No. 15, San Francisco, meets every Tuesday at German House, Polk and Larkin streets. R. W. M., Grefve C. Sparre, 1133 Buchanan street, San Francisco. Secretary, H. A. Rayne, 657 Haynes street, San Francisco.

Cosmos lodge No. 57, San Francisco, meets the second and fourth Wednesday at 8 p. m. at German House, 402 Polk street. R. W. M., Gust Manuels, 838 Winter street, Daly City, Cal. Secretary, Dr. W. E. Poole, 40 Trenton street, San Francisco.

St. Johannis lodge No. 7 meets at German House, Polk street, first and third Tuesday of each month at 8 p. m. San Francisco. Secretary, H. Methmann, 5900 Telegraph avenue, Oakland, Cal.

Walhalla lodge No. 31, Los Angeles, meets every Wednesday at 8 p. m. at 542 South Spring Creek. R. W. M., Waldemar Elsholz, 310 S. Spring st. Secretary, Ludwig F. Diebel, 812 North Figueroa st.

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. Secretary, P. Christensen, 422 Pierce street, San Francisco.

Costa Rica, C. A.

Ebenezer lodge No. 4 meets at Masonic Hall, Port Limon, Costa Rica, Central America, twice a month. M. W. M., Thomas Wilkinson. Deputy Master, Timothy Dee, Seceretary, W. Thomas, box 47, Limon, Costa Rica, Central America.

DIRECTORY OF LODGES.

California.

Provincial Grand Master, W. C. Cavitt, Hearst building, San Francisco.

Provincial Grand Secretary, H. Methmann, 5900 Telegraph avenue, Oakland.

Harmony lodge No. 26, San Jose, meets at S. B. S. hall, North Market street. R. W. M., J. Spinello, 284 San Teresa street, San Jose. Secetry, M. Arcone, Moore park and Race street, San Jose.

St. John's lodge No. 21, Los Angeles, meets every Tuesday at 8 p. m. at 542 South Spring street. R. W. M., L. A. Wunschell, 1157 North Ardmore avenue, Los Angeles. Secretary, H. A. George.

Glenlevit lodge No. 43, Vallejo, meets every Wednesday at 8 p. m. at 222a Georgia street. R. W. M. A. D. Fernandez, Vallejo. Secretary R. Douglas Patton, 1102 Louisiana street, Vallejo.

Palestine lodge No. 23, San Francisco meets every second and fourth Monday at 8:15 p. m. at Bay Shore hall, 37 Leland avenue. R. W. M., M. L. C. Natenstedt, 124 Tucker avenue, San Francisco. Secretary, C. A. Louis, 9 Leland avenue, San Francisco.

Kern lodge No. 51, Bakersfield, meets every alternate Monday at 8 p. m. at Druids hall, East Bakersfield, Kern

Colorado.

Kilmanock Lodge No. 74, Denver, Colo., meets 1st and third Wednesday every month at 1432 Arapahoe street, Britannia Hall.

Illinois.

Provincial Grand Master, Lew F. Stapleton, D. D. G. O., 2223 Washington Building, Chicago, Ill.

Provincial Grand Secretary, W. H. Humphreyville, 1301 West Huron street, Chicago, Ill.

St. Clair lodge No. 33, Chicago, meets every first and third Wednesday of each month at 716 West Madison street. R. W. M., W. H. Humphreyville, 1301 West Huron street, Chicago. Secretary, H. W. Smith, 2453 Diversey avenue, Chicago.

Viking lodge No. 75, Chicago, meets every first and third Friday of each month. R. W. M., William M. Anderson, 1327 West Huron street. Secretary, St. Siniarski, 3138 North Lawndale avenue.

Echo lodge No. 44, Chicago, meets every second and fourth Tuesday at 8 p. m. at 1225 Milwaukee avenue, Chicago. R. W. M., J. Suchon, 2424 Ems street. Secretary, J. Gasiorowski, 3810 Beach avenue, Chicago.

Savoy lodge No. 35, Chicago, meets every second and fourth Wednesday at 8 p. m. at the Haymarket building, 716 West Madison street. R. W. M., Dr. V. Guagilata, 875 Milton avenue. Secretary, Anthosy Bellavia, 516 West Oak street. Lodge Deputy, August Bellavia, 503 West Division street.

Alpha Fidelity lodge, U. D., Beuld, Ill., meets every Friday night at Eagle's hall. R. W. M., J. erzolis. Secretary, W. T. Davis.

Columbus lodge No. 34, Willisville,

meets every first and third Monday at Miners hall. R. W. M., Carlo Rizzuti. Secretary, John Broek.

Michigan.

Acacia lodge No. 17½, Wyandotte, meets every Monday at 8 p. m. at Kaul's hall. R. W. M., W. R. Stark, 132 Third street, Wyandotte. Secretary, C. P. Kreger, 17 Van Alstyne boulevard, Wyandotte.

Michigan lodge meets first Wednesday at 318 Woodward avenue, Detroit.

Euphrates lodge No. 41 meets every Thursday at Euphrates hall, 318 Woodward avenue, Detroit.

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

Missouri.

Golden Rule Lodge No. 79, meets 1st and 3rd Thursdays of each month at the Fraternal Building, Franklin Ave. and Eleventh st., St. Louis, Mo., at 8 p. m. Visiting brethren cordially invited.

New York.

Provincial Grand Master, Dr. J. E. Friedman, 236 South Second street, Brooklyn. Prov. Grand Secretary, Julius Koch, 236 S. 2nd street, Brooklyn.

Haladas lodge No. 449, New York, meets every first and third Monday at 8:30 p. m. at Yorkville Casino, 212 East Eighty-sixth street. R. W. M. Alexander Kalla, 144 E. 7th street, New York City. Secretary, Jacob Schoenberger, 538 East Sixth street, New York City.

Benjamin Franklin lodge No. 54, New York City, meets every second and fourth Monday at 8 p. m. at Knapp Mansion, 554 Bedford avenue, Brooklyn. R. W. M., J. H. Friedman, 236 South Second street, Brooklyn. Sec.

retary, L. E. Sams, 132 Lorimer street, Brooklyn.

King Solomon lodge No. 52, meets every first and third Wednesday of the month in Tuxedo hall, Fifty-ninth street and Madison avenue. R. W. M., Louis A. Sheinhart, Germania Bank Bldg., 194 Bowery, New York. Secretary, H. H. Zorn, 96 Willett street, New York.

Abraham Lincoln Lodge No. 68, New York, meets every first and third Monday at 8:30 p. m. in Odd Fellow Hall, 69 Marks Place, N. Y. R. W. M., Morris Cohen, 230 Madison street, New York, Secretary, J. Radin, 1419 Stebbins Ave., Bronx, N. Y.

New Jersey.

Blue Ridge Lodge No. 16 (C. B.) No. 160 A. M. F. meets every Second and Fourth Wednesday, at 8 p. m. at 261 Orange Street, Newark, N. J. R. W. M., Charles S. Toliver, 63 High Street, Newark, N. J. W. Secretary, Junious Evans.

Oregon.

Provincial Grand Master, S. H. Haines, 628 Chamber of Commerce, Portland.

Kilmarnock lodge No. 57, Astoria, meets every Thursday at 8 p. m. at A. O. U. W. hall, Ninth street. R. W. M., H. M. Lomsten, 1609 West Bond street, Astoria. Secretary, John Nordstrom, 2165 Bond street, Astoria.

Kilwinning lodge No. 38, Portland, meets every Friday at 8 p. m. at Auditorium hall, 208½ Third street. R. W. M., A. C. Liebendorfer. Secretary, George S. Brietling.

Robert Bruce lodge No. 47, Portland, meets every Wednesday at 8 p. m. at 208½ Third street. R. W. M., S. H. Haines, Chamber of Commerce. Secretary Alfred Nelson.

Robert Burns lodge No. 78, Springfield. L. E. Durrin, R. W. M. P. A.

Johnson,, Secretary, meets the first and third Mondays of each month.

Metropolitan lodge, U. D., Portland.

Harmony lodge, U. D., Portland.

Melrose lodge, U. D., Portland.

Panama.

Eureka lodge No. 25, Ancon, Panama, meets every first and third Tuesday at 7:30 p. m. at East Twenty-first street, Panama. R. W. M., John Fitz-Martin, Panama. Secretary, G. D. Wilkins, box 530, Ancon P. O., Canal Zone.

Utah.

Providence lodge No. 5, Helper. R. W. M., Dominick Bergera, Helper. Secretary, John B. R. Ferrero, box 391, Helper.

Acacia lodge No. 39, Midvale, meets every first and third Sunday at 3 p. m. at I. O. O. F. hall. R. W. M., Levi O. Olson, Midvale. Secretary, Emil T. Oleson, Midvale.

Bingham lodge No. 72 meets every second and fourth Monday night in the Canyon Hall, Bingham. R. W. M., John Contratto, Bingham. Secretary, Vincent Rover, Bingham.

Alpha Tooele lodge, U. D., meets every second and fourth Thursday at Tooele. Secretary, Phil Morrell.

Garribaldi lodge No. 2, Salt Lake City, meets every second and fourth Thursday at 16½ Main street. Secretary, James Thomson, 3 Center Ave., Salt Lake City.

Alpha Ogden lodge, U. D. R. W. M., Wm. H. Toller.

Washington.

Provincial Grand Master, E. P. Edsen, 300 Maynard building, Seattle.

Provincial Grand Secretary, J. J. Anderson.

Thistle lodge No. 27, Spokane, meets at Keller's hall, 823 Sprague avenue. R. W. M., A. A. Hunter, Secretary, Walter McKnight, 1404 Providence Ave, Spokane.

Bonaccord lodge No. 46, Centralia, meets every Thursday at 7:30 p. m. at Masonic hall, Main street. R. W. M., Charles Schubert, Centralia. Secretary, William M. Grafton, Centralia.

Harmony Lodge No. 60 holds communication at Monohon, every first Sunday at 10 a. m., and every third Wednesday at 7:30 p. m. Geo. F. Peck, R. W. M. Harry M. Gill, Secretary.

Kilwinning lodge No. 19, Seattle. R. W. M., Wm. Schutz. Secretary J. J. Anderson, room 257 Wiltshire hotel, Seattle.

Trinity lodge No. 44, Seattle, meets at 8 p. m. at Masonic hall, 1932½ First avenue. R. W. M., W. S. Pulver, 118 West Thomas street, Seattle. Secretary, J. J. Anderson, room 257 Wiltshire hotel, Seventh avenue and Virginia street, Seattle.

Wyoming.

Justice lodge No. 2, Diamondville, meets the first and third Saturday at 8 p. m. in Odd Fellows hall. R. W. M., F. iller, Diamondville. Secretary, Tony A. Boggle, Diamondville.

Fidelity lodge No. 73, Rock Springs, meets every Wednesday evening at 219 Pilot Butte avenue. Secretary, Martin Olson.

Washington, D. C.

Provincial Grand Lodge (C. B.). Washington, D. C. Grand Master Henry C. Scott, 521 21st street, N. W. Deputy Grand Master, Mingo Sanders, 463 New York avenue. N. W. Grand Senior Warden, Daniel Williams, 1212 24th street, N. W. Grand Junior Warden, Henry Dowell, 1004 Eye street, N. E. Grand Senior Deacon, George Washington, 1719 Seaton street, N. W. Grand Junior Dea-

con, C. E. W. Brown, 2813 Dumbarton avenue, N. W. Grand Secretary, Newport F. Henry, 206 P street, N. W. Assistant Grand Secretary, Thomas F. Harper, 208 H street, S. W. Grand Treasurer, William Young, 2025 M street, N. W. Grand Tyler, Isaac Bush, 214 L street, N. W.

Joppa Lodge No. 4 (C. B.) Washington, D. C., meets second Thursday in each month, 1719 Pa Ave., N. W. R. W. M., Albert Bailey, 1238 27th St., N. W.

St. John Lodge—No. 6 (C. B.) Washington, D. C., meets the fourth Tuesday in each month at 1719 Pa Ave., N. W. R. W. M., Isaac Bush, 214 L St., N. W. Secretary, Walter Scott, 1627 Church street, N. W.

Trinity Lodge No. 7 (C. B.) Washington, D. C., meets third Wednesday in each month at 1719 Pa Ave., N. W. R. W. M., Charles Ayler, 28a O St., N. W. Secretary, Newport F. Henry, 206 P St., N. W.

South Gate Lodge No. 8 (C. B.) Washington, meet fourth Friday in each month at 1719 Pa Ave., N. W. R. W. M., Henry Dowell, 1004 Eye St., N. W. Secretary, James E. Pratt, 18 N St., S. W.

King Solomon Lodge No. 1 (C. B.) Washington, D. C., meets first Monday in each month at 1719 Pa Ave., N. W. R. W. M., Mingo Sanders, 463 New York Ave., N. W. Secretary, J. H. Snowden, Cedar Aave., Cedar Heights, N.

Jerusalem Lodge No. 2 (C. B.) Washington, D. C., meets second Monday in each month, at Pa Ave., 1719, N. W. R. W. M., C. E. W. Brown, 2813 Dumbarton Ave., N. W. Secretary, Frank D. Wilson, 1904 L St., N. W.

Hiram Abiff Lodge No. 3 (C. B.) Washington, D. C., meets second Thursday in each month at 1719 Pa Ave., N. W. R. W. M., Thomas F. Harper, 208 H St., S. W. Secretary, Lawrence C. Smith, 1111 6th St., N. E.