

THE UNIVERSAL FREEMASON

Volume XII

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Number 7

OFFICIAL

Expulsions.

Samuel Mittler and Max Schulman, both have been expelled for un-Masonic conduct from Lodge St. John No. 21, of Los Angeles, Cal.

HONORS

Thirty-Third.

J. W. La Pointe, P. W. Giovannini and C. Losada, Masters of the Royal Secret, have been Throned, Crowned and Proclaimed Sovereign Grand Inspectors General, 33d, and last degree, of the Early and N. Scottish Rite.

Excellent Master.

Bro. A. Klaniecki, of Patria Lodge No. 33, Toledo, Ohio, received the Honorary grade of Excellent Master on the 4th of August last, but through some inadvertence the fact was not gazetted before.

The grade of Excellent Master has been conferred on BB. Arthur A. Anderson and Ellis Alexander of Balboa Lodge No. 7, San Diego, Cal., and on BB. J. W. La Pointe and P. W. Giovannini of Golden Star No. 15, San Francisco.

THE GRAND SECRETARY GENERAL, REPRESENTING THE GRAND MAS- TER, VISITS WITH THE BRETHREN IN THE EASTERN STATES.

Leaving Salt Lake City on Thursday, Nov. 6th, at the hour of 12:30 p. m., I arrived in New York City at 9:40 p. m. on Sunday, the 9th of November, and that evening met with quite a few of the representatives of lodges in New York.

On Monday, Nov. 10th, my time was occupied with visitations from BB. who had met me by appointment at the Hotel Manhattan.

On the 11th and 12th I met with the BB. in Passaic, New Jersey, on the 12th meeting with Alpha-Paccais No. 89, afterwards advancing a class to the 32°. Shrine and Knights Templar.

At this time appointing the Provincial Grand Master, Bro. Dr. Martin Nemirov, as the State Organizer for New Jersey; also granting a dispensation for a Council of Kadosh to Fratres Dr. Martin Nemirov, Louis Goldberg and Joseph Roth. At this time decorating Frater Louis Goldberg with the Lybic Chain in recognition of his valuable services in the work of the Order. Returning to New York in the wee sma hours of the morning of the 13th.

On the evening of the 13th I had the pleasure of meeting with the BB. of Lodge White Eagle No. 127, where a very pleasant and profitable time was spent.

On the 14th of November, I proceeded to Bdigreport, and there met with the

BB. of Liberty and Hope Lodges, and the next day met with a number of the BB. of Lodge Fidelity No. 133, returning to New York early in the morning of the 16th.

On the 16th of November I again met the Provincial Grand Master, Bro. Dr. J. H. Friedman, together with other BB. and on the 17th I met with Lodge Monte Moriah No. 112, and spent there a pleasant and profitable evening.

On the 18th I met with Lodge Haladas No. 49, and afterwards with the Provincial Grand Lodge of New York, returning to my hotel about 4:30 a. m. of the 19th.

On the 19th I entrained for Philadelphia where I stopped for a couple of hours to visit with Bro. J. George Frank, proceeding on my way to Pittsburg, where I met with the Lodge Alpha, U. D., and inspected the work there done by Bro. Angelo Tornatore, and advanced Bro. Tornatore to the 32°, Shrine and Templar grades.

Early on the morning of the 20th I proceeded to Cleveland, Ohio, and was joined at the Hotel Cleveland by Bro. August Spilmer, who accompanied me to Toledo, the place where, at present, there are no street cars operating, and was met at the depot by Bro. John Canelli and others, afterwards meeting Bro. A. A. Paryski and being shown through his very extensive establishment, he took us for a sight-seeing trip through Toledo and its suburbs, which was a delightful drive, returning we again visited at the home of Bro. John Canelli, afterwards proceeding back to Cleveland.

On the morning of the 21st, accompanied by the Provincial Grand Master, Bro. H. N. Nesline, Provincial Grand Secretary Bro. Wm. G. Adamis, Bro. August Spilmer and a number of other BB. we visited Alpha Lodge in Canton, and witnessed the conferring of the Entered Apprentice degree on a class of

candidatee and were agreeably surprised to note how well the degree work was done. We conferred the Honorary Grade of Excellent Master on Bro. Clark O. Schwing, in recognition of his valuable service rendered to the Craft. Bro. W. J. Bailey, through whose efforts the lodge at Canton has been organized, deserves great credit for the work done by him in establishing this lodge.

The Provincial Grand Master and other office-bearers accompanied us to Akron, Ohio, arriving there early on the morning of the 23rd and that afternoon we had the pleasure of chartering Lodge Lincoln No. 136, and right here let me say that No. 136 will give a good account of itself in the future, and Bro. E. E. Pucci may well be proud of the product of his work in organizing this Lodge.

Afterwards we advanced a large class to the 32° and Shrine, conferred the 32° on Frater H. N. Nesline and Chartered Lincoln Council of Kadosh No. 53, after which we attended a sumptuous banquet given by the officers and members of Lincoln Lodge No. 136, and late that evening arrived in Cleveland.

It is with regret that I was unable to meet Bro. Telesfor Olszynski and other office-bearers of Pulaski Lodge No. 126, but my time being limited, it proved to be impossible.

On the morning of the 23rd, accompanied by Bro. Spilmer, we proceeded to Detroit, Michigan, and there was met at the depot by the Provincial Grand Master, Bro. A. O. Thomas, and accompanied by him we met with Lodge Kopernik No. 103, and afterwards we had the pleasure of meeting my friend and brother, Herman Juchartz and his good wife. Leaving Detroit about the midnight hour I proceeded to Chicago, Illinois, arriving there about 7:00 a. m., where I was met at the depot by the Provincial Grand Master, Bro. August S. Johnson, and conveyed to his residence in his Elgin Six.

and that evening we met with Lodge Compass No. 105.

Through the courtesy of Bro. Aug. S. Johnson and the convenience of his automobile, I had the opportunity to meet with a great many of the office-bearers and brethren in Chicago whom otherwise I should not have met personally on account of the brevity of my stay there.

Thus it was on the morning of the 25th that after having parked his automobile in Grant's Park, we visited with a number of other BB. and returned to Grant's Park at 2:30 p. m. intending to place the automobile in the garage and proceed to Milwaukee, Wisconsin, by train at 4:00 p. m., and though Bro. Johnson seemed to be quite an expert, still he was unable to make his Elgin Six move, and after obtaining the services of two expert mechanics, and working for over 2½ hours, still his Elgin Six would not by any consideration move. Finally about the hour of 5:00 p. m. he had it going in fine shape. (What is to be thought of anyone who would try to run an Elgin Six without gasoline?)

In company with Bro. Johnson we finally arrived in Milwaukee, where we had the pleasure of meeting with Lodge Washington No. 125, together with a large delegation of BB. from Racine, Wisconsin.

At this time we appointed Bro. Dr. F. X. Sauer as the Acting Provincial Grand Master, also the organizer for the State of Wisconsin, at the same time conferring the Honorary Grade of Excellent Master on Bro. George H. Lowe for services rendered to the Craft in Racine, Wisconsin.

On the morning of the 26th (Thanksgiving day) we returned to Chicago and that afternoon we met with the Provincial Grand Lodge of Illinois, conferring the Honorary Grade of Excellent Master on Bro. William Miner of Lodge Irving No. 100, for valuable services rendered

to the Craft, and that evening entrained for Salt Lake City, where I arrived on the 29th at 5:00 p. m.

While it is impossible to make individual mention of all the courtesies extended to me on my trip I nevertheless feel extremely indebted to Bro. Dr. J. H. Friedman and his good wife of Brooklyn, N. Y.; Bro. A. A. Paryski, Bro. John Canelli and his good wife, of Toledo, Ohio; Bro. August Spilmer, Bro. Wm. G. Adams and his good wife; Bro. E. E. Pucci and his good wife; Bro. Giuseppe Spina, Bro. August S. Johnson and his good wife, as well as all others not here mentioned.

In brief I found the Order in general to be making good headway and the brethren enthusiastic in the cause of Universal Masonry and anticipate that there will be many agreeable surprises of success during the year 1920, that without doubt or question the A. M. F. will show during 1920 a mighty increase in membership.

Fraternally yours,

THOMAS PERROT.

INSTALLATION OF OFFICE-BEARERS

The following are the installed office-bearers of Lodge G. Garibaldi No. 6 of Salt Lake City, Utah, as installed on the 26th day of November, 1919:

R. W. M., Bro. Mark Cozzens; W. M. D., Bro. L. O. Oleson; W. M. D., Bro. D. J. Blyth; W. S. W., Bro. John E. Roe; W. J. W., Bro. John Anderson; Secretary, Bro. Wm. C. Mason; Treasurer, Bro. Fred G. Dust; Orator, Bro. F. W. Schmale; Chaplain, Bro. A. B. Magnusson; Almoner, Bro. Samuel Johnson; Marshal, Bro. George Karras; Senior Deacon, Bro. Floyd L. Parker; Junior Deacon, Bro. Thos. W. Dee; Senior Steward, Bro. E. Bertolina; Junior Steward, Bro. Albert Warwick; Inner

Guard, Bro. A. H. Mason; Tiler, Bro. Wm. Atchinson; Lodge Deputy, Bro. G. F. Bushman.

The following are the installed office-bearers of Lodge Golden Star, No. 15 of San Francisco, Cal., as installed on the 3d day of December, 1919:

R. W. M., Bro. Harry Fieldhouse; W. M. D., Bro. T. W. McPherson; W. M. S., Bro. J. Kennedy; W. S. W., Bro. J. C. Rower; W. J. W., Bro. J. J. Sandberg; Secretary, Bro. E. A. Rower; Treasurer, Bro. L. Williams; Chaplain, Bro. H. L. Gaillac; Almoner, Bro. Geo. F. Burgis; Marshal, Bro. C. W. Ellinger; Senior Deacon, Bro. J. M. Schreiber; Junior Deacon, Bro. J. Wilson; Senior Steward, Bro. E. Berglund; Junior Steward, Bro. J. Kalodimos; Inner Guard, Bro. Emil Erickson; Tiler, Bro. J. Farquhar; Lodge Deputy, Bro. A. W. Nichols.

The following are the installed office-bearers of Lodge Caledonian No. 29 of Tacoma, Wash., as installed on the 3d day of December, 1919:

R. W. M., Bro. A. Nelson; W. M. D., Bro. E. Siburg; W. M. S., Bro. J. Bentlien; W. S. W., Bro. C. Berg; W. J. W., Bro. Stanley Groom; Secretary, Bro. S. Skarstrom; Treasurer, Bro. C. M. Hedberg; Orator, Bro. W. J. Hanson; Chaplain, Bro. M. A. Johnson; Almoner, Bro. J. C. Olsen; Marshal, Bro. O. M. Aarness; Senior Deacon, Bro. F. W. Helle; Junior Deacon, Bro. A. Lindow; Senior Steward, Bro. E. Erickson; Junior Steward, Bro. J. Anderson; Inner Guard, Bro. D. Swanson; Tiler, Bro. J. Reid; Lodge Deputy, Bro. M. A. Johnson.

The following are the installed office-bearers of Lodge Rizal No. 86 of San Francisco, Cal., as installed on the 2d day of December, 1919:

R. W. M., Bro. E. Barrica; W. M. S., Bro. F. Venturanza; W. S. W., Bro. J. Panel; W. J. W., Bro. F. Sabio; Secretary, Bro. Lucio Losada; Treasurer, Bro. F. Venturanza; Orator, Bro. A. A. Matias; Chaplain, Bro. C. Lariza; Almoner, Bro. E. Llorando; Marshal, Bro. G. Peralta; Senior Deacon, Bro. M. Gorzales; Junior Deacon, Bro. T. Soldavini; Senior Steward, Bro. M. Morales; Junior Steward, Bro. J. Soldavini; Inner Guard, Bro. G. Tolentino; Tiler, Bro. J. Farquhar; Lodge Deputy, Bro. B. R. Losada.

The following are the installed office-bearers of Lodge Beehive No. 117 of Salt Lake City, Utah, as installed on the 17th day of December, 1919:

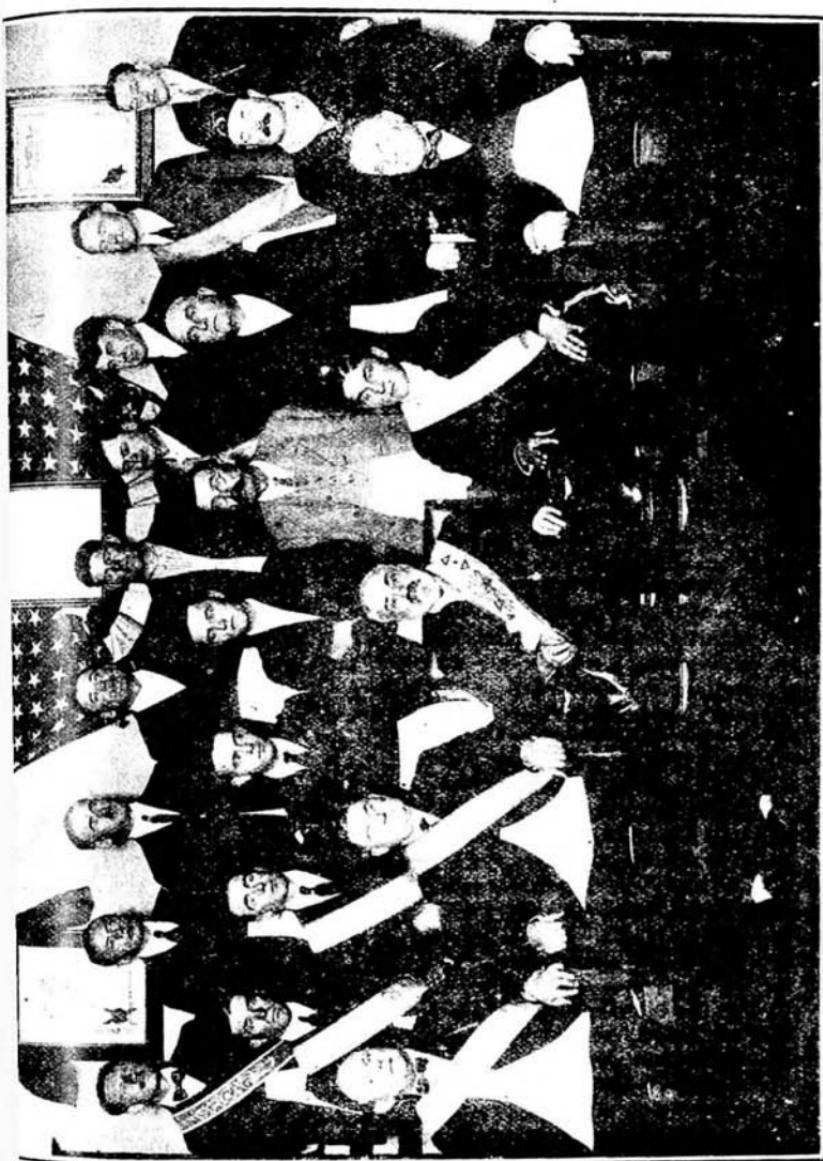
R. W. M., Bro. Kay W. China; W. M. D., Bro. Chas. E. White; W. M. S., Bro. Leo Friedman; W. S. W., Bro. Henry Evans; W. J. W., Bro. E. M. Anderson; Secretary, Bro. C. E. White; Treasurer, Bro. James Swyers; Marshal, Bro. J. Kimball; Almoner, Bro. George Hatch; Senior Deacon, Bro. E. E. Hall; Junior Deacon, Bro. Thos. W. Nelson; Senior Steward, Bro. R. B. Hart; Inner Guard, Bro. B. F. Wyckoff; Tiler, Bro. Robt. W. Ross; Lodge Deputy, Bro. Geo. M. Barrett.

Rear row, left to right, are the brothers in order number and name are the ones who took the high degrees.

1, E. T. Wellman; 2, F. Chejstovsky; 3, W. Alexander; 4, L. T. Bedon; 5, R. Barnes; 6, E. Hyatt; 7, D. Drake; 8, R. Gaboury; 9, A. Giovanazzi.

Center row—10, L. P. Jenkins; 11, R. D. Raphael; 12, C. D. Collins; 13, L. V. Sullivan; 14, W. L. Chancellor; 15, W. G. Bean; 16, Bro. Blust.

Bottom row—17, A. Anderson; 18, L. C. Young; 19, M. McB. Thompson; 20, A. Kowalski; 21, J. P. McDonough.



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EDITORIAL.

NEW YEAR'S GREETINGS.

By the time this issue of the U. F. M. is in the hands of the BB. we will have entered upon a new year, better, brighter and fraught with greater happiness and prosperity, we hope, than the one that has passed, and to our loved brethren of the Craft Universal, we offer hearty and heartfelt greetings, praying that the All-Father T. G. A. O. T. U. may pour out on our Brotherhood His richest blessings, that Peace, Plenty and the fullness of all that is good be theirs, that their friends may be comforted and their enemies confounded. We say of them all, as our immortal Brother Robert Burns prayed for his Mother Lodge:

Ye powers who preside o'er the wind and the tide,
Who have marked each element's border,
Who formed this frame, with beneficent aim,
And whose sovereign statute is under

Within our dear mansion may wayward contention
Nor withered envy e'er enter,
May secrecy round be the Mystical Bound
And Brotherly Love be the center.

When we look around and consider things in general we have to acknowledge that this old world of ours is not so bad a world after all, and that in the year gone by even with all the trouble, industrial, political and otherwise, there has been much for which we have cause to be grateful. The nations so lately at war are gradually settling down to the arts of peace, and all sincerely trust that it will be long—if ever—before the sword now turned into a ploughshare will revert to its former use. Without doubt it will be long before the feelings of enmity engendered by the struggle will abate, but they will eventually and by the aid of Masonry and its sublime teachings the sorrowful past may bring nearer the time "when man to man, the world o'er will Brethren be for a' that."

A RETROSPECT.

Another chapter has been added to history, another milestone passed on the road to eternity and we might well ask of ourselves how has Universal Masonry emerged from the year's trial?

Judged by numbers we have done well, new lodges have been organized, the membership of the old ones has been increased, and new territory has been opened up where, for the first time, the principles of Universal Masonry is

taug't and practiced. And not only in membership have we increased, a weeding process has been in progress, and some that had been prompted by curiosity or mercenary motives to apply for admission and against whom the door had not been sufficiently Tiled, have been gotten rid of. They were rotten limbs, and the trunk is the healthier by them being lopped off. The persecution of our BB. by the Local un-Masonic organizations, while it still is evidenced by sporadic attacks, is not so much in evidence as it was, and it is within the bounds of possibility, yea even of probability, that they might (in the language of the country) take a tumble to themselves, and by leaving us alone, stave off the day of their own final annihilation.

The balance of power of the A. M. F. has slightly shifted during the past year from the west to the east, where two new Provincial Grand Lodges were organized and close on a score of new lodges have been either chartered or have had dispensations granted. But in the west there has also been progress, and new lodges have been chartered and dispensations also granted, and now the chain of chartered lodges reaches, without a broken link, across this great country of ours.

But even more than the pride we are justly entitled to feel in added numerical strength achieved by Universal Masonry during the past year, is the pride we feel in the intellectual strength shown by the increased number of subscribers to our magazine, the "Universal Freemason," and the requests continually coming to us asking what are the best books to read on Masonic subjects. To these inquiries we have replied, read all available literature on the subject, we want our BB. to be well read and able at all and any time to defend their principles. The man who is a Universal Mason because he knows no better is out of place among us; his

place is with the Locals, where Masonic ignorance is at a premium and research is discouraged.

THE WORK IN CALIFORNIA.

The full report of the visit paid by the Grand Master Mason to the California Lodges in November, was too late for insertion in the December issue, therefore we give it now, even if it be a trifle late.

Having accomplished the purpose of my visit to Southern California by installing Balboa Lodge in San Diego, and meeting with the BB. and FF. of St. Johns Lodge, and Angel City Council in Los Angeles, I determined to return home via San Francisco and visit with the BB. there, where I spent a few very busy and pleasant days with the Lodges and the Council, all of which I found in exceptionally good condition.

I first met with the officers of Eden Lodge of the Scottish Rite of Adoption (I being unable to meet with the lodge, their regular meeting having been the week previous), from whom I found that the work of the Adoptive degrees had taken firm hold in San Francisco, every meeting seeing new accession to the membership.

I met with the San Francisco branch of Alpha Lodge (at present under the care of Bro. C. C. Vlahos), and as the time at my disposal was too short to permit a visit to all the lodges in San Francisco, the meeting of Alpha was made a joint one, and was both unique, instructive and enjoyable. Unique, from the fact that all the chairs were filled by the present Masters of Lodges in the city, who assisted in the work of entering six new Apprentices, Bro. Adam Kowalski, who has charge of the organizing work in Southern California, acting as R. W. M.

As showing that the BB. there are practical believers in the cornerstone of Masonry, the evening's contribution to

the "Widow's" box exceeded \$60.00. And as showing the true spirit of universality I was accompanied on the dias by the Ill. Bro. J. C. Castro, 33d, Grand Delegate of the Grand Orient of Spain in California, who extended a hearty invitation to all the BB. present to visit the lodge working in the Scottish Rite in Oakland under Spanish Charter. Though the hall in which the meeting was held was more than ordinarily commodious, three rows of chairs had to be placed to accommodate the number of BB. present, and the Chain of Union was sorely bent in finding space around the altar in closing. The close of a most enjoyable meeting was consummated by a banquet at which over 200 were seated.

I met also with the FF. of Golden Gate Council of Kadosh, and had the pleasure of advancing three aspirants to that Grade, I also had the pleasure of elevating three Masters of the Royal Secret to the ultimate grade of Sovereign Grand Inspector General, and the corresponding grades in the Confederated Rites.

PECCAVI.

We have unwittingly given offense to our good Brother Goaziou by an editorial item in our October issue under the caption "Much Ado About Nothing," in which we attempted to correct some mistakes made by a Local co-temporary regarding Mrs. Besant and the Co-Masonic Order, and in doing so have fallen into error ourselves. We are accused of being "decidedly unfair to Mrs. Besant in regards to Indian affairs." Further, it seems that the Lodge in which the ceremony took place which was later the genesis of Co-Masonry, did not hold of the Grand Orient of France, but of the Symbolic Grand Lodge of France, and further, that the meeting did not take place in Paris. Regarding Mrs. Besant and her activities in India, our information is culled from the

public press, and for that we disclaim any responsibility. For our statement regarding the meeting place of the lodge in question, and the jurisdiction under which it held, we admit the mistake and thank Bro. Goaziou for the correction.

On another item to which Bro. Goaziou objects, viz: the term "clandestine" which we use in mentioning the initiating of a woman in the French Lodge, we hold that we are right, and the Symbolic Grand Lodge of France must have been of like opinion when it cancelled the lodge's charter for doing so. Bro. Goaziou wonders why "the editor of the Universal Freemason, who has complained so often of the misuse of the term Clandestine, especially when applied to his organization, should use it so indiscriminately when speaking of others." To the illegitimate use of the term clandestine or irregular, we have, and do most strenuously object to. We do not apply the term to "Co-Masonry" about which there is nothing clandestine, all it does or advocates doing, is done fair, square and above board, and while we may not agree with its teachings in all things, we say of it again, as we have had occasion to say before, we are willing that all should have the right we claim for ourselves, freedom to follow the ideal they think best without let or hindrance from others, so long as hands are kept off. We have had many friends in the co-Masonic order whose friendship we esteem and hope to retain. But, we have also always held, and so written, that Masonically a lodge which attempts to do something which its charter gives no authority for doing, or may absolutely forbid to be done, is guilty of a clandestine act, though the act be committed in the presence of thousands. Thus, when the lodges in Massachusetts, New York, and Pennsylvania professed to meet and constitute themselves into a Grand Lodge when the only

Masonic authority they had was that of working in accordance with the laws of the Grand Lodges by whose will they existed they became clandestine though they made no attempt to hide the action they had taken, but rather boasted of it. And in this sense, and in this sense only, did we speak of the initiation in question being clandestine. We are, however, willing to use instead of the obnoxious term, that of "Irregular," which, though having the same Masonic meaning, sounds better.

HOW EXTREMES MEET.

As an example of the truth of the old saying that extremes meet, it is worthy to note that the Romish Church, the ultimate example of religious bigotry, and the Bolsheviks, as prominent an example of irreligious bigotry, are as one in their condemnation of Masonry. The Hungarian Bolsheviks threaten the Masons with punishment if they try to re-open the lodges in Hungary. Before the war Freemasonry was allowed in Hungary but forbidden in Catholic Austria.

THE INTERNATIONAL MASONIC CONGRESS.

In connection with the above the position of "Honorary Organizing President" has been given to the Grand Master Mason, and that of "Honorary Vice Secretary" to the Grand Secretary General of the A. M. F. The Organizing Council has decided to accept the offer of the Lodge "Libertas et Fraternitas" of the City of Zurich to hold the congress in their Temple, which is being re-decorated for the occasion. Up to the present, invitations to take part in the congress have been accepted by Grand Bodies in France, Hungary, Holland, Germany, Italy, Czechoslovakia and Poland. As the invitations to attend the congress have

not all been issued yet, the acceptance of so many varied bodies speaks volumes for the success of the congress.

THE ADOPTIVE RITE.

The success of the Scottish Rite of Adoption as shown by the number of charters and dispensations lately issued, has again brought to the front the idea of applying to the parent body in Scotland for a Regional Grand Charter for the U. S. A. This project has for some time past been under consideration, as it was felt that some central governing power on this side of the water was necessary to give the Rite the impetus required for its ultimate success. Now, however, the number of Lodges, Councils and Areopagi which have been chartered, or for which charters have been applied for, make the success of the project assured. Letters have been written to all bodies of the Rite inviting their views on the subject, and we have faith that the year will not be old when we will be able to announce the establishment of the Regional Grand Lodge and publish the names of its first officers.

THAT POSTAL INSPECTORS CIRCULAR.

In response to letters written by us to the Senators and Representatives of Utah in the U. S. legislature, investigations have been started which will discover the inwardness of the attempts to hurt the A. M. F. and the "Universal Freemason." Many of our BB have themselves written the Postal Department indignantly denying that they had ever made any complaint regarding the U. F. M. or the A. M. F. as circular letters sent them stated that they had done. There is something wrong somewhere, and we are determined, if possible, to find the source of it.

FOREIGN LANGUAGES IN LODGES.

The position of the A. M. F. in the matter of using foreign language in the lodges in its obedience has been so often and so plainly stated that there is no need for us to say more on the subject unless it be to say that our plan works admirably. To show how the arbitrary methods of the Locals work when treating of this subject, we give the following extract from the daily press.

Recognition of Foreign Masonic Bodies by the Locals.

The rules governing the Grand Masonic Bodies in the recognition of non-English speaking countries by the Local Grand Lodges of the U. S. A. (if it be guided by any rule) beat Bret Harte's heathen Chinese in being peculiar. Some few seem to recognize all that have sought their recognition, others, themselves mushroom creations of yesterday, refuse recognition to European Grand Lodges that were old before a white man set foot in the territory refusing them recognition. "Light" in its November issues, gives a table of Grand Lodges recognized, which we append.

The Masonry of the Argentine Republic is recognized by 11 Local American Grand Lodges; Belgium by 14; Brazil by 11 (as there are two Grand Orients in Brazil, we do not know which one is meant), Chili by 13, Colombia by 2 (Alabama and Louisiana), Costa Rica by 30, Cuba by 36 (here again there are several Grand Lodges or Orients), Denmark by 7, Egypt by 18 (here also there are two Grand Lodges), France by 23, (but no statement as to whether the Grand Orient, the Grand Lodge or the National Grand Lodge is meant), Germany by 11, Greece by 6, Guatemala by 4, Hamburg by 4, Hungary by 3, Holland by 7, and the Netherlands by 5 (we have been under the impression that Holland and the Netherlands were the same), Italy

by 7, Mexico by 31, Nicaragua by 1 (Maine), Norway by 5, Panama by 1, Paragua by 2 (Minnesota and New Jersey), Peru by 20, Philippine Islands by 47, Portugal by 4, Prussia by 5, San Salvador by 10, Saxony by 2, South Africa by 7, Spain by 4, Sweden by 8, Switzerland by 9, Venezuela by 2 (Connecticut and Louisiana), Vera Cruz by 1 (Maine).

It will be observed that Mexico is given as being recognized by 31, Local Grand Lodges, and the Grand Lodge of Vera Cruz by one only, and yet the Grand Lodge of Vera Cruz (with which the A. M. F. is in affiliation) is the "United Grand Lodge of Mexico" and as such is recognized by the Mexican Masonry. The other that has such recognition by the Locals is not composed of Mexicans, neither does it work the universal Mexican Rite, which is the "Scottish Rite," can it be because it IS NOT composed of Mexicans, and that it DOES NOT use the universal Mexican rite, that the Locals are so unanimous in giving its recognition? We wonder.

MASONIC ORDER STIRS GERMANS.

**New Jersey Grand Lodge Bars Use of
Any but the English Language
In Ritual.**

Trenton—Resolutions adopted by the Grand Lodge F. and A. M. directing abandonment of the German language in conducting Masonic rituals has led to the institution of a suit in the Court of Chancery by John J. Plemenik, of Newark, master of Schiller Lodge.

He seeks not only to stay enforcement of the resolutions, but also that an order be entered directing Grand Master William L. Daniels, of the Grand Lodge, to refrain from interfering with the complainant in the exercise of his position as master of the Schiller organization.

At the annual session in April of last year Mr. Plemenik shows that the Grand Lodge adopted resolutions that all lodges be required to use none other than the standard ritual in the English language, and that records be likewise kept. These resolutions, it is charged, are an injustice to members of the German lodges, by throwing upon them a special burden and by compelling them to discard the fruits of many years' hard labor."

In his capacity as Grand Master it is alleged that Mr. Daniels, together with other Grand Officers, appeared at the Schiller Lodge a short time ago, and ordered that the use of the German language be discontinued in connection with the conduct of the Masonic ritual.

Mr. Plemenik says he refused, and was suspended, after which virtually all the members left the lodge room "a mark of non-concurrence in the propriety of the act of the Grand Master."

At the same time the Grand Master announced his determination to enforce to the limit the non-German recommendations of the Grand Lodge, and appointed Senior Warden Frederick to see to the enforcement of the same.

ON CHINESE MASONRY

It might be an interesting corollary on the Chinese Masonic article, appearing elsewhere in this issue, to mention that Ebenezer Lodge, 28, in the A. M. F., of Port Limon, Costa Rica, has had quite a number of Chinese BBs, one of whom, Bro. Timothy Lee, served as R. W. M., and the ritual was translated into Chinese for the greater convenience of the members. One of the prominent members and hard workers in the Grand Lodge Inter-Montana, R. W. Bro. Kay William Chinn (whose portrait we give here) is a Lewis of fifty-two generations back. His father, the last of the line, was Master of the Salt Lake Lodge prior to its dissolution when the Chinese Republic was proclaimed, though of Chi-

nese parentage, he is by birth an American citizen, and did his bit during the recent world war in the U. S. army. At present Bro. Chinn is R. W. M. of Beehive Lodge No. 117, and Junior Grand Warden in the Grand Lodge Inter-Montana (the oldest Grand Lodge in our Federation). In the higher degree bodies he is Orator in De Molay Council of Kadosh; and a member of Utah Consistory 32nd; Marshal of Robert Martin Encampment of Knights Templar; Rabban in Alpha Temple of the Shrine; he holds the 86th degree of the Rite of Mizraim and the 90th of the Rite of Memphis, and is a member of the Scottish Rite of Adoption, and were there more to do he would be it also, for nothing gives Bro. Chinn more pleasure than to be working in the interest of the Craft.



COMMUNICATED.

Editor "Universal Freemason."

My Dear Sir and Brother: I have read in the August number of the "Builder" the reply to the query, "What is the real secret of Freemasonry?" (pp. 221-28.) The argument is interesting, but not new, indeed, in the "Convent Meeting" of the lodge des Amis Reunis of Paris, which is known as the Convent des Philalethes, they proposed to resolve the problem by a demand, "What is the essential reason for the secrets of the Masonic craft, and what is its distinctive character? But this query and also new ones remained unsolved and the convent wasted three months in worthless argument without being able to gain gratis, the secret of Cagliostro, who derided the meeting and sent them all to the devil in his famous letter of April 30th, 1785, in which he said they were sowing in the desert and would harvest thorns, and he proved a true prophet.

The Secret of Freemasonry, or rather of the Order, was discussed ten years later in 1794 in Germany. It was then like doomsday on the European continent, the citizens of the third French estate were triumphant, and one day there appeared a manifesto supposedly from Duke Ferdinand Von Braunschvieg (Eques Ferd. a Victoria, Magnus Superior Ordinis) which raised great rumors and was a solemn condemnation of those Masons and pseudo-Masons who had opened the door of the temple to worthless people, which though done in good faith had ruined Freemasonry. And in Germany, as on the rest of the continent, Masonry did not regain its former prestige until after 1860.

Of this manifesto, which is unknown in America, it is enough to cite the following significant passage: "How many we find among you (Freemasons) who

have, like the profane erroneous notions of the spirit, the scope and the secret of the order. One chain only embraces all zones, all the secret grades and all the systems of the universe. All gather to the central point of the Omnipotent. There is only one order whose secret is first that of His and of His ways, the second.

"Your Master should have told you also as your Fathers have taught you, that the secret of the alliance can be known to but few of the Masters. Indeed, what secret would it be were it known to a great number? The lodestone of curiosity has ever been the particular and infallible attraction that drew the postulant to the direction of his superior."

Those that know perfectly the history of Anglo-Saxon Craft Masonry know that there is a secret in the first editions of the "book of constitutions" of the origin of the Grand Lodge of London, that English Craft Masonry keeps this secret, not written, but practiced is not unknown, even recently we have become acquainted with certain eloquent proofs of this. But our brothers across the channel know how to preserve appearance, while on the continent in the eighteenth century, the brethren neither acted sanely, or talked prudently.

The high degrees began to appear in Europe in the year 1743, principally in France as "Maitres Ecossais," or more correctly, "Maitre Macon Libre Ecossais" (Scottish Master Freemason). The ritual of this degree I have never heard spoken, but know that it is best represented in our day by the "Royal Order" (H. R. D. M. of K. L. W. N. G. & R. S. Y., C. R. S.) the fourth degree of the Rectified Rite (the 4th of Baron Hunds "Strict Observance") in a less degree the 5th of the Swedish Rite, and still less, the "Royal Arch of Zerrubabel."

T. R. A. Masters (XXII., E. G. N. S. R.)
The K. T. and K. T. P., who are members of the aforesaid system, a family resemblance with the degrees here mentioned, if they examine the recently edited Ritual after purging it of all Catholic accretions.

The secret of the order (not of Craft Masonry), was in providing a substitute for H. A. at the "raising," the Jacobins in pushing their propaganda with the several rites (according to place or circumstance, the particular Rite employed might differ, but the end to be accomplished was ever the same) they well knew and let it be understood what was meant by the passage from the ancient, to the new alliance, and who was politically the new personality who was dying to be re-born, and thus I think it was known and comprehended by them. In 1766 they constituted the Grand and Royal Chapter of Jerusalem with Lord Blaney at the head of it, retaining the Ritual and Jewel and old Testament legend nearly as before.

The Chevalier de Saint George (what a precious name for a Masonic historian, some ancient agnostic kept in some great European city) as James IV. or VI. titular King of Britain died that year, his shadowy title falling to his son, the Bonnie Prince Charlie of Scottish story, who subsequently became addicted to drink, this detail and date should be remembered. Therefore this looks surprising when Bro. Hughan, the English writer, when treating of the "Jacobite Lodge of Rome," 1735-7, of Prince Charles Edward Stuart and Masonry (pp. 25-29), says that Prince Charles never took part in the work of this Roman Lodge, what need had he to do so when his partisan, Lord Winton, was the Director? Thus showing he doubted the correctness of the great amount of literature written (on the

continent) on this subject, even as late as thirty years ago in the "Italian Historical Review." When the author of the manifesto above referred to was writing in the year 1794, he well knew whereof he was writing, and why he could, and had to write. During and after the seven-year war (1756-1763) there were many changes.

The Superiors "Known" and "Unknown" of the "Order" (as distinguished from Craft Masonry), which at this time on the Continent was under the control of the "Order" sent Carolus Eq. a Ceraso to Italy in 1779, to make an investigation and to ask the "Pretender" (Charles Edward) if he was, or who was, the Grand Superior, who answered that he never was the Grand Master of Masonry. All citations furnished by the late Bro. Tedesco Bergemann to Bro. Wm. Hughan (*vide loco citato*) do not deny in my estimation that Charles Edward could be admitted a Knight Templar on September 23-24, 1743, in Holyrood Palace, Edinburgh, and installed the same day as Grand Master of the Royal Order of Scotland.

It is necessary to know but little of diplomatic usage, and of great people, to which this unconditionally, even though it is denied by some of the Templars or R. O. S. The letter killed certain seekers, when the spirit illuminated others.

It could also be cited in regard to this secret that a famous Italian adventurer, G. G. Casanova, wrote (see Mem. ad anno 1751) he could demonstrate that he had penetrated it. And Doctor W. W. Westcott, S. M. of the Soc. Rose in Anglia, was right in declaring Casanova entitled to declare himself F. R. C. and Honorem, although he was simply "Sov. Prince Rose Croix." The claim made by Bro. Cassanova of membership in a superior brotherhood, was

later confirmed by Bro. Yarker, and it is in this Superior Brotherhood of Masters that we will find the thread in the skein that will lead us to the interior work and discover the real secret (the secret of Freemasons, and of the Order of this, not a word is said, or should be said in the literature or catechism of Craft Masonry. And for this and to be more explicit, I will add that I allude to the "High Degree," the oldest that has kept the Spirit and the relation of Lodge tradition.

Rome Italy, Sept. 24th, 1919.

A. F. E. A. T. B.

CHINESE FREEMASONRY (SO-CALLED).

Its Connection With British Freemasonry.

By BRO. WM. YINSON LEE.

Bro. Wm. Yinson Lee is a Lewis of Lodge Southern Cross, No. 91 (1903); P.S.W. of St. Andrew Mark Lodge, No. 15, N.S.W.C.; E.M. and R.A.C. St. Andrew Chapter, N.S.W.C.; R.A.M. Sydney Lodge No. 10, N.S.W.; R.C.K. and R.A.M., Metropolitan Lodge and Council, Scottish Const.; R.C.K. of Navy and Military Lodge, Scottish Const., Kowloon, South China; Sov. Prince of Sedgwick Rose Croix Chapter, Scottish Const. (18th degree), Sydney; K.T. and K.M. of Kintore Preceptory and Priory, Scottish Const., Sydney.

Also Grand Secretary of Triad Society (Chinese Freemasonry) in Australia.

ANTIQUITY OF FREEMASONRY.

Freemasons claim their origin in the days of Moses (about 1600 B. C.) when the first Tabernacle or Lodge was formed at the foot of Mount Horeb in

the wilderness of Sinai. It was not until about 1717 A. D., however, that Freemasonry assumed the character as it now exists.

BROTHERHOOD IN ANCIENT CHINA.

Chinese records inform us that centuries before Confucius' philosophy was taught in China (about 500 B. C.), there existed "a peculiar system of morality" similar to that "veiled in allegory and illustrated by symbols," with which we are familiar. What is more interesting, perhaps, may be found in the Chinese Classics. Mencius (about 356 B. C.), another of China's philosophers, urged those "In pursuit of wisdom" to "make use of the compasses and square" (symbolical of right conduct).

The "peculiar system of morality" referred to, existed in various forms and under different names through thousands of years, its influence being used in religion or politics, or in both. Its rituals and signs are founded on ancient rites and symbols which were handed down from earliest ages. In ancient times, the faith took a Masonic form. The secrets were recorded in symbolic buildings, like the tabernacle erected by Moses in the desert, and Solomon's Temple at Jerusalem.

ELDER BROTHER SOCIETY.

The Ko-Lao Hui or "Elder Brother Society" came into prominence politically during the Tang Dynasty (618 to 905 A. D.), which is considered one of the most glorious in Chinese history, the golden age of literature, art, poetry, and invention, during which the famous Hanlin Literary Academy was founded, and the "Peking Gazette" (the earliest newspaper in the world) established. The Chinese army of that period was also famous, it having conquered the Turks, Thibetans, Tartars, Arabs, Mohammedans and Koreans, besides suppressing several rebellions. The Elder Brother Society was, especially during

periods of rebellion against the Tang Dynasty, an active supporter of the government of the day.

CHINESE MASONIC OR TRIAD SOCIETY.

In its present form the same secret brotherhood, known in China as the Triad Society, dates from the beginning of Manchu rule in China (1644 A. D.), and has lodges for social enjoyment and mutual assistance, in conjunction with their regular work of initiation of candidates. It originally sought the restoration of the Chinese Ming Dynasty (which the Manchu superseded) owing to misrule and oppression by the corrupt, effete and narrow-minded Manchu Government. After several unsuccessful attempts at rebellion extending over a period of about 250 years (during which untold wealth was expended and hundreds of thousands of lives were lost in the efforts of the Manchus to suppress the Triads), the brotherhood was responsible for the revolution of 1911, by which the Manchu Dynasty was overthrown, and the Chinese Republic established. Dr. Sun Yat Sen, Sovereign Grand Master of the Triad brotherhood, was the moving spirit in the revolution. He was elected first President of the Republic of China.

The Triad brotherhood was an illegal society under the Manchu Government of China on account of its anti-dynastic principles, but since the revolution the society is recognized much in the same light as Freemasonry is in English-speaking countries.

RELATIONSHIP OF CHINESE AND BRITISH FREEMASONRY.

Although there is no connection between British Freemasonry and the Chinese Triad Society, both are founded on the "practice of moral and social virtue," "brotherly love, relief, and truth" are inculcated by their precepts, while a distinguishing characteristic is

"charity." Owing to the similarity of its principles and the Chinese reference to the "compasses and square," the Chinese society is known in all British and American communities as the Chinese Masonic Society. Unlike the forefathers of British Freemasonry, the ancient Chinese brethren were not "operative masons" nor were they in any way connected with the building craft or architecture. Although many of the observances are similar, the ceremonial is entirely different. There is, however, a resemblance in some of the sacred signs.

In spite of the above, at least one European student of Masonic and Chinese matters (Schlegel) has written that "Freemasonry early divided into East and West and the Triad Society is an Eastern development of the same."

INITIATION, PASSWORDS AND SIGNS.

The ceremony of initiation is long and complicated. There is an elaborate ritual, and the candidate after taking the oath of fidelity is exhorted to conduct himself in accordance with the principles of the craft—Morality, Charity, Truth, and Justice—which were received as a sacred legacy from the forefathers of the brotherhood, teaching it by signs and symbols those duties one owes to others and to one's self.

Pass-words and secret signs enable the initiated to recognize each other. They also enable a brother in distress to make himself known in order to obtain protection or assistance from other brethren.

THE SUPREME RULER.

Shang-Ti, the One Supreme Power, the Supreme and Divine Ruler of the Universe, abiding on High beyond the ken of man, is the Highest Object of worship. His heavenly abode is a "celestial space round the North Pole" and His Throne is indicated by the Pole

Star. This is the most sacred and ancient form of Chinese worship. Shang-Ti corresponds with the Great Architect of the Universe, recognized alike by Triads and Brother Masons of every religious denomination.

FUTURE OF TRIAD SOCIETY.

Having achieved its political object, the Triad Society will continue as a brotherhood of goodwill, morality, and charity, with faith in the Supreme Ruler of the Universe to guide its brethren through this dark life unto everlasting light and happiness. Like Freemasonry, with bulwarks of similar construction, the Triad brotherhood will prosper as long as this world will last. So mote it be!

WM. YINSON LEE.

Sydney, October 18, 1919.

—“The Keystone.”

CONTRIBUTED

Masonry is the true understanding of the philosophy of life as it has been, as it is, and as it will perpetually be the highest exponent of humanity and in consequence it can be nothing else than universal. As universal as its family, and it can't be universal unless its teachings and tenets are universal in scope, character and practice.

Angelo Tornatore, 32d.

It has been truly said that Masonry is a great deal like vaccination; on some it takes, and they become immune to evil influences, while on others, it makes no impression, and they keep right on acting mean and trifling.

F. to F., that we should go
When sickness brings a brother woe,
To cheer him on his bed of pain
And nurse him back to health again.

K. to K., whenever we pray,
At early morn or close of day.
A brother's name should claim a share
In every thought and every prayer.
Then F. to F. and K. to K.
True brothers we should ever be
With H to B and B to E
Each striving still to do his best,
We'll whisper words of hope and cheer
With C to C and M to E.

Yours very truly,
MATTHEW SOLAZZI,

Lodge Hope No. 132
Bridgeport, Conn.

439 Main street.

With Our Exchanges

ANCIENT CHAPTER ROYAL ARCH MASON REVIVED

The Selkirk Royal Arch Chapter No. 28, Scotland, has been resuscitated after a lapse of many years. On the occasion of the ceremony, which was conducted by Comp. J. G. Winning, Grand Superintendent of the Province of Roxburgh, Selkirk, and Peebles-shires, Comp. W. Ronnie gave a short account of the history of the Chapter, which was the oldest in the Province. It was worthy of record, he said, that the original Chapter was consecrated on 28th August, 1818, which was exactly 101 years ago. At that period a number of French prisoners of war were billeted in the town, many of whom were members of the Craft. Twenty-three French officers on parole were admitted to the Royal Arch Degree in the Selkirk Chapter, which showed that there must have been harmonious relations existing between the local Craftsmen and the prisoners who were also members of the Order. Unfortunately no records had been preserved, except what were contained in

the archives of Supreme Grand Arch Chapter. They might be resting in some secure repository in Selkirk, and possibly may turn up some time. Meantime a spirit of great enthusiasm prevailed among the members of the reconstituted Chapter, and for it a successful career was confidently predicted. Comp. Rennie mentioned that in the early days of last century an active spirit characterized the affairs of the Chapter. From the records that were now available it was ascertained that at the first meeting in 1809, nine members were exalted, and included in the number was one James Tait, who was Secretary to the Duke of Buccleuch. After the Supreme Grand Chapter was instituted in 1817, Selkirk Chapter sent in a sum of one pound sterling for the registration of 102 names of the men enrolled when they commenced to work the Chapter in 1809. It was also interesting to observe that the Charter granted to Selkirk on 25th March, 1818, was signed by Lord Murray, Grand Z.; Sir Patrick Walker, Grand H.; and the Earl of Aboyne, Grand J. As a humble member of the Supreme Grand Chapter, he (Comp. Rennie) offered his congratulations to the Selkirk Companions upon the happy restoration of their Chapter, the 28th on the roll of the Supreme Grand Chapter. The Masonic Sun.

THE HIGHER DEGREES.

While there is no obligation on the part of the Master Mason to travel further than he has gone, there should be at least a modicum of common sense in which he has learned to keep him from putting himself in the ridiculous attitude of assuming to be capable of deciding all Masonic intelligence. Cases of this mental immaturity are few and far between.

It is generally conceded that the

principles of Masonry are contained in the symbolic degrees, but it is not granted that the fullness of their meaning is explained or even demonstrated in the lodge. An appreciation of this fact, however, is not obtained until one has entered an upper body. Then the untangled ideas of Masonic purpose begin to unravel. It is at this point that the student consciously acknowledges the need of more light and seeks to acquire it.

There is not a Mason who has traveled even to the limit of each rite whose interest has diminished for the symbolic degrees. In fact, his interest has grown stronger, for the added knowledge has illuminated their beauties and brought him to acknowledge them as the parent of this wisdom.—Virginia Masonic Journal.

LEXICON

Donats—A name given to a class of serving brethren attached to the order of St. John, who did not take the vows of celibacy or constancy.

Doric Order—The Doric is the oldest and simplest order of Greek architecture. It symbolically represents Strength and is appropriate to the Senior Warden in the West.

Dormant Lodge—A lodge which has ceased to hold regular meetings or make regular returns to the Supreme Lodge, but which has not had its Charter recalled, is said to be dormant, or sleeping. Such a lodge can be restored to activity by the Grand Master Mason on petition of the requisite number of BB. who were in good standing when the lodge went to sleep.

Dormer—The Dormer window is that which gives light to the sanctum sanctorum. It is associated with the Porch and Mosaic pavement in the lecture of the third degree.

Dotage—One of the disqualifications of an applicant for Masonry.

Dove—Symbol of innocence and peace. One of the emblems in the drawing of the 32d degree. The Jewel of an Ark Mariner, and the official jewel of the Senior Warden in the Scottish Rite of Adoption.

Dove, Knights and Ladies of the—An Androganous and semi-masonic society which for a time existed in France about the end of the eighteenth century.

Dowland Manuscript—An old MSS. copy of the ancient charges, supposed to date from 1550, first published by James Dowland, hence the name.

Dragon, Knights of the—A degree in the continental Templar system of the latter part of the eighteenth century.

Dresden, Congress of—One of the several Masonic congresses so popular with the eighteen and early nineteenth century Masons of the continent of Europe was held in Dresden in 1811. It resulted in the formation of a Grand Lodge for Saxony.

Dress, Masonic—Almost every rite and often each degree and jurisdiction prescribe the dress worn by its members. In English-speaking countries there is usually no particular dress unless on ceremonial indoor occasions when evening dress is required, and outdoor black frock or Prince Albert suit, with of course the apron, without which no dress would be Masonic. In the ancient lectures the Master was described as being dressed in a yellow coat with blue breeches, alluding to the brass body and steel points of the compass.

Druuids—A secret fraternal organization, originating in England last century.

Dualism—The doctrine of two opposing forces prevalent in all the ancient religious systems. In Masonry

the same idea runs through the degrees, i. e., in the E. A., Darkness dispelled by Light; in the F. C., Ignorance conquered by Wisdom, and in the M. M., Death vanquished by Immortality.

Dub—The act of receiving a new member into the Chivalric grades is termed Dubbing, when the presiding officer strikes the recipient three light blows on the head and each shoulder with the flat of his sword.

Due East and West—Masonic buildings should, when possible, be situated due East and West. This for reasons given in the Ritual. In theory they are all presumed to be so placed, thus the "East" is the station of the R. W. M. not necessarily because it is so geographically, but because the R. W. M. being stationed there makes it so.

Due Examination—One of the three methods by which the status of a visiting brother can be determined.

Due Form—(See Ample Form).

Due Guard—A modern name for what is correctly termed the "Sign of Obligation."

BOOST

Boost and the world boosts with you.
Knock and you're on the shelf.
For the world gets sick of one who'll
kick.

And wishes he'd kick himself.

Boost when the sun is shining.
Boost when it starts to rain.
If you happen to fall, don't lie there
and bay.

But get up and boost again.
Boost for your own advancement.
Boost for the things sublime
For the chap that is found on the top
most "round,"

Is the booster every time.

—Author Unknown.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington. D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. R.R. Washington, D. C. Other Office-Bearers R.R. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall No. 3, at 8 p. m.; H. V. Wilson, R. W. M., of 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 267 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets at Odd Fellows' hall, Wisconsin street, Racine, Wis.; A. James, Secretary, 1538 Packard Ave., Racine, Wisconsin.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th St.; Secretary, Louis A. Vondersacher, 424 West 66th St.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H., No. 35, Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Plyler, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second Ave.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Fidelity Lodge No. 73, Rock Springs, Wyo., meets 1st and 3rd Thursday and 4th Tuesday of each month at 8 p. m. at 218 Pilot Butte Ave., Rock Springs. All B. B. of the A. M. F. are cordially invited. C. M. Olsen, Secretary, box 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee Ave. R. W. M., Martin Gnatek, 1507 W. Chicago Ave. Secretary, Stanley Siniarski, 4136 School St.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powel street; E. Barrica, R. W. M., 1810 Union street; Lucio Losanda, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. H. P. Meyers, Secretary, 5742 Maryland Ave.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Compass Lodge No. 105, Chicago, Ill., meets the second and fourth Tuesdays, at 2345 South Kedzie Ave. R. W. M. James J. Klaub, 2438 South Avers Ave.; Secretary, Wm. Halabrin, 2313 Belmont Ave.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m. Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; Chas. E. White, Secretary, 24 West Second South, Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and second Monday of each month at 7:30 p. m., on third floor 325 South Main street; C. B. Moore, R. W. M., 1059 Fellows street; W. L. Bailey, Secretary, 329 South Arlington street, E., Akron, Ohio.

Lodge "Patria," No. 123, Toledo, Ohio, meets every first and third Thursday of each month at 8 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Anthony Klaniecki, 1116 Nebraska avenue; Secretary, Arthur F. Retzlaff, 1565 Nebraska avenue. All BB. of the A. M. F. are cordially invited.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Moose hall, 914 7th street; Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary, Waldorf Hotel, San Diego, Cal.

THE UNIVERSAL FREEMASON

Volume XII

February 1920

Number 8

OFFICIAL.

The Supreme Lodge has formally recognized and exchanged representatives with the Grand Lodge of Colombia, working in the Scottish Rite Symbolic.

The Grand Secretary General acknowledges receipt of fraternal communication from the United Grand Lodge of Mexico, whose see is at Vera Cruz.

From the "Serenissimo Oriente de Cuba. The "Gran Consiglio Italiano Dei Riti Degli Antichi Ed Accettati Liberi Muratri," and the "Grande Oriente Iusitano Unido" Supreme Council of Portugal.

Expelled: J. Kiratso, Demetrius N. Tirolins and Demetrius Kordopotis of San Francisco have been expelled for in-Masonic conduct.

Suspension of Relations.

Pending inquiry into complaints made to us, fraternal relations between the Supreme Lodge A. F. & A. M. of the Scottish Rite (Symbolic) and the Supreme Council, A. A. S. R. for the State of Louisiana is temporarily suspended.

INSTALLATION OF OFFICE-BEARERS

The following are the Installed Office-Bearers of the Provincial Grand Lodge of Inter-Montana, as installed on the 6th day of December, 1919:

Prov. Grand Master, Bro. James Terry, Jr.; Prov. Grand Masters Deputy, Bro. C. J. Tayson; Prov. Grand Masters Substitute, Bro. Frank Dallezatta; Prov. Grand S. W., Bro. Kay Wm. Chinn; Prov. Grand J. W., Bro. Mark Cozzens; Prov. Grand Secretary, Bro. Wm. C. Mason; Prov. Grand Treasurer, Bro. F. G. Dust; Prov. Grand Orator, Bro. August Martello; Prov. Grand Chaplain, Bro. G. A. Muller; Prov. Grand Almoner, Bro. H. E. Brown; Prov. Grand Marshal, Bro. Henry Evans; Prov. Grand Senior Deacon, Bro. E. M. Anderson; Prov. Grand Junior Deacon, Bro. Christ E. Thobro; Prov. Grand Senior Steward, Bro. F. C. Bertolina; Prov. Grand Junior Steward, Bro. Geo. C. Wessler; Prov. Grand Inner Guard, Bro. John Dunn; Prov. Grand Tiler, Bro. Wm. Atchinson; Prov. Grand Lodge Deputy, Bro. G. F. Bushman.

The following are the Installed Office-Bearers of the Provincial Grand Lodge of Ohio, as installed on the 28th day of December, 1919:

Prov. Grand Master, Bro. H. N. Nesline; Prov. Grand M. D., Bro. A. Jordan; Prov. Grand M. S., Bro. C. B. Moon; Prov. Grand S. W., Bro. A. L. Doty; Prov. Grand J. W., Bro. Edward Jenisek; Prov. Grand Secretary, Bro. W. G. Adams; Prov. Grand Treasurer, Bro. H. Peterson; Prov. Grand Chaplain, Bro. Joseph Spina; Prov. Grand Almoner, Bro. J. Caputo; Prov. Grand Marshal, Bro. S. Godsentki; Prov. Grand Senior

Deacon, Bro. Wm. F. Beyer; Prov. Grand Junior Deacon, Bro. Egidio E. Pucci; Prov. Grand Senior Steward, Bro. Daniel Cichy; Prov. Grand Junior Steward, Bro. J. Koons; Prov. Grand Inner Guard, Bro. L. Varrechia; Prov. Grand Tiler, Bro. A. Nixon; Prov. Grand Lodge Deputy, Bro. Anthony Klanicki.

Office-Bearers of Provincial Grand Lodge of State of Washington for the year 1920:

Prov. Gr. Master, Bro. J. B. Keener (to be recommended); Prov. Gr. M. Dep., Bro. W. S. Pulver; Prov. Gr. M. Subst., Bro. Th. Houston; Prov. Gr. S. W., Bro. Emil Sauer; Prov. Gr. J. W., Bro. Carl Berg; Prov. Gr. Secr., Bro. Paul Raden; Prov. Gr. Treas., Bro. W. J. Hanson; Prov. Gr. S. Deac., Bro. W. A. Sloan; Prov. Gr. J. Deac., Bro. E. Silburg; Prov. Gr. Orator, Bro. Harry Allen; Prov. Gr. Chaplain, Bro. Vict. Anderson; Prov. Gr. S. Stew., Bro. A. Nelson; Prov. Gr. J. Stew., Bro. S. Groon; Prov. Gr. Organist, Bro. A. M. Larsen; Prov. Gr. I. Guard, Bro. Th. Carlson; Prov. Gr. Tiler, Bro. T. J. Engelstad.

The following are the Installed Office-Bearers of Lodge St. John No. 21 of Los Angeles, Cal., as installed on the 3rd day of December, 1919:

R. W. M., Bro. W. S. Alley; W. M. D., Bro. W. A. Dunton; W. M. S., Bro. F. J. Blust; W. S. W., Bro. A. W. Alley; W. J. W., Bro. B. N. Hammon; Secretary, Bro. Herbert Fisher; Treasurer, Bro. S. D. Loe; Orator, Bro. Harry C. Alley; Chaplain, Bro. Harry C. Alley; Almoner, Bro. Vincenzo Reno; Marshal, Bro. M. P. Anfossi; Senior Deacon, Bro. Fred DuBois; Junior Deacon, Bro. H. N. Bell; Senior Steward, Bro. Henry Schlorman; Junior Steward, Bro. Bernhard Capune; Inner Guard, Bro. Chas. H. Baker; Tiler, Bro. Marco Carrata; Lodge Deputy, Bro. H. E. Caldwell.

The newly-elected officers of Lodge Savoy 35, Chicago, Illinois:

R. W. M., Bro. Gaetano Castellano; S. Master, Bro. Mike Armato; W. S. W., Bro. Frank Varallo; W. J. W., Bro. Ben Scotelaro; S. D., Bro. William Castellano; J. D., Bro. Nunzio Parrino; Treasurer, Bro. Melchiorre Arnato; Secretary, Bro. Nathan Klein; I. G., Bro. Sam Ambrosio; Tiler, Bro. Louis Fraginito; Orator, Bro. Italo Berti; Chaplain, Bro. Joseph Anastasi; Lodge Deputy, Bro. C. H. Carfora.

The following are the Installed Office-Bearers of Lodge Trinity No. 11 of Seattle, Wash., as installed on the first day of December, 1919:

R. W. M., Bro. W. S. Pulver; W. M. D., Bro. Theo. Carlson; W. M. S., Bro. Chas. Soderstrom; W. S. W., Bro. Emil Sauer; W. J. W., Bro. W. A. Sloan; Secretary, Bro. Paul Raden; Treasurer, Bro. Aug. Anderson; Orator, Bro. Harry Allen; Chaplain, Bro. T. J. Engelstad; Organist, Bro. A. M. Larson; Marshal, Bro. C. Erlandsen; Almoner, Bro. Lindberg; Senior Deacon, Bro. R. Murk; Junior Deacon, Bro. L. J. Caenepeel; Senior Steward, Bro. L. Holtan; Junior Steward, Bro. S. Haugen; Inner Guard, Bro. Victor Anderson; Tiler, Bro. Charles Fredlund.

The following are the Installed Office-Bearers of Lodge Fidelity No. 73, of Rock Springs, Wyo., as installed on the 18th day of December, 1919:

R. W. M., Bro. Christ E. Thobro; W. M. D., Bro. August Martello; W. M. S., Bro. Ole Johnson; W. S. W., Bro. Adolph Westerberg; W. J. W., Domnick Berta; Secretary, Bro. C. M. Olson; Treasurer, Bro. Axel Johnson; Orator, Bro. August Paulson; Chaplain, Bro. Wm. Almoner; Bro. A. Johnson; Marshal, Bro. Joseph Berta; Senior Deacon, Bro. Louie Larson; Junior

Deacon, Bro. Fred Larson; Senior Steward, Bro. L. A. Sandburg; Junior Steward, Bro. Gust Larson; Inner Guard, Bro. John Anderson; Tiler, Bro. Carl E. Johnson; Lodge Deputy, Bro. Joseph Joynson.

The following are the Installed Office-Bearers of Lodge Viking No. 75, of Chicago Ill., as installed on the 12th day of December, 1919:

R. W. M., Bro. Alexander Busch; W. M. D., Bro. Martin Gnatke; W. M. S., Bro. Adam Kowalski; W. S. W., Bro. Ignatius Faltszek; W. J. W., Bro. Joseph Galla; Secretary, Bro. Stanley Siniarski; Treasurer, Bro. Theo. Giese; Orator, Bro. Ed. J. Bulger; Chaplain, Bro. M. Kozlowski; Almoner, Bro. M. Krajewski; Marshal, Bro. S. Nowaczynski; Senior Deacon, Bro. Frank Kledrowski; Junior Deacon, Bro. L. Pekalski; Senior Steward, Bro. A. Kramarczyk; Junior Steward, Bro. Bruno Malecki; Inner Guard, Bro. Edward Siniarski; Tiler, Bro. J. S. Janos.

The following are the Installed Office-Bearers of Lodge Rising Star 84, of Sacramento, Cal., as installed on the 12th day of December, 1919:

R. W. M., Bro. L. J. Walker; W. S. W., Bro. Allen Williamson; W. J. W., Bro. O. E. Schrunk; Secretary, Bro. M. J. Gastman; Treasurer, Bro. Wm. Dreher; Almoner, Bro. A. Williamson; Inner Guard, Bro. S. Martello; Tiler, Bro. Thomas Beneto; Lodge Deputy, Bro. A. X. Thomas.

The following are the Installed Office-Bearers of Lodge Alpha Passaic 89 of Clifton, N. J., as installed on the 3rd day of December, 1919:

R. W. M., Bro. Hyman Kramer; W. M. D., Bro. Samuel Slaff; W. M. S., Bro. Joseph Roth; W. S. W., Bro. Herman Virag; W. J. W., Bro. Joseph Korn-

reick; Secretary, Bro. Chas. Z. Newman; Treasurer, Bro. Maurice Schoenwald; Orator, Bro. Michael Slavin; Chaplain, Bro. Adolph Newman; Almoner, Bro. John Munkascy; Marshal, Bro. Adolph Newman; Senior Deacon, Bro. Mathias Zseray; Junior Deacon, Bro. Eugene Weinstein; Senior Steward, Bro. Phil Davidson; Junior Steward, Bro. Samuel Schulman; Inner Guard, Bro. Felix Landi; Tiler, Bro. George Szoholay; Lodge Deputy, Bro. Louis Goldberg.

The following are the Installed Office-Bearers of Lodge Eureka 119 of Oakland, Cal., as installed on the 18th day of December, 1919:

R. W. M., Bro. Bert Culbertson; W. S. W., Bro. James Graham; W. J. W., Bro. Enis McIntosh; Secretary, Bro. J. E. Jones; Treasurer, Bro. Charles Culbertson; Senior Deacon, Bro. W. H. Becker; Junior Deacon, Bro. C. A. Stupps; Inner Guard, Bro. Andrew Piculovich; Tiler, Bro. George Hutopulous; Lodge Deputy Bro. Wm. C. Hamilton.

The following are the Installed Office-Bearers of Lodge Patrio No. 123, of Toledo, Ohio, as installed on the 4th day of December, 1919:

R. W. M., Bro. Maryan Iwanski; W. M. D., Bro. Frank Friedel; W. M. S., Bro. Stanley F. Nowak; W. S. W., Bro. Zygmund Godziatowski; W. J. W., Bro. Daniel Cichy; Secretary, Bro. Adam Solarczyk; Treasurer, Bro. Andrew Krasucki; Orator, Bro. Anthony Klaniecki; Chaplain, Bro. Edward Zygilla; Almoner, Bro. Martin Jaworski; Marshal, Bro. Jacob A. Gwozdz; Senior Deacon, Bro. Anthony Kulligowski; Junior Deacon, Bro. Wladyslaw Golembiewski; Senior Steward, Bro. Joseph Wysocki; Junior Steward, Bro. Leon Podlas; Inner Guard, Bro. Wincenty Hudanski; Tiler, Bro. John Washtak; Lodge Deputy, Bro. A. A. Paryski.

THE UNIVERSAL FREEMASON.

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EDITORS:

**M. McB. THOMSON, THOMAS PERROT
Scottish Rite Masonic Temple,
161 South Second East Street.**

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

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EDITORIAL.

STILL WE GROW.

This month we have to record the genesis of four new lodges, two in California, Palm Beach and Modesta, the others in Monroe, Michigan, and Toledo, Ohio. The ones in California can be credited to BB. Kowalski and Vlahos, the one in Michigan and Ohio to Bro. A. Spilmer.

WATCH LOS ANGELES.

St. Johns Lodge No. 21 of Los Angeles has long and rightfully enjoyed the reputation of in a marked degree having the truly Masonic qualities of Peace and Harmony. It now promises to be great as well as good. It has now over 150

members in good standing and is adding new members at the rate of from six to nine at every meeting and the Brethren confidently expect to have a membership of 500 before the year is out.

MULTIPLICITY OF LODGES IN A CITY

We have always contended that it is better for the Order at large and for the individual lodges as well that there should not be in any city more lodges than the needs of the locality require, e. g., while a city with a population of 100,000 could well support four good strong lodges with a membership of at least 100 each, to have more than that number of lodges would be detrimental. Further, that a new lodge should never be created in a city where there is one already, if that one has less than 100 members. We have just observed in the "Southwestern Freemason" an item which proves the correctness of our contention. It states that in Los Angeles there are twenty-nine lodges of the Local Rite, with an average of 27½ per lodge. We wonder how many members the smaller of these twenty-nine lodges have and venture to say that some of them must be hard pressed often to get a quorum? On the surface it might seem a matter of pride to boast of having so many lodges in a given place, but the pride would suffer a drop when the question is asked, How many members are there?

ROYALTY AND MASONRY.

The apocryphical histories of Masonry in England claims many of the English Kings as having been Grand Masters, and we know that all such claims should be taken with more than the proverbial grain of salt. It would not be too strong to class them as fable. There is more credence to be given to the claim that the Stuart Kings had known

edge of the Craft, gained by them in Scotland, and it is certain that the later Stuart reigning or claimants were Masons. And it is claimed with some show of credibility that William III was a Mason. Be that as it may, we know that since the Hanoverian succession members of the Royal family have been Masons and taken more or less prominent parts in its affairs. At the time of the union of the rival Grand Lodges of the so-called Ancients and Moderns in 1813 both factions had scions of Royalty for leaders. The Duke of Kent was a prominent figure in English Masonry and William IV. was also a Mason. Edward VII. was made a Mason by the King of Sweden when Prince of Wales, and before he ascended the throne was Grand Master of England, and after he became king continued his connection with the Craft as Patron of English Masonry. Edward's eldest son was also a member of the Craft, and while George, the present King, is not a Mason, his eldest son is, and now comes the news that his second son has just been initiated.

In the Scandinavian countries royalty and Masonry is inseparable, as the kings of these countries are ipso facto the respective Grand Masters. In Sweden the king's official title is Vicar Solomonis, and the highest degree of Swedish Masonry carries with it civil as well Masonic rank.

"LIGHT" AND THE A. M. F.

Our good Brother Norwood of "Light" devotes quite a bit of space in his January number to the A. M. F., and is, as usual, as fair as he can be (in saying this I do not reflect of his principles, only on the company he has kept). The admission is made that M. McB. Thomson was a regular Mason in Scotland and Idaho, Bro. Thomson fails

to see when or by what action he forfeited his regularity, unless it was by affiliating with, and holding office for a time with the Local Grand Lodge of Idaho, for that lapse from regularity he can only plead in extenuation that there was no regular Universal Lodge in that state. As soon as possible, however, he took his dimit from the Idaho lodge. Bro. Norwood falls into error—though an excusable one—when he says of the A. M. F.: "But it rightly or wrongly possesses the degrees, the text-books of our own work." The text-books we use are not the same as those used by the Locals, nor is their work and ours the same. That there is a resemblance it is true; there must needs be when both are from the same parent stock and the degree manufacturers and rebuilders of the Locals have not been able to entirely eliminate all of the original foundation, though they have succeeded in divorcing the spirit from the letter to such an extent that it is impossible for a Mason of the Local rite to work his way into a Universal lodge if strictly examined. One passage in Bro. Norwood's article it will be wise for the Locals to heed and profit by, when commenting on the persecution of the Universal Masons receive from the Locals he draws a parallel between their methods and those the Romish Church used towards "Heretical Christians," and says: "We urge the Craft everywhere to stop it. Stop it before the courts of justice with impartial judges say: "What do the American people care about a petty quarrel between rival rites of Masonry? It were better for the public welfare, peace and happiness if both of you were abolished as common nuisances." If the Locals were not blinded by prejudice they would see the wisdom of this suggestion. The adoption lies entirely with them. We make no fight, but are on the defensive only.

WHO MISREPRESENTS?

The usual excuse made by the locals for their persecution of Universal Masons is that the latter gain members by false representation, that is, that they make the prospective member believe that it is a local lodge that he is being solicited to join, that, in fact, the existence of any other body of Masons is hidden from him. What are the facts? The application form given to the prospective member states that, "This Lodge has no affiliation with the Grand Lodge of the State of (naming the state), A. F. & A. M., or F. & A. M., or any lodge holding of such Grand Lodge. The candidate has to sign this in the presence of two who witness the signature. It is further explained to him that there are two Masonic rites in the U. S. A., one self-constituted and local in its nature, each state having a grand lodge of its own, none owing allegiance to a higher or central body, with no common law recognized by, and applicable to all. That the Grand Lodges of this Local system recognizes but few of the foreign Grand Masonic powers, and that they are not agreed on those they do recognize. The other is Universal in its nature, has one Supreme Lodge for the whole U. S. A.; that each of its Lodges and Grand Lodges are bound by common and well-known laws promulgated by the Supreme Lodge, and that there is no affiliation between these two rites or systems. Does the Local lodges inform prospective candidates of these facts? No, verily, even when asked the question directly we know well authenticated cases where the candidate has been assured that there is no other Masons. Who, then, we ask, is it that receives money under false pretence?

THE GRAND LODGE OF COLOMBIA

We are in receipt of communications from a newly created Grand Lodge of Colombia, the lodges constituting which had before been under the obedience of the Grand Lodge of the United States of Venezuela. According to these communications the Colombian BB. had ample cause for withdrawing from the control of the Venezuelan Grand Lodge and declaring their Masonic independence and our Supreme Lodge has gladly welcomed them into the family of Masonic powers. The new Grand Lodge works in the Scottish Rite, but, like our own Supreme Lodge, is independent of control by the higher degree bodies of the Rite; in fact, one of the reasons for their withdrawal from the former jurisdiction was that under it the Craft was the vassal of the high grades.

IS THERE A "MOTHER GRAND LODGE OF MASONS"?

We again observe in a Local contemporary the Grand Lodge of England credited with being the "Mother Grand Lodge." We are at a loss to determine whether this is caused through ignorance of Masonic history or a wilful attempt to pervert it. The Grand Lodge of England as organized in 1717 was without doubt the first organization of the kind, but it was not the Mother of the Lodges which in 1730 organized the Grand Lodge of Ireland, and far from being the Mother of the Grand Lodge of Scotland, as some of the lodges that took part in the formation of the latter had records 200 years older than the oldest that could be found in England, and there were none of them that were not at least 100 years older than any existing English lodge. The Grand Lodge of 1717 was without doubt the Premier Grand Lodge of Masons, accord-

ing to the modern arrangement, and is entitled to that distinction, but it is not the "Mother Grand Lodge of Masons."

SEVERANCE OF RELATIONS.

Severance of Relations—In explanation of the official announcement that relations of amity had been temporarily suspended between the Supreme Lodge, A. M. F., and the Supreme Council of Louisiana, A. A. S. R. For months past there has been trouble brewing among the Louisiana BB. The more progressive among them desire that the Craft Degrees be made independent of the Supreme Council by and through the establishment of a Craft Grand Lodge for the State, and the good offices of the A. M. F. have been solicited to this end. Falling the consent of the Supreme Council to agree to their demand, the BB. threaten to withdraw and seek charters from the A. M. F. This is a condition much to be deplored, as the resultant lack of harmony threatens to disrupt the Supreme Council of Louisiana. We have offered our good offices to mediate between the two factions (though naturally our sympathies are with those who seek to liberate the Craft from high degree domination), but those who seek to retain the antiquated and un-American and also un-Masonic system have rewarded our well-meant endeavor to cast off on the troubled waters by threatening to Charter Lodges outside the State of Louisiana in defiance of the agreement made in 1907 between the Supreme Council of Louisiana, through its Sovereign Grand Commander, the late Ill. Bro. J. N. Cheri, and the Supreme Lodge in the A. M. F. through its Grand Master Bro. M. McB. Thomson, to the effect that the Sup. Co. of Louisiana would resign to the Sup. Lodge in the A. M. F. the control of the two lodges that it then

had outside of the State of Louisiana and would for the future grant charters only within that state. And the Supreme Lodge in the A. M. F. would grant no charters to lodges in the State of Louisiana. The violation of this solemn agreement by the Louisiana Council lends color to the assertion that the body at present designating itself by that name has no legitimate claim to the title. That for three years prior to the death of Bro. P. N. Cheri (the last regularly elected S. G. C. of the Louisiana Council), there has not been a regular meeting thereof, and that the present so-called S. C. of Louisiana is not de jure entitled to the name.

While we are not in possession of sufficient evidence to pass upon this claim, the fact that so much dissension exists in that jurisdiction and that the treaty entered into by the S. C. of Bro. Cheri is repudiated (and its existence seemingly unknown) by the body at present claiming to be that council's successor, gives so much color of credibility to the charges brought against it that the Executive Board of the A. M. F. has decided to temporarily sever the relations between the two powers, pending further and complete investigation.

THE INTERNATIONAL MASONIC CONGRESS.

Just as we were going to press we received from the office of organization of the International Masonic Congress in Switzerland, the following official communication:

"Congress of Universal Freemasons and Templars to be held on the 18th of July, 1920, at Zurich, (Switzerland). Having ascertained by correspondence the opinion of the most prominent leading members of Universal Freemasonry in Europe and America, it is hereby proposed to submit the follow-

ing cardinal points for adoption by the Congress, and it is likewise hereby suggested who is to propose, and who to second these motions.

It is proposed that the Congress resolve—

FIRST:

To continue the movement inaugurated in Paris in 1908 and carried on in America by the M. P. & M. Ill. Bro. M. McBlain Thomson, and to establish, on the basis of the American Masonic Federation a "Universal Masonic World Federation" of all non-sectarian Masonic organizations as opposed to the so-called "Locals" or self-styled "solely recognized" Masons.

Moved by Bro. M. McBlain Thomson, seconded by Bro. Theo. Reuss Willison.

SECOND:

To carry out the Article 8 of the Paris Congress of 1908 and to establish a central office and International Secretariat of the "Universal Masonic World Federation," but in Switzerland instead of Paris, as then proposed. (See minutes of the Paris Congress of 1908.) The American office to be at Salt Lake City, Utah, U. S. A.

Moved by Bro. Theo. Reuss-Willison; seconded by Bro. H. R. Hilfiker of Zurich.

Other motions and proposals will supplement the above fundamental motions.

Notice of motions must be received at Basle not later than May 1st, 1920."

In addition to the above it is the intention of the A. M. F. to propose:

1st—That there be a universal badge or emblem adopted by which BB. of the Universal Masonry shall be distinguished, and that said badge or emblem when adopted, shall be protected by the patent or registration laws of the several countries composing the "Universal Masonic World Federation."

2nd—That there shall be a design adopted for a diploma or certificate to

be used by all constituent members of the Federation, the written matter thereon to be in two or three languages to be decided on by the Congress, one of them to be the language of the country issuing the diploma.

3d—That a confirmative charter shall be given to each Masonic power represented at the Congress, whether personally or by proxy, which shall be signed and sealed by each power, each granting to or confirming in the other the authority (if so desired) to work or confer the degrees of the several rites or orders possessed or worked by them. And that the same might be granted to any Masonic power which in the future might be accepted as a member of the Federation.

4th—That an identical form of half-yearly identification card or "Word" be used by all members of the Federation. In case of a "Word" that it come from the General Secretariat; if a Card, that the design be identical with all members of the Federation; the wording be in the language of the country issuing it.

5th—That a yearly calendar be issued from the office of the Secretariat, giving the official designation of all known Masonic powers, whether Universal or Local. Their officers for the current term, addresses of Grand Masters and Grand Secretaries and such other information as such powers supply or can be procured. Those powers in affiliation with, or who are members of the Federation to be designated "Universal," all others as being "Local" and unrecognized by the Federation.

CONTRIBUTED

LODGE DEPUTY OF ST. JOHN.

To the Right Worshipful Master, Wardens and BB.:

I wish to congratulate the officers of St. John Lodge for their consistent attention and performance of their Masonic duties, which you have performed with credit to yourselves and honor to the Fraternity. The atmospheres of harmony which has always characterized Lodge St. John, and which you have consistently maintained, is most gratifying. Our progress has been most satisfying during your administration, to whom a large amount of credit must be passed to our energetic Deputy G. O. BB. Allow this spirit to continue through the ensuing term upon which we have just entered. We desire especially the BB. gifted with much talent to remember that to whom much is given, much is expected from them, and that they must not despise those who were not so gifted because in their hearts they may be true Masons and after all while it is desirable to become efficient in the work, to be true to a principle is the paramount requisite. Do not be like an Irishman who sent his daughter to a boarding school and in due course of time visited that institution and made inquiry as to his daughter's progress the professor informed him his daughter lacked capacity. Oh, Mr. O'Brien replied, I am a rich man, I'll buy her capacity or any other thing she may need. BB., this is something that cannot be given to anyone. Colleges can never give you talent. It can advance and polish the talent that is inherent in you, but cannot supply same, but money is not everything, only a convenience. If a man had a billion and was placed in some place remote from civilization, he would be a very miserable man. Even to associate with a dog would be a privilege, so it is the intellectual companionship of men that really count. In conclusion, allow me to wish you the joy of the Yuletide pleasures and a happy and a most prosperous New Year.

H. E. CALDWELL, 33d.

ETYMOLOGY ON MASONIC RITES.

Scottish Rite Masonry, while the most predominant rite the world over, in Europe were other rites, and, some still are worthy of mention. In France, especially about 17th century, "The Flaming Starr" founded by Baron d'Eschouandy, which later was surnamed "The Adoniramite Masonry" on Leffet-blennfalsant Masonique:

The rite of the Elected Coens, or Hebrew Priests, founded by Martin Paschal's rite of the Illuminati of Avignon—Rite of Knights of Golden Tosc—Rite of Filalites, commanded attention in France. It gathered BB. of high intellect animated by pure Masonic initiative; tried to regenerate man by reiterating in his customs his primitive sincerity and innocence—filtered Masonic history doctrines south of Italy provinces, especially in the Neapolitan provinces—undoubtedly it must have been adopted by a Rosa Croix chapter by name Concordia, located in a city of Abruzzi.

In 1816 the Mizraim Rite was imported in France by Bro. Bedarride, giving his lucid narrative: Eleven BB. scandalized and very much discontented at the vulgar system then in use of commercialized Masonry, with sincere and disinterested purposes, decided to purify the Accacia by creating a new supreme authority of the Rite, by forming a Supreme Council 90 deg. The promoters were BB. Ragon, founder; Gaborra, Sovereign Grand Master; absolute in Naples and interland territory—residence Naples. Later on, about 1839, first in Paris, then in Marseilles and Brussels, BB. Marconis and Montet from Mizraim formed what is known as the Memphis Rite, 92 deg.. Intended in the infinite chain of this gerarchy to teach morals, explain symbols, study natural science, most adapted for human family—philosophy, art, science, etc., etc. This rite, with all its super-pre-

cepts, lived a very short life, finally being absorbed by the Mizraim Rite, of which it was really its "soul"—(Will continue in the next issue.) (Translated from Ulisse Bacci's "Masone Italiano" and contributed by Angelo Tornatore.)

ADOPTIVE MASONRY.

We have been several times asked concerning a branch of Adoptive Masonry known as the "Order of the Amaranth," and we take advantage of an article which recently appeared in the "Masonic Observer," written by Captain Edwin F. Barrett, Supreme Royal Patron of the Order to supply the information required. The article follows:

The Order of the Amaranth.

It is a somewhat similar body to the Order of the Eastern Star, though it has no relationship or affiliation with that body, and dates its origin to a desire for further advancement into the field which the Eastern Star occupies, by those who are fond of that order.

Like the Eastern Star, it is pre-eminently a ladies' order, though like the Star it graciously permits its male friends (Master Masons), to become members. It cannot lay claim to an antiquity equal to the Star, for while that body in its present estate originated in 1850, the Amaranth was not founded until 1873.

While Robert Morris founded the Eastern Star, at Jackson, Miss., in 1850, as has been stated, Robert McCoy, another eminent Mason and for forty-two years Grand Recorder of the Grand Commandery Knights Templar of New York, founded the order of the Amaranth.

It is not so large or pretentious an order as the Eastern Star, which is said to be the fifth secret society in point of numbers in the United States. It numbers something over 10,000 persons at

present in its membership, has five Grand Courts, New York, New Jersey, Connecticut, California and Washington, and 119 Subordinate Courts, (which are under the direct jurisdiction of the Supreme Council, the central governing body) in Minnesota, Oklahoma, British Columbia, Oregon, Pennsylvania, Massachusetts, Georgia, Arizona, Texas, Iowa, Manila, P. I., and other places.

There are many points of similitude between the Order of the Eastern Star and the Order of the Amaranth. In each the presiding officer is a lady known as Worthy Matron in the Star and Royal Matron in the Amaranth. The Patron in the Amaranth is known as Royal Patron and the members as Honored Ladies and Sir Knights, in the Star, Brothers and Sisters.

In the Eastern Star we have the five heroines while in the Amaranth there are the four ladies who form the square and are known as Truth, Faith, Wisdom and Charity. As the sublime virtues of the five heroines in the Star are exemplified, so the four cardinal virtues represented by the ladies of the square are illustrated.

As in the Star the teachings of the Amaranth are moral and elevating and a reverence for Deity and the Bible are cardinal tenets. No one who does not acknowledge the existence of God, can become a member of the Amaranth. The initiatory ceremonies in the Amaranth are equally beautiful with those of the Star and no one can leave a court room without feeling that its influences have been pure and elevating and calculated to make its votaries better and happier.

The Amaranth is a Fraternal, Patriotic, Social, Moral and Charitable institution and these features are exemplified in all of its work. As a Patriotic order, especial attention and respect is taught towards our country's flag which is prominently displayed in every

court, while due allegiance is demanded to it by all.

The obligations of the Amaranth are based upon the honor of those who become associated with it and rest upon the principle that whatever benefits are due by the Masonic Fraternity to their female relatives, are due from them to the brotherhood.

Those who love the beautiful Eastern Star, its ceremonies and associations, cannot fail to be equally impressed and pleased with the beautiful and instructive forms and ceremonies of the Amaranth.

The Amaranth is an independent body save in one particular; it is dependent for its being upon the Order of the Eastern Star for only those who are members of that body can be received into the Amaranth, and any suspension of Masonic relations, on the part of Master Masons, or equally with the Eastern Star, automatically works a severance of membership in the Amaranth. In other words, a Master Mason must be in good standing in his Lodge, and a member of the Eastern Star must be in good standing with his or her Chapter, before they can attain membership in the Amaranth; and they must maintain their relations as such with these bodies, to retain their membership in the Amaranth.

Thus while the Amaranth is dependent upon the Star, it is entirely loyal to that body and its tendency is to aid in building up instead of detracting from it. In all other respects the Amaranth is an independent body and is the judge of its own membership.

Its members are always found among the earnest, whole-souled working members of the Eastern Star, who patronize its assemblies and assist in its growth and prosperity.

Membership in the Amaranth is obtained by petition and ballot, and is open to all Eastern Star members who

desire connection with it and pass the ballot. To such it opens a delightful field for further research into intellectual and moral themes and the development of those sublime virtues the cultivation of which tend to make us all better friends and associates and it gives a wider play for the exercise of fraternity, charity and benevolence.

BIOGRAPHY OF HEATHERBELL LODGE.

In the City of Salt Lake, State of Utah, U. S. A., on the 23rd of September, 1918, a meeting was called by the Grand Master of the Universal Masonic Order. In the response to that call there was a gathering of about twenty-five Masons and their wives met at their temple, 161 South Second East.

The Grand Master then called the meeting to order and gave a brief sketch of the prosperous condition of the Universal Masonic Order and suggested that a Lodge of the Scottish Rite of Adoption be organized. That same evening the officers were selected and the name of Heatherbell was given to the Lodge, to be held under the authority of the Scottish Rite of Adoption.

As all present were strangers it was only a guess how to begin the work and make a success of the same. I would like to state that at different times previous to this a lodge had been attempted, but had always been a failure. So it was with rather timid feelings that the following officers were selected to fill the respective stations:

R. W. M., Mary Brown.

S. W., Gertrude Gregor.

J. W., Lue Stowle.

S. S., Hannah Evans.

J. D., Marie Evans.

Secretary, Bro. J. F. Evans.

Treasurer, Mrs. G. M. Barrett.

I. G., Myrtle Hatch.

O. G., Bertha White.

At the conclusion of the selecting of the officers as membership of about fourteen, with officers included started the campaign for what is now one of the best lodges ever organized. It grew with peace and harmony prevailing and a general good time for all concerned. In April, 1919, there was a re-election of officers. The members taking that honor were the following:

R. W. M., Gertrude Gregor.
 S. W., Martha Ross.
 J. W., Bertha Jones.
 S. D., Hannah Evans.
 J. D., Marie Evans.
 Sec. R., Ruth Duffy.
 Treasurer, Emma Winnette.
 I. G., Myrtle Hatch.
 O. G., Emma Chinn.
 Chaplain, Ethel Cozzens.

By the extensive work done the Order has grown from a membership of fourteen to ninety members. With the exception of one or two minor items the Lodge is a success in every way.

In the month of September, 1919, on the 8th day of the month, a few days before the first birthday of our Lodge, the Supreme Lodge of the United States convened on that memorable date. The Heatherbell Lodge put on their work, or that is the first degree, and the side degree, the "Eastern Star." There being five degrees in all. There was present at this convention members from every state in the Union, even from the frozen zone of Alaska and British Columbia. To say that the Lodge of Heatherbell was complimented and praised for, and in their work does not begin to express the sentiment of the visiting delegates. The result is the good words of these brothers carried back to their respective cities of the work, also the good feelings and the hearty co-operation of these Sisters and Brothers has gone from state to state. Since that time there has been several Lodges of the Scottish Rite of Adoption organized and

I am proud to say all are doing excellent work. I might add that we also had with us at the same time two Sisters, Sister Hazel Fieldhouse, W. M. of San Francisco Lodge, and Sister A. O. Thomas of Detroit, Michigan. After the convention, which lasted one week, was over and most of the delegates had returned home, Heatherbell Lodge settled down to its own work once more, feeling that with all the work it had to do during this time the success, the praise and the good words repaid them ten-fold. The Lodge has now grown until the Grand Master of the United States felt justified in asking for a Regional Grand Lodge of the United States. This request was sent to Scotland, where the Grand Lodge of the work is located, which is also the mother lodge. About October 30, 1919, the third election of officers was held. It was decided by the Grand Master that all new officers should be appointed for the first degree and the "Eastern Star" work, and that the retiring officers would advance and go on with the other degree work. The officers elected to fill these respective stations were as follows:

R. W. M., Ethel Cozzens.
 S. W., Mary Brown.
 J. W., Alice Mason.
 S. D., Sarah Felsch.
 J. D., Georgia Chinn.
 Chaplain, Alice Nelson.
 Secretary, Agnes Dust.
 Treasurer, Anna Thomson.
 I. G., Myrtle Hatch.
 O. G., Emma Chinn.
 Property Deputy, Dora Dee.
 Almander, Rosella Hart.

After the election the Lodge was then chartered and installed degrees given. There was a Substitute Mistress, also a Mistress Deputy elected.

These sisters were Marie Evans and Martha Ross.

After the work was completed there

as some special honors given to two of the Sisters. The Grand Master, M. McD. homson, then conferred the degree of Donite Mistress upon Gertrude Gregor and Marie Evans. This is equal to the degree of the 33rd Mason and is bestowed only on such members that work with zeal and attention at all times for the good of the Order and for their own Lodge in particular. These two Sisters ear the distinction of being the first and only two in the United States to receive this honor. Gertrude Gregor was then appointed Deputy to the Master for one year.

THE PROVINCIAL GRAND LODGE OF CALIFORNIA.

The Provincial Grand Lodge of California held its twenty-fifth communication in San Francisco, California, on the 18th day of January, 1920. This was the most profitable session the Provincial Grand Lodge has ever held, as three new lodges presented themselves and every lodge in the jurisdiction was personally represented, the only exception being Balboa Lodge No. 137 of San Diego, California, whose delegate, R. W. Laster, Bro. L. C. Young, must have been unavoidably detained, as he fully intended to come.

Our membership increased nearly 100 per cent in the last six months, and all lodges without any exception reported progress, with a promise to do as well during the next term.

The report of the R. W. Prov. Grand Master, Bro. P. J. Wilkie of Sacramento was listened to with great interest, showing that he had not held the office in name only, but in fact, having during the year visited all cities in his jurisdiction, where we have lodges, and in most cases it was his good fortune to be able to initiate some candidates into our order.

The report of Bro. F. J. Blust of St. Johns Lodge No. 21 was especially encouraging, as they are contemplating building a temple of their own in Los Angeles. "May the G. A. O. T. U. give them strength and fortitude to accomplish their worthy purpose."

The amendment passed at the last Supreme Lodge session, relative to the appointment of the Provincial Grand Masters by the Supreme Master, was also fully discussed, and after hearing all the pros and cons, said amendment was unanimously disapproved of, hoping that it will be repealed at the next session of the Supreme Lodge. The contention being that, in spite of any good there may be in this, it is undemocratic and un-American.

Peace and harmony prevailed throughout the session of the Provincial Grand Lodge of California.

The result of the election was as follows: Prov. Gr. Master, Bro. P. J. Wilkie; Supreme Masters Deputy, Bro. Eli Gordon; Prov. Gr. Master Depute, Bro. J. J. Enos; Prov. Gr. Master Substitute, Bro. F. J. Blust; Prov. Gr. Sen. Warden, Bro. B. R. Losada; Prov. Gr. Jun. Warden, Bro. H. Fieldhouse; Prov. Gr. Secretary, Bro. H. Methmann; Prov. Gr. Treasurer, Bro. A. N. Thomas; Prov. Gr. Almoner, Bro. Julius Rowen; Prov. Gr. Chaplain, Bro. M. Zarcone; Prov. Gr. Biblebearer, Bro. L. Perovich; Prov. Gr. Orator, Bro. W. B. Lilly; Prov. Gr. Marshal, Bro. Chris Vlahos; Prov. Gr. Usher, Bro. James Graham; Prov. Gr. Sen. Deacon, Bro. Lucio Losada; Prov. Gr. Jun. Deacon, Bro. F. Hachman; Prov. Gr. Sen. Steward, Bro. L. C. Young; Prov. Gr. Jun. Steward, Bro. E. Barrika; Prov. Gr. Inner Guard, Bro. McIntosh; Prov. Gr. Tyler, Bro. J. Farquhar.

Fraternally yours,

H. METHMANN,

Prov. Gr. Secretary.

REVIEW.

We are in receipt of a Book of Masonic Verse, written by Bro. Paul Richter, entitled "Weihe den Wertag" Ein Buch für ernste Menschen.

Bro. Bushman, who does our German translation, says the book is of great literary merit and shows deep thoughts of a broad-minded author. If men like Bro. Paul Richter had been at the helm of the German ship of state in 1914 that nation would not be in its present calamitous condition, for Paul Richter is one of those men who can see and appreciate in all mankind.

We have also been asked to review a pamphlet entitled "The Irish Republic. Why?" As a conundrum we are obliged to give it up, as there is no possible reason that we can see why Ireland should be a republic against the wish of the educated, law-abiding and progressive part of the people of the island. The pamphlet is published by "The Friends of the Irish Freedom," who all during the late troubles proved themselves to be the good friends of America's enemies, and who even after our war with Germany is over, are ready now to embroil our country in war with our chief ally in furtherance of their mad scheme. Much is said about the events of the 16th-17th-18th centuries and nothing about the present conditions. Conditions in Ireland during that period were in the nature of a chronic civil war, political and religious, chiefly the latter. Now, however, Ireland has all the civil, religious and political freedom enjoyed by the other parts of the British empire, with added privileges that the other portions do not enjoy.

Ireland has been offered a greater measure of home rule than that enjoyed by the several states in the U. S. A. They have been asked to submit such a scheme of home rule as would satisfy

themselves, and after a year's deliberation failed to agree on any united plan.

The whole question simmered down is one of religion, there is never a home rule, Fenian or Sinn Fein gathering without some representative of the Romish hierarchy taking a principal part, and there is never a loyalist gathering where the hierarchy are represented. The Sinn Feiner and Separatist claim they want Ireland to be restored to the status of an independent nation. How can anything be restored to what it has never been? And Ireland never was a nation any more than the aboriginal Indians of America were a nation. We have lived in Ireland and know something of the conditions there. The Protestant North, which is opposed to Sinn Feinism, is wealthy and progressive, the shipbuilding yards in Belfast a second only to the Clyde, manufactures and public works of all kind abound, and the other cities of the north are in like prosperous condition. The Catholic south and west is the reverse of this. In Dublin, with the exception of Guinness's brewery and some whisky distilleries, there is nothing in the shape of public works, and religious or political freedom is a thing unknown.

The Masonic Press has been devoting some attention to these Irish (or rather Romish) activities, a few of which follow:

Question a Religious One.

Dig deeply beneath the surface of this Irish question and you will find it a religious one. A contest between Protestant Ulster and Catholic south of Ireland. The Ulsterites naturally fear Roman Catholic domination, knowing that history repeats itself, and consequently they do not wish to sever their relations with England. Perhaps the solution of the trouble will be to make Ireland a self-governing dominion like Canada, although the Roman Catholic

question looms large in Canada and has caused much trouble in the past. But whatever may happen, Protestant Americans should not encourage De Valera and his agents. In order to placate the Irish vote in this country, many time-serving politicians, calling themselves Protestants, have kow-towed to De Valera and made much of him. But we don't believe there were any Masons among them; for Freemasonry stands for freedom of thought, the separation of state and church; the secularization of the public schools; and the encouragement of popular education. It is not anti-religious, however, for it bases its doctrines on the Fatherhood of God and the Brotherhood of Man.—New Age.

Why, of Course!

Of this I am sure, that every argument which has been urged for the purpose of showing that Great Britain and Ireland ought to have two distinct parliaments may be urged with far greater force for the purpose of showing that the North of Ireland and the South of Ireland ought to have two distinct parliaments. The House of Commons of the United Kingdom, it has been said, is chiefly elected by Protestants, and therefore cannot be trusted to legislate for Catholic Ireland. If this be so, how can an Irish House of Commons, chiefly elected by Catholics, be trusted to legislate for Protestant Ulster?—Lord Macaulay.

The Facts About Ireland.

The North of Ireland, with its Protestant Orange, Masonic Ulster, has weakened herself by sacrificing thousands of her sons for the cause of the Allies. She now is fighting for her existence against home rule. Home rule in Ireland means parochial schools and pope rule. Ulster will fight to a finish.

The South of Ireland, with its Sinn Fein, Catholic Dublin, slackers and

traitors in every way to the allied cause, financed by their agencies in Rome and the United States, supported by the daily papers, who are misleading the people, now ask for independence, but only under the condition that Protestant Masonic Ulster must be included, and do as she is told.

Do not be misled. They are not on the square. Home rule means "Rome" rule.—The Master Mason (Kansas City).

Political Crime in Ireland.

(By special correspondent of The Christian Science Monitor.)

Dublin, Ireland.—The Irish Government has issued a tabulated statement giving the outrages committed between May, 1916, and September, 1919. These crimes are attributed to the Sinn Fein movement because they tally with the rise of Sinn Fein to power in the country, and because they have been directed in the main against soldiers and police. Crime in the ordinary sense of the word is very scarce. That the prevalent crime is of a political nature is easily seen: 14 of the 16 murders were committed against servants of the government, and in no case has the perpetrator been found. Out of 66 cases of firing on persons, which may be classed as attempted murder, there have been 42 cases of firing on police and 12 on soldiers. Outrages to the number of 478 were prompted by the desire to obtain arms, ammunition, or explosives. Sinn Fein has constantly urged its followers to arm against England, and has never made any effort to dissociate itself from the crimes committed.

It is noted that the great hierarchy, despite its supposed great power in Ireland, has not yet denounced the orgy of crime now in progress. The last development that the hierarchy considered serious enough to denounce was the imposition of conscription.

Who Owns Ireland?

It would be well for the papist agitators, who are striving to "milk" the Protestants of this country for sums of money to "free Ireland." If they consulted history and learned the real ownership of the "Emerald Isle." In the year 1156, King Henry II of England purchased the right to Ireland from Adrian IV, Pope of Rome (1154-1159). The transaction being carried on with the head of the Catholic church (and the hierarchy), all Celts—and others living in Ireland—naturally came under the authority of the English.

Now, perchance, the "Prisoner of the Vatican" is looking for some "safe place to pillow his head"; and is ready to repudiate the transaction of the year 1156—if by "hook or crook" he can exploit that "republic" and make of it a second Austria.

OFFICE-BEARERS.

The following are the Installed Office-Bearers of Lodge America No. 124, of Cleveland, Ohio, as installed on the 10th day of December, 1919:

R. W. M., Bro. Edward Jenisek; W. M. D., Bro. Christ. J. Saussler; W. M. S., Bro. Joseph P. Garcia; W. S. W., Bro. Abraham L. Doty; W. J. W., Wm. A. Everett Secretary; Bro. W. G. Adams; Treasurer, Bro. Clayton Shaw; Orator, Bro. DeWitt C. Penn; Chaplain, Bro. Wm. F. Beyer; Almoner, Bro. Andrew Pabst; Marshal, Bro. W. F. Grossse; Senior Deacon, Bro. Brons Mikojewski; Junior Deacon, Bro. C. B. Pease; Senior Steward, Bro. Joseph Fruce; Junior Steward, Bro. R. Pabst; Inner Guard, Bro. Clyde E. Ewing; Tiller, Bro. Andrew Nixon; Lodge Deputy, Bro. J. W. Doty.

LEXICON.

Dues, Lodge—The payment of stated dues or contributions towards the upkeep of the Lodge is of modern introduction. Our ancient BB, as a rule paid no rent for their meeting place, as they usually met in the upper room of some place of public entertainment, the owner whereof was only too glad to give its use free, for the prestige and patronage it brought, and while under present conditions it is necessary for all the members of a lodge to contribute to its upkeep if the lodge continues solvent, defalcation of lodge dues, while it may be an offence against the laws of the particular lodge of which the Brother is a member, is not, per se, an offence against Masonry in general; thus, though non-payment of lodge dues may justly deprive a member from participating in the business affairs of his Mother lodge, it cannot prevent him from attending its meetings, that being a Masonic privilege from which only suspension or expulsion can deprive him. As, however, the payment of these dues is part of the Lodge laws that he solemnly promised to obey, and as Masonic law provides (through taking a demit), a way by which a member can relieve himself of pecuniary obligation, the brother who does not demit from his lodge and yet refuses to pay his quota to the support thereof, wrongs his BB, inasmuch as he compels them to bear that part of the burden which should be rightfully borne by him and so is guilty of a Masonic offence for which he can be properly tried, and, if necessary, disciplined. Thus if suspended from Masonic privileges, it would not be for non-payment of lodge dues which of itself is not a Masonic offence, but for breach of obligation by wronging and defrauding his BB.

Dunckerly, Thomas—A prominent

English Mason of the eighteenth century, reputed to be an illegitimate son of George II. Dunckerly, is principally known Masonically through his connection with the higher degrees chiefly the Chivalric grades, at the time of his death he was Past Grand Master of Royal Arch Masons, and Supreme Grand Master of the Knights of Rose Croix, Templars and Kadosh.

Eagle—The eagle as a symbol in Masonry, especially in the higher degrees, is as ancient as it is universal, singly and in conjunction with other emblems it is found in every known rite.

Eagle and Pelican—One of the names of the degree of the Rosy Cross.

Eagle, Black and White—The Black and White Eagle is the emblem of the Order of Kadosh, and with slight variations—of the 32d and 33d degrees of the Scottish Rite, thus the Eagle of Kadosh with a delta bearing the figures "32" on its breast designates the wearer as a Master of the Royal Secret, and the Kadosh Eagle crowned is the Jewel of the Sovereign Grand Inspector General.

Eagle, Doubleheaded—The doubleheaded Eagle is first known in heraldry as the ensign of the Romans after the division of the Empire into the East and West. After the dissolution of the Roman Empire, the German Emperors who claimed to be the legitimate representatives of that empire adopted the doubleheaded eagle as their device, and it became later the distinguishing device of empire as distinguished from other form of rule.

Eagle, Knight of the Black and White—One of the names of the degree of Kadosh.

Eagle, Knight of the, or Perfect Master in Architecture—37th degree of the Rite of Mizraim. As Knight of the Eagle the 60th degree of the same rite.

Eagle, Knight of the Red—The 24th degree of the rite of Memphis 12th of

the Antient and Primitive and 93d of the Rite of Mizraim.

Ear of Corn—Corn is universally employed as the symbol of plenty, significant in the Fellow Craft Degree.

Ear, the Listening—One of the three precious jewels of an Entered Apprentice.

Earth—One of the consecrating elements, used in the Installed Commanders' degree in Kadosh.

East—The position of the Master of the Lodge, the place whence light and instruction comes; a favorite caption on old Masonic documents was "Ex Oriente Lux"—From the East, Light.

East and West, Knights of the 17th degree of the Charleston Rite; also of the Rite of Perfection: 10th, of the Ancient and Primitive Rite.

East, Grand—Applied to the see of a Grand Lodge or Council.

East, Knight of the Sword—In the Scottish Rite the first part of the Prince of Jerusalem. The 17th of the Charleston Rite and the 19th of the Antient and Primitive.

Easter—The annual festival of the Rosy Cross is held on Easter.

Eastern Star—An androgynous rite of one degree invented by Bro. Rob Morris of Kentucky. When first introduced the manner of conferring it was very informal, consisting only of a lecture and communicating the secrets. It was not until after Brother Morris' return from his Masonic expedition to the Holy Land that any attempt was made to organize working bodies, though one organized chapter had been established by Brother Morris in Ayr, Scotland, during his visit there under the title "Victoria Chapter," which was the first organized chapter of the Order. It still exists as an appanage to the Scottish Rite of Adoption, and is under the control of the Scottish Grand Council of Rites. In America the Order became

firmly established when the control was assumed by Brother Madsey and it has now a General Grand Chapter for the U. S. A., with Grand Chapters in the several States. It is given as a side degree in the Lodges of the Scottish Rite of Adoption.

It is founded on the holy writings, four of the five points of the Star are dedicated to historical female characters of the Bible, the fifth is apocryphal. The several points are, first, Jeptha's Daughter (daughter's degree); second, Ruth (widows' degree); third, Esther (wife's degree); fourth, Martha (sisters' degree); fifth, Electa (mother's degree).

Eavesdropper—Classed with Cowans against both of whom the lodge is tiled. The term is usually applied to one who surreptitiously attempts to gain information to which he is not entitled by prying and listening. The word is derived from one who secretes himself under the eaves or of roof projection to listen at doors or windows. The ancient punishment meted out to offenders caught in the act was to be held under the eaves in the rain until the water that ran in at his shoulders run out from his shoes. A catchword among ancient brethren to warn of the presence of a stranger among them was to casually remark, "There is a drop from the roof."

Ebony Box—In some of the high degrees it is stated that the plans of the Temple were kept in an ebony box.

Eclectic Masonry—A Rite established by Baron von Knigge at Frankfort in 1783, with the intention of curbing the enormous amount of high degrees then in vogue on the continent of Europe, many of which claimed the right to control the Craft degrees. Eclectic Masonry insisted on the Craft degrees being independent and the base of all Masonry, but permitted the individual lodges to select such of the high de-

grees as they choose so long as the sovereignty of the Craft degrees was not impaired.

Eclectic Union—A union of German Masons organized in 1779 for the purpose of reuniting the lodges which had been divided by the introduction of the numerous systems of high degrees then so prevalent on the continent of Europe, the basis of the union being that while each lodge would acknowledge the Craft degrees to be the foundation of all Masonry, and independent of control by any so-called high degree body, each lodge would be permitted to adopt any of the prevailing high degree systems, either in whole or in part, that they might select. The freedom to select or choose (from the Greek word "eklekticos" to select), to be the prerogative of each lodge.

Ecossais—French for "Scottish." Masonically applied to the degrees that have in fact, or by tradition, a Scottish origin, but generally applied to the old degree of Scottish Master, and, like it, all the Ecossais degrees have for their theme, in one form or another, the preservation and subsequent recovery of the "word," e. g., the Royal and Select Masters in the American Rite, the fifth degree in the French Rite; the Thirteenth and Fourteenth in the Scottish Rite; the Royal Arch of Zerrubabel; the sixth of the Antient and Primitive Rite; the thirty-first of the Rite of Mizraim and the thirteen of the Rite of Memphis. The subject will be fully treated under the head of "Scottish Masonry." Of the many degrees named "Ecossais" the only ones that are still living and in use will be noticed under their respective headings.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Clink, 6228 So. May street, Chicago, Ill.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Officers-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall No. 3, at 8 p. m.; H. A. Wilson, R. W. M., of 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 110 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second Ave.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lortsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sinlarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powel street; E. Barrica, R. W. M., 1810 Union street; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place, Passaic, N. J.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m. Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; Chas. E. White, Secretary, 24 West Second South, Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and second Monday of each month at 7:30 p. m., on third floor 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows street; W. L. Balley, Secretary, 329 South Arlington street, E., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m. Pythian Temple, 919 Huron, R. L. R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Moose hall, 914 7th street; Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary; Waldorf Hotel, San Diego, Cal.

THE UNIVERSAL FREEMASON

Volume XII

March 1920

Number 9

OFFICIAL.

EXPULSIONS.

The following have been expelled for gross unmasonic conduct from Lodge Ebenezer No. 28, Port Limon, Costa Rica, viz:

Thomas Wilkinson, Joseph U. Spencer-Allick, Charles I. Thomas, Leo Delmore, Alfred A. Drysdale, Alfred Jcsephs, J. I. C. Charles.

INSTALLATION OF OFFICE-BEARERS

The following BB. are the Installed Office-Bearers of Lodge Bonnie Doon, No. 138, Vancouver, British Columbia, viz:

R. W. M., Bro. Thomas Houston; W. Master Depute, Bro. Arthur R. Cook; W. Master Substitute, Bro. Solomon John Holmes; W. S. W., Bro. Harry Morton; W. J. W., Bro. Alexander Beveridge; Secretary, Bro. Alexander Harris; Treasurer, Bro. John Glennio; Sr. Deacon, Bro. John L. Mitchell; Jr. Deacon, Bro. David Welsh; Sr. Steward, Bro. David R. A. Campbell; Jr. Steward, Bro. Lyndhurst Geo. Mendes; Almoner, Bro. John Edward Howard; Inner Guard, Bro. William Clift; Tiler, Bro. Samuel R. Read; and Lodge Deputy, Bro. F. W. Ellis.

The following named BB. are the Installed Office-Bearers in Lodge White

Eagle No. 127, New York City, N. Y., viz:

R. W. M., Andrzej Nosek; W. Master Depute, Bro. Franciszek Matylkiewicz; W. Master Substitute, Bro. Antoni Misiewicz; W. S. W., Bro. August Jedrys; W. J. W., Bro. Bronislaw Golubiewski; Secretary Bro., Walenty Bielecki; Treasurer Bro., Paul Jankowski; Orator, Bro. Wladyslaw Miernicki; Chaplain, Bro. Wladyslaw Miernicki; Almoner, Bro. Michal Szram; Marshal, Bro. Leon Misiewicz; Sr. Deacon, Bro. Antoni Gruszczak; Jr. Deacon, Bro. Mikolaj Kurowski; Sr. Steward, Bro. Karol Folwareny; Jr. Steward, Bro. Franciszek Elakowicz; Inner Guard, Bro. Stanislaw Grazda; Tiler, Bro. Stanislaw Walas; and Lodge Deputy, Bro. Adam Schylin-ski.

The following named BB. are the Installed Office-Bearers for Lodge Tuscan, No. 128, Colon, Republic of Panama, for the term, viz:

R. W. M., Bro. R. A. De Freitas; W. S. W., Bro. Ernest J. Foster; W. J. W., Bro. Phillip Raveneau; Secretary, Bro. Arnold Elias; Sr. Deacon, Bro. Fred A. Shephard; Jr. Deacon, Bro. R. E. Edwards; Inner Guard, Bro. Wakefield H. Robinson; Tiler, L. A. Rojas; Lodge Deputy, Bro. Edward A. Walcott.

The following named BB. are the Installed Office-Bearers of Lodge Lincoln No. 136 of Akron, Ohio, viz:

R. W. M., Bro. Francis Massimino;

W. Master Depute, Bro. Teodoro Zuppa; W. Master Substitute, Bro. Antonio Giordano; W. S. W., Bro. Michele Zampelli; W. J. W., Bro. Vincenzo Aluto; Secretary, Bro. Attilio Patrone; Treasurer, Bro. Andy Biasella; Orator, Bro. Pasquale Cricillo; Chaplain, Bro. Genaro Forte; Almoner, Bro. Gerardo Antonucci; Marshal Bro. Francesco Raia; Sr. Deacon, Bro. Luigi Giacomini; Jr. Deacon, Bro. Giuseppe Cottura; Sr. Steward, Bro. Francesco Foti; Jr. Steward, Bro. Francesco Signorile; Inner Guard, Bro. Enrico Tropeano; Tiler, Bro. Pasquale Santillo; and Lodge Deputy, Bro. Leonard Varrechia.

WORLD'S FIRST GRAND LODGE

In connection with the eightieth annual meeting of the Grand Lodge of Illinois the story of the organization of the very first Grand Lodge in all the world may be of interest to the readers of the Voice-Review. The first Grand Lodge was founded in 1717 by four lodges in England. It was founded upon the consent of the four lodges governed and claimed jurisdiction over the four only because it had been vested with powers by those four. At first Grand Lodge was organized simply and solely for the purpose of conducting an annual grand feast. After the feast they met in general assembly, where the youngest Entered Apprentice was allowed to speak his mind if he so desired. Obviously the original purpose of Grand Lodge was to promote greater fellowship among Masons. Later Grand Lodge decided upon a uniformity of procedure in ritual and lecture. In all other respects Grand Lodge was subordinate to the wish and will of the four lodges which had founded the Grand Lodge.

As early as 1721 we first learn of the term regular lodges. This term was applied by Grand Lodge to the original

four who founded the first Grand Lodge. In those days the term irregular was not used as the complement of the term regular. A very illuminating example of the fact that regular and irregular are not the necessary complement is found in the organization of the Catholic church, where the clergy are termed regular and secular.

As the lodges in and about London grew to recognize the benefits from an affiliation with the Grand Lodge more and more lodges asked admittance. The increased numbers led naturally to a loss of personal direct contact and in a degree to an increased centralization of power. Right here lay the crux in the turn of affairs. From that time this Grand Lodge laid claim to exclusive jurisdiction over the lodges of London and Westminster.

Meanwhile, the Grand Lodge of Dublin in 1725 and the Grand Lodge of Munster in 1726 were founded in Ireland, the Grand Lodge of York in England in 1725, and the Grand Lodge of Scotland in 1736. None of the later lodges were beholden to the first Grand Lodge, and each was recognized by the others as to their respective jurisdiction.

In 1730 Lord Kingston became Grand Master of the Grand Lodge of Dublin, and a year later Grand Master of the Grand Lodge of Munster. For the sake of expediency, the two lodges were united into the one Grand Lodge of Ireland.

Up to this time new lodges were constituted by the Grand Master or his deputy being on the spot. The lodges of Ireland were widely scattered, making it at times impossible for a Grand Master or his deputy to be on the spot. Again expediency demanded a change of procedure, so the Grand Lodge of Ireland in 1731 invented charters. Right there was forged a sledge which was to

make Grand Lodges supreme, for the powers which gave a charter could also take it away. Other Grand Lodges, who by now had developed a rapacious greed for power, were quick to see the advantages for the increase of that power. They all promulgated and finally passed the idea of granting charters.

Another very important and significant proceeding took place in 1738. Dr. Anderson, an unscrupulous perverter of Masonic history, changed a resolution formulated in 1723. The original resolution read, "No new Lodge in or near London, without it be regularly constituted, be countenanced by the Grand Lodge." Dr. Anderson changed this to read, "No new lodge be owned unless it be regularly constituted and registered."

This marked the beginning, openly expressed, of the Grand Lodge of 1717, assuming jurisdiction over all of England, but what is still more significant that lodges were actually subordinate to Grand Lodge.

Powerful as Grand Lodges had become, they evidently had, as yet, not obtained that degree of power for which they were thirsting. As late as 1740 the Grand Lodge of Ireland was still trying to coax and coerce them to come into the fold. But not even then did regular lodges call them irregular. They called them St. John Lodges.

Glasgow Lodge, dating from 1628, was independent until 1850. The lodge of Melrose, founded in 1674, entered the fold in 1891, and Mother Kilwinning came under the Grand Lodge of Scotland only very recently. Nowhere in the British Isles was the term irregular used in connection with these lodges who were either slow to enter or who did not enter. As for the term "clandestine," that term of odium was put upon a lodge by an American Grand Master.—Masonic Voice-Review.

MASONRY'S INSIDE ENEMIES.

It is a fact that the fanatic is an unwelcome guest in a Masonic lodge. Admittance by card, however, does not prevent his gaining admission, and when once a partaker of our privileges he invariably brings disgrace on the fraternity. He becomes an enemy to Masonry because he lowers the standard of the institution in the eyes of all good men who come in contact with him. A member who is not a good citizen is an enemy of Masonry; one who is immoral, is an enemy and one who is neglectful of his duties is an enemy. All Masons should be active workers, ever ready to defend the weak against the strong; to lend a hand to those who are too weak to stem the current of adversity; to be good and kind and loving and generous to their friends, hospitable to strangers, and charitable and forgiving to their enemies. Outside enemies work little harm to Masonry. It is the "wolf in sheep's clothing" that we must guard against and destroy if we would keep our flock safe from destruction. We are becoming far too popular for our own good. Comparisons of our membership with that of other societies are odious; we should stand for what we are without reference to what other organizations have done or are doing. The good that is in us should be the measure of our success.—Missouri Freemason.

ENGLISH GRAND LODGE.

The United Grand Lodge of England is just creating a new fund as a memorial to the late Grand Secretary Letchworth. It already amounts to \$50,000, and will be used to advance small sums for the urgent need of Masons and their dependents.

THE UNIVERSAL FREEMASON.

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EDITORIAL.

MORE NEW LODGES.

Three dispensations have been grant-
ed last month for holding Lodges in
Fresno, Turloc and San Francisco, the
prospects of success is good in all of
them, as they all start under favorable
auspices. In Fresno there were forty ap-
plicants for the dispensation, the whole
three lodges are the fruits of the labor
of Bro. C. C. Vlahos.

WATCH COLORADO.

Heretofore the Centennial State has
not figured much in Universal Masonry.
This condition promises soon to change
for the better as an application has

been received for a dispensation to hold
a lodge in the City of Denver from twenty-five applicants. This we trust will
be but the forerunner of many such ap-
plications until Colorado will be abreast
of the other states in the jurisdiction
of the Grand Lodge Inter-Montana.

GOOD SO FAR—WHY STOP THERE?

From a Local co-temporary we cull
the following. "The systems of Free-
masonry practiced in the United States
are generally known as the "York
Rite and the Scottish Rite. Properly
speaking they should be termed the
American Rite and the Scottish Rite, for
the one commonly called York is peculi-
ar in its organized proceedings only
to the United States." It has long been
acknowledged by the more enlightened
of the Locals that the use by them of
the term York is false and misleading,
conveying as it does the impression
that the system is derived from the old
lodge of York, England, a claim that is
absolutely false. But, the question
might be pertinently asked: Why cor-
rect half the lie only? The two Amer-
ican organizations which style them-
selves "Scottish Rite" have even less
right to the title than the Local Craft
lodges have to the term York Rite, for
the latter derive their system (even if
it be irregularly) from England where
the City of York is located, while the
former has not even that shadow of a
claim to the Scottish name, which it dis-
graces by its use of it. We will there-
fore suggest that they make a proper
house cleaning of it while they are at it
and both adopt the title "American
Rite," or what would be better still,
"Local American Rite," dropping the
title "Masonic" from the name as in
reality they have no more right to that
than they have to the "York" or "Scol-
tish" names. They would then be in

name what they are now in fact, a purely American organization, patterned more or less closely after the Universal Masonic Fraternity. They would lose nothing by the change as at present there is nothing Masonic about them but the name, and by discarding that they would gain in honesty what they might lose in prestige.

THE EFFECT OF "HOME RULE" ON FREEMASONRY IN IRELAND.

In the February issue of "The Builder" there is an exceedingly interesting article on the above written by Bro. W. Copeland Trimble, Ireland, which we commend to the attention of our readers. Bro. Trimble as an Irishman and a Mason is able to treat of the subject at first hand, knowing the local conditions as no one not so situated could.

He shows clearly that home rule for Ireland as its advocates in Ireland understand it, means the dominancy of the papacy in the affairs of the island, and that as the papacy is the irreconcilable foe of all free institutions, and of all such institutions, hates Free Masonry most, the granting of Home Rule for Ireland, (unless hedged in by safeguards) would mean that our brethren in that country would be subject to as many of the persecutions suffered by them in other Catholic countries as the proximity of Ireland to Britain, and the dependency that the former must of necessity have on the latter would allow. The oath of office that was required to be taken by government officials in Ireland required them while they held such office not to "join or belong to, any political society whatsoever, or to any secret society whatsoever, unless the Society of Free-Masons." The Free Masons being exempted because of their well known abstinence from all political activity. Rome, however, hates the Free

Masons because of their very liberality, as liberality is the antithesis of Romanism, and the Romanist members in the British House of Commons had the clause granting immunity to the Free Masons repealed, which goes to show what would happen if ever they should unfortunately get the control they seek.

TURNING THE OTHER CHEEK.

The Knights of Columbus, all sworn members of the Romish church, have placed themselves on record by saying officially, "We are not fighting bigotry now, we are fighting Freemasonry." Yet we notice in one of our contemporaries that the Knights of Columbus meet in the Masonic Temple at Roanoke, Va. The BB. of Roanoke perhaps imagine in doing this that they are turning the other cheek and so fulfill the Scripture. We think, and we are sure the majority of our BB. think with us, that the Roanoke Masons are plain dampfools.

GETTING TOGETHER.

The desire for closer union among communities is in the air. Nations, Churches and Societies begin to recognize that the aphorism "in unity there is strength," is a fact to be desired and not a figure used only to round a sentence. The Latin-American Masons held a get-together meeting in 1918 at Buenos Aires, and in November of the present year another meeting will be held, the purpose being to form a Federation of Masonic Latin-American powers. Why a Latin-American Federation should be a necessity to protect and look after the interests of that particular branch of the great Masonic family is understood when we consider the contempt regard in which our Latin BB. are held by the Local American Grand Lodges, who, when they deign to con-

sider the Latin Masons as Masons at all, consider them as a sort of Masonic pariahs who ought to be grateful for such scraps of recognition as are thrown to them. This naturally gives offence to our Latin BB., who are a proud and self-respecting race, hence the desire for closer co-operation among themselves, and independence of alien favors. To our Latin BB. we say, such isolation as you project is Masonically wrong. The Masonry of the Local American System is not only not the Masonry of the world, it is not, strictly speaking, Masonry at all; its Grand Lodges are but coteries by themselves, hedged in by arbitrary and self-made laws that they have the temerity to style "Landmarks," and are as isolate from the great family of Universal Masonry as though they had nothing in common, and from whose communion they will be assuredly cast out unless they repent of their ways.

IS THIS MASONIC?

The war's aftermath still affects some brethren. Recently a resolution was presented in the Grand Lodge of British Columbia, making all men of alien birth ineligible for ten years for Masonic membership, and even prohibiting brethren of alien birth from visiting lodges for that time. Happily the resolution was not carried, though in its place it was resolved that lodges use caution in accepting such persons for initiation or affiliation.

LODGES IN THE U. S. A. FROM FOREIGN JURISDICTIONS.

We have been accused of illiberality in our comments two months ago on lodges chartered by the Spanish Orient in this country, but we think our position will be sustained by any one giving

the subject proper consideration. Briefly our position regarding foreign Grand Lodges chartering Lodges in this country is this, (and it is an accepted principal in Masonic law) where a foreign power is not recognized or its members accorded the fraternal courtesies due the brother of another jurisdiction, such power has the indubitable right to grant Charters to its brethren to enable them to conduct Masonic work. And when the Grand Orient of Spain first granted a charter in the State of Pennsylvania, it had such right as it was there unrecognized, provided always that such charter was granted to Spanish Masons denied recognition in Pennsylvania or Spaniards who, on account of their nationality, were made ineligible for membership in Lodges holding of the Grand Lodge of Pennsylvania. The first applicants in Pennsylvania for charters from the Grand Orient of Spain came under neither of these classes, as they were neither made Masons in Spain, and denied recognition in Pennsylvania, nor were of the Spanish nationality and denied the privilege of becoming Masons on that account. Further, the conditions, which would have justified the Spanish Orient in granting charters in Pennsylvania or in fact in the United States have not existed since 1907, when the Supreme Lodge for the U. S. A. in the A. M. F. was established, and in whose lodges the Spanish Mason would have found a welcome, and a man of Spanish birth or nationality would have been equally eligible for initiation with any other. What we say of the Spanish Orient is equally applicable to any other foreign Grand Lodge of Masons.

TRUTH AND THE "NEW AGE."

By bracketing Truth and the "New Age" together, we do not desire to be

understood as acknowledging or even of inferring that there is any relation or affinity between the two. But by way of calling attention to an article which appeared in the January issue of the New Age under the caption of "Clandestine Lodges," giving the opinion of Judge Mathew Brady of Department 3 of the Police Court of San Francisco, in a case in which C. A. Perkins a member of a Lodge in the A. M. F. in that City was charged with obtaining money by false pretence by inducing certain persons to become members of that lodge. The article fills two closely printed pages of the magazine, but the gist of the whole matter is contained in a few lines in which the judge finds:

"If the defendant made the representations as alleged in the said complaints and the evidence adduced at the trial sustained such allegations, the defendant would have been of guilty of the crime of "obtaining money under false pretence." . . . I am satisfied that all of the complaining witnesses knew that they were not joining a regular Masonic organization and parted with their money with full knowledge that the so-called American Masonic Federation was not a regularly recognized Masonic organization and had no legal standing as such, and for that reason alone this action must be dismissed."

Brother Perkins, who had been arrested at the instigation of an attorney who acknowledged that he was employed by the Grand Lodge of the Local Masons to do this dirty work, was declared innocent of the charge preferred against him. Why, then, all the extraneous matter so entirely irrelevant? For no other purpose than to cloud the issue, to draw attention from the fact that Bro. Perkins was wrongfully accused and persecuted at the instance of the Masons of the Local System, and that after being kept under bonds for

months until the Judge was compelled by a writ of mandamus from the superior court to give the decision which exonerated our Bro. from the offense alleged. And this was the only matter at issue. Yet the judge, who is not a Mason, professes to lay down the law governing the organization of Masonic Lodges, to give his opinion weight he quotes, or professes to quote from Gould's History of Freemasonry, (for the quotations are not written by Bro. Gould, but are an unauthorized interpolation written by a member of the Local American System, and contrary to Bro. Gould's ideas). The whole is of a piece with the usual tactics of the Locals; lie, where a lie will best serve: contort the truth where it serves better. "By their fruits shall you know them."

ANOTHER VICTORY FOR THE A. M. F.

Over a year ago the Local Masons in the City of New York engaged in a crusade against the A. M. F. and on July 26th, 1918, several of our members were arrested under a state law that the locals were interested in having passed making the Grand Lodge of the Locals a close corporation with the sole right to say who should or should not wear the Compass and Square, the common badge of all Masons the world over. The officers of one of our lodges was arrested on the charge of obtaining money under false pretence by receiving the initiation fee of joining members, and the notice of these arrests were heralded over the land, the good name of the A. F. M. was besmirched and our BB. branded as malefactors, compelled to find bonds for their appearance and after having the cases put off time and again, now after nearly two years they are dismissed, and we wonder what amount of publicity will be given the

dismissal of the charge against our BB. by those who trumpeted the news of their arrest? Rather it will be a matter of wonder if any notice is taken of it at all. Their end was achieved when the notice of the arrests were made public. By it they hoped to make capital by publishing the news of the acquittal they would publish themselves for what they are, narrow-minded bigots, who, lacking the courage to do their fighting in the open, shelter themselves behind special made laws, and with the taxpayers' money. Hence there will be no publicity given the last phase of the fight in which they would have to acknowledge defeat.

WILL HE BE MAN ENOUGH TO DETRACT?

In connection with the above item we will remind our readers of a letter we published from one R. J. Kenworthy, Secretary of the Grand Lodge of the Locals for the State of New York in our issue of February, 1919, commenting on his return of the New Year's greetings sent every year to all Masonic or even quasi-Masonic bodies. In a letter accompanying the return of the Card of greetings this man(?) wrote, "the enclosed is returned to you." We would not knowingly accept greetings from impostaors or those who are in business to dupe and defraud the ignorant. A reference to the criminal calendar in the District Attorney's office in New York county will show you where your organization stands in this community." As the criminal calendar of the County of New York then was the only ostensible ground on which Kenworthy bases his diatribe against the A. M. F., we wonder if an examination of the same calendar and of the court records of that county NOW, would induce him to apologize for his scurilous state-

ments he made then? We will send him a copy of this number to give him a chance to show what kind of a man he is, but we fear much that even as it is "Impossible for the Leopard to change his spots, or the Ethiopian his skin," it will be equally impossible for Kenworthy to be other than he is.

SCRIBE 31 YEARS RETIRES.

After thirty-one years' of continuous service as Secretary of Halcyon Lodge, Bro. J. C. Canfield declined re-election at the recent annual communication, but was prevailed upon to accept the title of secretary emeritus. Bro. Canfield is the only living charter member of Halcyon Lodge. On behalf of the Lodge Past Master M. G. Norton presented Bro. Canfield with a watch charm in appreciation of his efficient services.

MARTINIST ORDER.

The Martinist Order, re-established in 1887 by Doctor Encausse (Papus) and placed under the auspices of Louis Claude de Saint Martin, the "Unknown Philosopher," is an active center of initiation diffusion. It is constituted to propagate the tradition of Occidental Christianity.

Its three principal aims are: The reintegration of the human being in its primitive purity; the reapproachment of man toward God; the spiritualization of humanity.

The Martinist Order has conserved intact the constitutions of the high initiation fraternities. Therefor, affiliation to this order is sought after mainly for the instruction which is very deep and which includes the deep study of symbolic and hermetic sciences.

The Martinist Order recommends to its learned to spread as soon as possible their knowledge of morals, social and religious, in order that they may in this way contribute to the regeneration of

the human family and to the re-establishment, on earth, of the association of all the interests, the federation of all the nations, of the alliance of all cults and of Universal solidarity.

Admission.

The members of the Martinist Order are divided into two categories:

1st. The Free Members, independent of all Lodges.

2nd. The Regular Members, Initiated in Lodge, who can only be admitted in Martinist Lodges.

The entrance fee is five francs. The annual dues are six francs and includes the *Annales Initiatiques*.

For free information address in writing (including a stamp for reply) the Secretariat of *Annales Initiatiques*.

Annales Initiatique.

Summary of contents: Introduction—*Papus* and *Teder*.—Martinist and Masonry.—Actual situation of the Martinist Order.—Gnostic Church.—Free-Masonry.—Library.

Introduction.

The Universal Supreme Council of the Martinist Order after a silence of five years, think that it will be agreeable to the members of the Order to communicate with one another through the publication of a bulletin. The difficult times through which we are passing makes it difficult to publish this bulletin every two months, as we would have desired. It will be, to begin with, published every three months; but we hope with the aid of our friends and brothers, it will be possible, little by little, to shorten the dates of publication.

It is customary at undertaking the publication of a periodical to publish its program. The *Annales Initiatique* being the official organ of the Martinist Order, their program is necessarily that of Martinism and we cannot better define it than by reproducing the following

declaration of the renovator of the Order, our regretted G.-M. Papus, extract of his works: *Martinisme, Martinesme, Willermoisme and Free-Masonry*.

"Martinisme is derived directly from Christian enlightenment and has adopted its principles.—To which it attaches itself through its leaders.—The Order in its entirety, is above all else a school of moral chivalry, forcing itself to develop the spirituality of its members by the study of the invisible world and its laws, by the exercise of loyalty and intellectual assistance, by the creation, in each spirit, of a faith all the stronger because it is based on the observation of science. Martinisme constitutes therefor an altruistic chivalry, opposed to the egotistic league of material appetites, a school where we learn to put money on its par of social rank, and not to consider it as a divine gift; in the end that we may remain untroubled under the tribulations positive or negative, which undermines society. Forming the true nucleus of a living university, which will one day remarry science without the division of belief without epitaph, Martinism forces itself to render itself worthy of its name in establishing high schools of the sciences of metaphysics and psychology, politely cleared of classic information, under the excuse that they are occult. Our epoch of skepticism, adoration of the material that in all countries where it has penetrated, Martinisme has saved from doubt, from despair, or from suicide, many souls. It has brought back to the comprehension of Christ many spirits that the manipulation of the clericals and their base material interest had elongated from all faith."

PAPUS AND TEDER.

The first two grands lights of the Order, *Papus* and *Teder*, were extin-

guished at no great distance from one another.

A few lines in a secular paper appeared the 26th of October, 1916, that Papus had just died. He had died very quickly, a victim of the great war, in which he had treated the wounded with an untiring devotion.

His last letter, dated 24th of October, announced to me a relapse (he suffered from bronchitis, contracted with the army), but nothing in it warned me of such a development. I suffered great pain from such a premature end: it will not add anything which has been said in the press on the spirit of sacrifice, of the profound science, and of the glory which had been earned by our T. M. Ill., and friend, by his life, full of labor, and by his admirable works on the occult sciences.

Born the 13th of July, 1865, at La Corogne (Spain), the doctor Gerard Encusee (Papus) had shown himself from his infancy a fighter and a wrestler. He has spoken of in an autobiography, that after having passed his first years of study in lay colleges and at the college of Rollin, he had in 1882 commenced his studies of medicine at the faculty of Paris. He was then an ardent materialist, and it was only little by little, and by reasoning, which he exposes in his autobiography, that he leaned toward Spiritualism first, and at last toward Occultism and Mysticism.

The years that his colleagues passed in studying the works of the examiners, he passed them in the National Library, studying the works of the Alchemists, the old works on magic, and the text of the Hebrew Kabbale. He wrestled with the books of Eliphas Levi and obtained a knowledge of Stanislas de Guaita. Then his way was traced. Under the pseudonyme of Papus, he commenced a propaganda of occult ideas which did not cease until his death.

The first effects of this propaganda manifested themselves in 1888 (October), in the creation of the "Initiation" and the formation of the Independent Group for the Study of esoteriques, with the Veil of Isis as its organ. Jules Lemina, Stanislas de Guaita, Charnuel, Bartlet, and also Papus were the lecturers at these conferences.

Between times Papus had re-established the Martinist Order, of which a part of the archives had been given him by the Lodge of Lyons.

The activity of Papus never ceased. His works are many. His *Traite Methodique de Science Occulte* remains a monument to contemporaneous occultism. I have not the room to pass in review his works on the Cabale, the Tarot, Alchemy, Astrology, Mysticism, Therapeutics, his creation of the Hermetic School, this necessitates numerous pages.

At the beginning of the war he entered into the army with the title of Major doctor. Victim of his devotedness, he contracted tuberculosis while nursing at the front his companions. His condition rendered it necessary for him to retire to the rear, where he was appointed commandant of the Pepinier Barracks, at Paris. It was the result of one of his visits to one of his comrades that a double congestion of the lungs and brain caused his sudden death on October 25th, 1916.

An eminent occultist and Mason, our T. M. F. Teder was called, by the directing committee, to succeed him to the Presidency of the Supreme Council and the Grand Master for life of the Order.

Born the 27th of May, 1855, at Vincennes, Charles-Henri Detre (Teder), after having made some hard studies, went to Belgium, where, in 1882, he became editor-in-chief of the "National" of Bruxelles. Expelled from Belgium by reason of his liberal opin-

tions, he first took refuge in Holland, then in England. He was a little while after initiated in Martinism by Papus and named representative, then Inspector Principal for the Order in the British Empire and the Indies.

Returned to France in 1906, he remained in Paris, where he occupied himself principally of curative magnetism and occultism.

He made at the Hermitic School conferences and courses of a remarkable documentation and took a very active part in the Spiritualist Congress, held in Paris in 1908, under the auspices of the Martinist Order, as organizer of the Masonic Convent of Spiritual Rites.

Doctor of Hermetism and doctor of Kabbale, the T. Ill. G. M. Teder was one of the influential members of the grand secret societies and initiates of Europe. To name only those existing in France, I would say that he was Grand Master of the Grand Lodge, Swendenborgian of France, President of the Temple and Chapter I. N. R. I. of Paris; Grand Master General of the Sovereign Sanctuary of the Ancient and Primitive Rite for France and its dependencies; Venerable, ad vitam of the R-Lodge, symbolic Humanidad, chief of the Secretary of the Masonic Federation spiritualistic and Guarantor of Friendship for many Masonic powers in foreign countries.

Elected on November 26th, 1916, Grand Master of the Order, Teder worked actively for its prosperity, when he was attacked, on his return from a voyage from Italy, by an injury which he neglected to nurse.

Leaving a short time afterward for England, he returned in haste, his injury having become worse. From month to month his health became worse. He was at Clermont-Ferrand, where he had come to join me, when he was taken to a surgical clinic to submit to an opera-

tion for the removal of a foot. But it was too late, his injury was incurable, and he succumbed a short while afterward, during the night of the 25th to 26th of September, 1918.

We mourn for the demise of the first two Grand Masters of the re-established Martinist Order.

I wished to associate their two names here, so that they would be united in our souvenirs, as they themselves were united in thought, united in action, for the prosperity of the Order and the triumph of spiritualistic ideas.

S. P. JEAN II. BRICAUD, G. M. G.
33d, 90th, 96th XLVII.X.

(Translated by Bro. Meecham.)

MINUTES OF THE PARIS CONGRESS OF 1908.

Translation.

Congress of International Free-Masons to establish a Universal Masonic Federation recognizing the Grand Architect of the Universe.

The following articles have been discussed, voted on and accepted by the said Congress the 9th day of June, 1908:

1. The Universal Masonic Federation has for its aim, the Union and Progress of all the Masonic Rites which compose it.
2. Each Federated Rite will preserve its complete autonomy, its interior organization, its statutes, without the Federation's aid.
3. Each Federated Rite pledges itself to receive only as brothers the members of equally Federated Rites; and to establish fraternal relations with all the Rites of the Federation.
4. To organize and centralize the efforts of the Universal Masonic Federation, a Central Office is established in Paris under the title of Secretary of the Universal Masonic Federation.
5. The Universal Masonic Federation

will group around the existing Federated Rites in a country the new elements that can be constituted.

6. When any of the Federated Rites do not exist in a country the Universal Masonic Federation reserves the right to establish said Rites in one of the Federated Rites, without paying attention to protestations from non-federated Rites established in that country.

7. When any Masonic Rite established in a country refuses to enter into relations with the Universal Masonic Federation the said Federation reserves the right to establish in said country the formation of a Federated Rite.

8. The Secretary of the Universal Masonic Federation exercises the following functions:

(a) Has in sight the register of Masonic Rites belonging to the Universal Masonic Federation.

All Masonic Rites having at least three lodges at the time of asking affiliation, may belong to the Universal Masonic Federation.

(b) The Secretary shall organize courses and studies on History, Symbolism, and the grades of Free-Masonry. This information will then be written and communicated to the Federated Rites.

(c) Each Federated Rite names, on joining the Federation, one delegate who shall communicate with the Secretary.

(d) The Secretary will submit to the most renowned Masonic writers, each of the questions of instruction submitted for study and will publish in case of need their advise on each question.

9. The Congress of Paris of June 9th, 1908, considers that.....the Grand Orient of France cannot furnish any document justifying its proper regularity, etc., etc., has unanimously decided by its members to constitute at Paris a Supreme Grand Council and Grand Orient of Ancient and Primitive Masonic Rite for France and its de-

pendencies, and to accept from the Sovereign Sanctuary and Grand Orient of Berlin the Constitutive Patent, and to establish a Central Office under the title of Secretariat of the Universal Masonic Federation, Paris, the 9th day of June, E. V.

THE INTERNATIONAL MASONIC CONGRESS.

PROGRAM OF INTERNATIONAL MASONIC CONGRESS.

Translation.

On the 8th, 9th and 10th of June, 1908, the first Congress of International Freemasons was held in Paris for the purpose of starting a "Universal Federation of Freemasons," which acknowledges the old landmarks and believes in the Great Architect of the Universe. This Congress was very well attended and the best of feelings prevailed. Dr. Gerard Encausse, Chief Physician of the Hospital St. Jacques in Paris, presided (he was a great Masonic authority). He was supported by the great Masonic author Ch. Detri (Teder) and the well-known founder of French Co-Masonry (Women Masonry), Dr. Martin and his well-known wife. The proceedings of this Congress were published at that time. The programme and the resolutions which this Congress for the founding of said Universal Federation on the 9th day of June, 1908, unanimously adopted in the halls of the Lodge "Droit Humane" in Paris were recorded by the late Ch. Detri in the "Golden Book" of the Sovereign Sanctuary of the Scottish Memphis-Mizraim Rite for the German-speaking countries on pages 83-85 and signed personally by the delegates. A copy of this historical and important document is herewith enclosed.

Article 1 of the adopted programme says:

The Universal Masonic Federation has the purpose to further the unity and spreading of all Masonic Rites who form this Federation.

The world's war has destroyed the happy results of this resolution. On motion and with the heartiest co-operation of the world-wide known high-grade Freemasons, General Grand Prior of the Scottish Templars and General President of the American Masonic Federation, our Most Ill. Brother Matthew McBlain Thomson, honorary President of the Congress in Zurich, 1920, this Congress will again take up the Resolutions of the Paris Congress in 1908, close the wounds which were caused by this unhappy world's war, rebuild the destroyed and unite all those Masonic bodies to a "Universal Masonic World Federation," which stand on the foundation of principles of the American Masonic Federation in contrast to the "Locals" which try to show off as the only regular Masons, as well as so-called "recognized" national Freemasons who call themselves Masonic Organizations.

In America has Bro. M. McB. Thomson's energetic work in this direction produced the best results.

The Resolution of the uniting of all non-sectarian Masonic organizations of the World which acknowledge the Great Architect of the Universe, will be the first point of the programme of the Congress of 1920.

The logical following of the adoption of Article 1 of the Paris Congress of 1908, by the Congress at Zurich, 1920, would be the adoption of Article 4 of the Paris resolution of 1908, which reads: "For the purpose of organizing and centralizing the Universal World's Federation, a central office shall be established (here will be inserted 1920 in Switzerland) entitled "Secretariat of

World's Federation of Universal Freemasons".

This central office of Universal Freemasons shall be also a Masonic Academy, for the teaching of Masonic history, etc., will enlarge upon the Paris Programme of 1908, and work in general for the welfare and interest of its members.

Zurich will be proposed as seat of the Central Bureau. As Protector and Honorary President of the Federation and the Central Bureau, Bro. M. McB. Thomson will be proposed.

The selection of all Federation Officers in America and England will also be left to him.

As General Director and head manager of the Central Bureau in Zurich Bro. Th. Reuss will be proposed. He shall have charge of the following departments:

1. Department of teaching Masonic History, etc.—As leaders are proposed Th. Reuss and Dr. Pargaetzi.

2. Department for International Correspondence, as leaders are proposed:

(a) Correspondence with America and England, Bro. H. R. Hilfiker-Dun.

(b) Correspondence with Austria, Hungary, Germany, and Slavich countries, Brother R. Merlitschek.

(c) All Romanic States, Bro. D. Pargaetzi.

3. Department for Technical and Commercial Affairs.

(a) For commercial affairs, Hilfiker and Mertiched.

(b) For technical affairs, BB. Bergmaler and Friedlaender.

Changes of programme reserved.

The above mentioned three points will be the main points on the programme of the Congress, also other diverse business.

Temporary Programme.**Saturday, July 17th:**

- 3:00 o'clock—Reception of guests in lodge rooms.
 4:00 o'clock—Examining of credentials.
 5:00 o'clock—Free speech.
 6:30 o'clock—Social free supper.

Sunday, July 18th:

- 10:00 a. m.—Ritual work of the 18th degree, with initiating of one candidate.
 12:30—Ceremonial dinner in the hotel for all properly clothed.
 3:00 p. m.—Trip on the lake with the sisters.
 7:30 p. m.—Ritual work of 1st degree with speech.

Monday, July 19th:

- 9:00 a. m.—Meeting of Congress without ritual. Discussion of thesis and proposition.
 12:30—Dinner.
 6:30—Closing of discussion and announcement of result of Congress.
 9:30—Supper.

Tuesday, July 20th:

Departing of Delegates.

COMMUNICATED.**UNIVERSAL MASONRY IN BRITISH COLUMBIA.**

5214 Prince Albert St.,
 South Vancouver, B. C.
 February 10, 1920.

Mr. M. McB. Thomson, 33, 90, 96 Degr.
 President General and Ex Officio
 Grand Master in the American Masonic Federation.

Most Ill. Sir and V. D. Bro.: The readers of The Universal Freemason, especially those BB. who are more or less acquainted with the history of our Lodge, will be pleased to know that Bonnie Doon Lodge No. 138, A. A. S. R., in the A. M. F., Vancouver, B. C., is

now fully chartered, and that the officers under the new charter were duly installed on the 19th of January last by the Provincial Grand Master of Washington, Bro. John Burton Keener (Attorney-at-Law), assisted by other Provincial Grand Officers, namely, Wor. Bro. W. Pulver, Prov. Grand Master Depute, and R. W. M. of Trinity No. 44, Seattle; Wor. Bro. P. Raden, Prov. Grand Sec., also Secretary of Trinity Lodge 44; Wor. Bros. Sloan and Anderson, Trinity No. 44, and Bro. Hurd Caledonian, Lodge Tacoma.

The officers installed for Bonnie Doon are as follows:

R. W. M., Bro. Thomas Houston; W. D. M., Bro. A. R. Cook; W. M. S., Bro. S. J. Holmes; S. W., Bro. Harry Morrison; J. W., Bro. Alex Beveridge; S. D., Bro. John Mitchell; J. D., Bro. David Welsh; Secretary, Bro. A. Harris; Treasurer, Bro. John Glennie; Orator, Bro. Tom Hughes; Chaplain, Bro. S. Morrison; S. S., Bro. D. R. A. Campbell; J. S., Bro. L. G. Mendis; Marshall, Bro. Tom Whitworth; Almoner, Bro. J. E. Howard; I. G., Bro. W. Clift; Tiler, Bro. S. R. Reid; Lodge Deputy, Bro. F. W. Ellis; P. M., Bro. W. J. McDonald.

The ceremony was conducted in a very able and most impressive manner and certainly will never be forgotten by many of those who witnessed the same. After the closing of the Lodge a very enjoyable social time was spent; refreshments were served, and an impromptu program was given by the BB. which was enjoyed by all and concluded a very successful and memorable evening. A brief history of this Lodge may not be out of place here. Our first dispensation was granted November, 1913. In December of the same year a conspiracy was framed by the Locals. They persuaded one of our members to forget his obligations and lay a false charge against another Bro. and myself.

which resulted in our arrest. We elected a speedy trial before the county court judge, as the question of our regularity and authority were to be disputed. Our Grand Master, M. McB. Thomson and Bro. Perrot, who is now our Grand Secretary General, came to Vancouver to defend us. One of the tit-bits of the trial was when the Locals introduced what they called an expert witness to deal with the Masonic side of the case, namely, Mr. Burd, P. P., G. M. of B. C., manager of the Vancouver Daily Province, but he made a miserable failure of same. He was exceedingly ignorant on things Masonic. His only offering was personal abuse, which was resented by the court. The only favor that it found was in the minds of those who were constantly using the old adage, "Where ignorance is bliss 'tis folly to be wise." When the lawyer for the defence told the court he was going to call M. McB. Thomson as an authority on Masonry and also to produce proof that we had authority, and his authority to hold Lodges which were regular, the opposition objected on the ground that Bro. Thomson was not a witness in the case, neither was Mr. Burd (Local) a witness. The court ruled that neither Mr. Burd's nor Bro. Thomson's testimony had any bearing on the case, but in fairness to Bro. Thomson, he, the judge, would allow him to go on the stand to defend himself against the charges of Mr. Burd. Bro. Thomson's testimony was an eye-opener to the open-minded of the Fraternity in Vancouver. Several have spoken to me on reference to this, both here in Vancouver and over-seas. Needless to say, the opposition were not successful. We had a very hard fight during 1914, and when the great world war broke out most of our members went overseas at their country's call to arms. One went with the Canadian

forces to Russia, and as yet has not returned; others to France, and one made the supreme sacrifice. Two more are still in England. The result was that during the war Bonnie Doon was dormant, but as the BB. began to return she took new life and the beginning of 1920 saw Bonnie Doon No. 138 a fully chartered lodge, with officers and members that any organization might well be proud of. All members are filled with the necessary spirit for making this Lodge, the best lodge in British Columbia. Let me say in conclusion that most of our BB. have been in the army in some branch of the service and made good and possess that quality much prized among Masons, namely, Charity. Lodge meets in O'Brien's hall, Homer street, Vancouver, every first and third Mondays in the month.

Yours in Liberty, Equality and Fraternity,

THOS. HOUSTON, PP., T. H.

ADOPTIVE RITE.

Salt Lake City, Feb. 17, 1920.

Hetherbell Lodge No. 12 of the Scottish Rite of Adoption met in regular session at the Scottish Rite Masonic Temple, 161 South Second East, at the hour of 8 p. m. Meeting opened with all offices filled after roll-call and reading of the minutes the various committee gave their reports. The first degree work was then put on and two candidates were given the Apprentice degree. After the conclusion of this there was a recess of five minutes to prepare for the work of the side degree, the "Eastern Star." The degree team then raised the Lodge to the second degree and put on the Companion Free Mason work. We had with us at our meeting visitors from California, Sister J. F. Evans from Los Angeles and Bro. and Sister Vlahous from the Eden

Lodge at San-Francisco. After the work was completed the visitors all responded with a short address to the Lodge. Sister Vlahous was made honorary member of Heatherbell Lodge with the rank of Past Mistress. Sister Gertrude Gregor, the Lodge Deputy, then gave the installed degree to Sister Vlahous and Sister Anna Thomson, our worthy Treasurer, was given the honor of Adonite Mistress for services rendered the Heatherbell Lodge, also the Masonic Federation. The Lodge was then lowered to the first degree and closed with peace and harmony prevailing. After this light refreshments were served in the banquet hall to all present.

On Thursday evening, February 19, 1920, the following officers were selected to work in Angel City Lodge of Adoption under dispensation:

R. W. M., Mae L. Du Bois; S. W., Bessie Kowalski; J. W., Marie Schwarz; S. D., Isabel K. Steel; J. D., Emma Rippar; Secretary, Minnie T. Dunot; Treasurer, Kate Eisler; Chaplain, Josephine Kowalski; I. G., Josephine Oliver; Tiler, Goldie Burch; W. Patron for the Eastern Star, John D. Eisler.

The Lodge was organized with thirty members and a number of applications pending. Prospects for a good Lodge of Adoption are beautiful.

JOSEPH F. EVANS.

WHAT HAVE YOU DONE?

When you joined the Order of the Eastern Star you took a vow to the effect that you would assist your fellow member whenever he or she was in trouble. What have you done?

It is true you may have seconded a motion that would in some way benefit a sister or brother, but not necessarily from a purely unselfish motive.

Now, had it necessitated a little fin-

ancial expenditure on your part or as a matter of fact, some personal exertion, would you have thought about it just as quickly and responded so readily?

Are we prone to offer our assistance to our fellow-members without an outside invitation? Are we on the alert to the needs of our brothers and sisters? This does not necessarily mean financial need, but often a smile, a good word, a warm handclasp, are worth so much more than anything material we might do.

Have you ever done a real favor for a sister or brother and kept it strictly to yourself? This is the test of true sympathy and fraternal devotion.

Someone has said that what you try to do in secret, not the easy stunts, but the things which mean a little more self-denial and a giving of personal effort, are the proofs of your genuineness in fraternal assistance.

Ex

Just Sticking Around

The brother who holds membership in a lodge, paying his dues year after year, and never attending the meetings at all, is going to get but one service from that lodge, and he will not enjoy that. When he passes away the members of the lodge will put on their black regalia and march to the cemetery with him. They will go right in, turn around and come right out again, leaving him there.

Yes, sir; a fellow who never attends the meetings is just sticking around with a card in his pocket, awaiting that single service. For him, the lodge is nothing but a funeral club.—The Cablegram.

There are Masons who act as though the hoodwink had never been removed.

LEXICON.

Ecuador—Masonry was introduced into Ecuador from Peru in 1857, but through the persecution of the Romish Church the Lodges then introduced, died in two years after their introduction. Masonry has again, however, been introduced, and from the same source, that of Peru, there are now three lodges working in Ecuador and the chances are good for a further growth.

Edict of Cyrus—By an edict of Cyrus King of Persia, issued B. C. 536, the Jews were permitted, after seventy years of captivity, to return to their own land and rebuild the City and House of the Lord. To Zerrubabel, the Prince of the People, Cyrus restored the sacred vessel and such other spoil that had been carried away with the captives as remained. This edict and the resulting circumstances are commemorated in the degrees of the Council of Princes of Jerusalem in the Scottish Rite and in the Royal Arch of Zerrubabel.

Edicts—Between the sessions of the Supreme Lodge the Grand Master Mason (or in the Supreme Council the Grand Commander) is permitted by the laws of these bodies to give decisions explanatory or confirmatory of the Constitution, or even in case of need to amend the laws. Such decisions are termed *edicts* and have all the force of law pending their passage upon by the Supreme Lodge or Council.

Edinburgh—The capital of Scotland and the official seat of the Grand Lodge Edinburgh never was ought but geographically the head of Scottish Masonry, that distinction being accorded the Mother Lodge of Kilwinning, both on account of its antiquity and being the legendary source of the higher degrees.

Edinburgh, Lodge of—The second oldest lodge on the roll of the Grand Lodge of Scotland and the possessor of

the oldest minutes of any Masonic Lodge in the world, dating as it does from 1598. Since then it has continuous and unbroken records. It is usually designated as "Mary's Chapel" from the fact that it met for many years in a Chapel dedicated at one time to the Virgin Mary. It is classed as being "from time immemorial" and ranks after the Mother Lodge Kilwinning in age and is the second oldest Masonic Lodge in the world.

Edinburgh, Congress of—The meeting of the thirty-four lodges which met in Edinburgh on St. Andrew's Day, November 30th, 1736, formed the Grand Lodge of Scotland, has been thus designated. Invitations were issued by the four Edinburgh Lodges to all the Scottish lodges to meet in Edinburgh for the purpose of organizing a Grand Lodge on the lines followed by the English and Irish Lodges. The Scottish BB. however found themselves facing a condition that had not existed in either England or Ireland, as in these countries the Grand Lodges had no cohesiveness and were under no central government, each lodge being a law unto itself, consequently there was nothing to interfere with them organizing in any way they thought best, whereas in Scotland there was a national Grand Master or Patron of the Masons appointed by the Crown and hereditary in the family of the Earls of Roslyn, the difficulty was overcome by the then incumbent, or inheritor of the office resigning the title and office, thus allowing to be lawfully organized the first Masonic Grand Lodge not self-constituted.

Edward—The English Kings of that name from Edward the Confessor to the fourth of the name, are claimed by the English Masons to have been Patrons and in some cases even members of the

Craft. Needless to say, such claims are absolutely without foundation.

Edward, Prince, Duke of Kent—A son of George the II was made a Mason in the Lodge "De l'Union Des Coeurs" at Geneva in 1790. He is Masonically known as having been the Grand Master for a time of the "Ancients" Grand Lodge of England, prior to the union of the two English Grand Lodges in 1813.

Edward VII was the first of the Royal family of Britain to take a live interest in Masonry. He was made a Mason by the King of Sweden while on a visit to Stockholm in 1868. He was Grand Master of the Grand Lodge of England, Grand Patron of the Masons in Ireland and Scotland and took great interest in the Craft during his life.

Edwin, Prince.—Son of Edward, one of the Saxon Kings of England. Another legendary figure in English Masonry. There is absolutely nothing to connect him with the history of the Craft other than the Englishman's ingrained love for a title.

Egg, Mundane—The principal symbol of the Egyptian Rites of Mizraim and Memphis, in which it is known as the "Kneph," which see.

Eglinton Manuscript.—A statute or set of regulations signed by William Schaw, "Maistir of Wark, Warden of the Maisonis," on December 28th, 1599, drawn up for the guidance of the Mother Lodge of Kilwinning and prescribing the bounds of her jurisdiction. It derives its name from the fact that it was preserved in the Charter-chest of the Earls of Eglinton, a family intimately connected with the Mother Lodge and Scottish Masonry.

A Sunday-school teacher was quizzing her class of boys on the strength of their desire for righteousness.

"All those who wish to go to heaven," she said, "please stand."

All got on their feet but one small boy.

"Why, Johnny," exclaimed the shocked teacher, "do you mean to say that you don't want to go to heaven?"

"No, ma'am," replied Johnny promptly. "Not if that bunch is going."

ADVERTISEMENTS.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All B. B. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Fridays of each month at 8:00 p. m. at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cllick, 6338 No. May street, Chicago, Ill.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Fridays at 8:00 p. m. in Redman's hall, corner of Tenth between "I" and "J" streets, Sacramento. Secretary, W. Z. Pay, RR. No. 2, Box 1260, Sacramento, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M. Thomas Houston, 5217 Prince Albert street; Secretary, A. Harris, 1032 Pender street, Vancouver, B. C.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mongo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street. Odd Fellows' hall No. 3, at 8 p. m.: H. A. Wilson, R. W. M., of 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. In Temple Hall, 1717 Pennsylvania Ave., N. W. Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lornsten, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyke hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sintarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powell street; E. Barrica, R. W. M., 1810 Union street; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place, Passaic, N. J.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. LaSalle avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mecham, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and second Monday of each month at 7:30 p. m., on third floor 325 South Main street; C. B. Moore, R. W. M., 1059 Ellows street; W. L. Bailey, Secretary, 329 South Arlington street, E., Akron, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Bolarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Moose hall, 914 7th street; Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary; Waldorf Hotel, San Diego, Cal.

THE UNIVERSAL FREEMASON

Volume XII

April 1920

Number 10

OFFICIAL.

Sovereign Grand Inspector General.

On March 2nd, at San Diego, California, the Ill. BB. Earl Hyatt, Llewellyn P. Jenkins, Roy H. Earnes and L. C. Young received the ultimate grade of Sovereign Grand Inspector General.

At a special meeting of the Confederated Supreme Council, convened for the purpose, the Ill. BB. Mark Cozzens, James Terry, Jr. and Kay William Chinn were throned and crowned Sovereign Grand Inspectors in full form by the Sovereign Grand Commander.

THE SCOTTISH RITE OF ADOPTION.

Sisters Hazel Fieldhouse, Ruby Morehead and Mary Losada of Eden Lodge, San Francisco, and Sister Evans of Heatherbell Lodge, Salt Lake City, have been awarded the honorary grade of Venerable Mistress in recognition of their zealous and unselfish labors in the interest of the Rite.

INSTALLATION OF OFFICE-BEARERS

The following are the installed Office-bearers for the term for Lodge Kopernik, No. 103, Detroit, Mich., viz:

Bro. J. A. Schwartz, R. W. M.; Bro. John A. Gwizdowski, W. S. W.; Bro. J. Poncianowski, W. J. W.; Bro. J. B. Niejadlik, Secretary; Bro. J. Pilkiwicz, Treasurer; Bro. W. Wierski, Sr. Deacon; Bro. J. Lachor, Jr. Deacon; Bro. R. Mikowski, Almoner; Bro. R. Mossko, Inner Guard; Bro. F. Zaczowski, Tiler.

The following are the installed Office-Bearers for the term for Lodge Hope No. 132, Bridgeport, Conn., viz:

Bro. Szepaniski, R. W. M.; Bro. L. Napolitano, W. M. Depute; Bro. S. L. Szaniawski, W. M. Substitute; Bro. P. Kempski, W. S. W.; Bro. J. Wycinowski, W. J. W.; Bro. Zyg. Krysiak, Secretary; Bro. Stodolnik, Treasurer; Bro. S. Klimaszewski, Orator; Bro. A. Wojdalak, Chaplain; Bro. P. Gaewski, Marshal; Bro. W. Lubik, Sr., Deacon; Bro. Jastrzebski, Jr. Deacon; Bro. S. Kubel, St. Steward; Bro. J. Iwanowski, Inner Guard; Bro. P. Lubik, Tiler.

ALL HE ASKED

They were standing outside the front door having a final chat after his evening call.

He was leaning against the door-post, talking in low, dulcet tones. She was listening and gazing up rapturously into his eyes.

Suddenly she turned round. The door had opened; and there, just inside, stood her father clad in a dressing-gown.

"My dear father," she asked, "what is the matter?"

Her dear father ignored her question.

"John," he said, addressing the young man, "you know I've never complained about your staying late, and I'm not going to complain now; but, for goodness' sake, stop leaning against the bell-push. Other people want some sleep even if you don't."—London Tit-Bits.

CORRECTIONS

Editor "Universal Freemason."

My Dear Sir and Brother: The printer dropped some errors in my letter Sept. 24th, ult., inserted in the January number of the U. F. M., p. 144 & 99. These errors changes the nature of the signification.

Page 144, second column. "Your Masters should have told you also OUR Fathers have taught US, that the secrs of the alliance can be known to but few of the Masters; the particular and infallible lodestone for the adaptability of a postulant for our Order has always been to chain HIS curiosity under the wise discretion of his superiors."

As for the near relationship between the "Maitre Ecossais," the "Royal Order," the 4th of the "stricte observance," the 5th of Sweden System and the Royal Arch of Zerrubabel, there must be adjoined that also the other two "styles" of the R. A. (R. A. of Enoch, and R. A. of Salomon with the Sacred Vault) belong to the same family, also because their object is the same.

Concerning the "raising," on page 145, (first column), is printed Jacobins instead of Jacobites. The first ones appeared after 1789, and the second one's at the end of 17th century, and were Catholics and monarchist and partisans of the Stuarts; the Jacobins were the Bolsheviks of their epoch. There is, consequently, a little difference.

In England it was well understood the aim of the Jacobites, because in 1766 was constituted the "Grand and Royal Arch Chapter of Jerusalem" with Lord Blaney at the head, with the task to embank the movement.

The jewel I mentioned, is a Gnostic gem, that would interest the students of Masonic history for a certain inscription which has a relation with Templar system of an European, not Anglo-Saxon, state.

These and other details were, I think unknown to the Bro. Hughan, because in his paper on the so-called "Jacobite Lodge at Rome, 1735-F," he was unaware of the large European literature on the Templars and Masonry, excepting only some inconclusive notes of the late German Bro. Begemann, whose unsatisfying and incomplete works on this subject are well known to me. I adjoin that it seems to me that nobody has proved in a conclusive manner that Charles Edward Stuart was dubbed a K. T. or installed G. M. of the R. O. S. in 1743.

Finally, I am obliged to tell to your readers that Casanova (in English "Newhouse") and not Cassanova (English "Newbox") has never claimed (vide n. 145, 2d col. at the end) to be a member of a Superior Brotherhood, but I wrote that his opinion about the Masonic secret and superior degrees was in a certain manner shared with the late Bro. J. Yarker.

Fraternally yours,

A. F. E. A. T. B.
Roma, February 2, 1920.

WHAT IS THE REAL V. S. L.?

Some time ago Melvin M. Johnson, then Grand Master of Massachusetts, issued a dispensation for a lodge in Pekin, China, which procedure, because of some of the provisions contained within the charter, aroused and somewhat startled many American Freemasons. Among other things, the charter provided that while the Holy Bible should not be removed from the Chinese altar, yet the V. S. L. of other monotheistic beliefs might be used in obligating brethren of other faiths.

One journal stated that if the attitude of Brother Johnson on this question was to stand unchallenged it would seem necessary to reconstruct

some of our Masonic principles, and that his action would seem like an attempt to make Freemasonry adapt itself to the religious belief of a pagan people.

Away back in 1776, however, the eldest son of the nabob of Arcot was initiated in a lodge under the jurisdiction of the Provincial Grand Master of Madras: in 1860 a Brahman was initiated in Meriden Lodge 345, while in 1861 two Sikh princes were admitted. In 1874 a Hindu was Master of a lodge under the English Constitution.

In 1875 the propriety of introducing the Koran under the English Constitution came up for discussion among the royal craft of India. The resulting correspondence brought out the fact that King Oudh, a Mohammedan, was initiated in the Friendship Lodge, London, April 14, 1846, the Koran being then used, the Grand Master himself furnishing the book, and the candidate being obligated upon it by the Master of the lodge, who was an English clergyman. Brother Cama, a Parsee, was elected Grand Treasurer of England in 1886.

Years ago the Grand Lodge of Scotland settled the matter quite conclusively—so far as its jurisdiction and procedure were concerned—as to the volume of Sacred Law to be used. At that time it appointed not only Grand Bible Bearers, but Grand Koran Bearer, Grand Shastra Bearers, and Grand Zendavesta Bearer. The Grand Registrar of Scotland stated June 1, 1898, before the Grand Lodge, that "it is not a question of the Bible being upon the altar: it is the V. S. L. we recognize. Among Christians it is the Old and New Testaments combined; among Jews it is the Old Testament alone; among Mohammedans it is the Koran, which they believe to be the revelation of the will of T. G. A. D. T. U.; but, whether it be a lodge of Christians, Jews, Mohammedans, or

Hindus, it is their V. S. L. that must be on the altar."

The District Grand Master, at a regular communication of the Dist. Grand Lodge of Bombay, India, made this statement in relation to the above: "It does not matter what the Revelation may be called, whether it is the European Bible, or the Parsee Zendavesta, or the Koran, or the Bhagavad-Gita, or whatever book may, in the opinion of the individual, be the Revelation of the Most High."

To say that none but Christians or Jews may be made Masons is to strike at the very fundamental principles of the institution and destroy the purpose of Freemasonry. Mohammedans are always obligated on the Koran, and Masonic lodges are to be found throughout Asia, where Mohammedans, Parsees, Buddhists, and other sectaries besides Christians and Jews mingle freely together, yet in obligating the brothers of the different faiths their V. S. L. is invariably used.

Sir Edward Letchworth declared in 1916 that it had always been the practice of the Grand Lodge of England to permit candidates who were believers in a Supreme Being (but not in the Christian religion) to be obligated upon the book of their own religion. Thus Jews are obligated upon the Old Testament, Mohammedans on the Koran, Hindus on the Vedas, and Parsees on the Zendavesta.—London Freemason.

A man tells of a country editor who started poor twenty years ago and has retired with the comfortable fortune of \$50,000. This money was acquired through industry, economy, conscientious efforts to give full value, indomitable perseverance and the death of an uncle who left the editor \$49,999.50.—Kansas City Times.

THE UNIVERSAL FREEMASON.

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EDITORIAL.

DEPARTURE FOR EUROPE.

Before the next issue of the Universal Freemason is in the hands of the BB. the Grand Master Mason will have began the first lap of his journey to attend the International Masonic Congress in Europe, the intention being to visit the lodges in our obedience east of Salt Lake City, in Idaho, Wyoming, Colorado and Missouri to Chicago, where a meeting of the Provincial Grand Lodge of Illinois will be held, and at least one week will be spent, with flying visits to the lodges in Wisconsin and Indiana.

From there to Detroit, visiting the lodges through Michigan and meeting with the Provincial Grand Lodge. Thence to Ohio, meeting with the Provincial

Grand Lodge of the state and visiting with the several lodges and councils and chartering a new lodge in Canton. From Ohio, through Pennsylvania, visiting the lodges in Pittsburgh and Philadelphia, chartering a new lodge in the latter city. Thence to Washington, visiting with the lodges there and on to New York, where the time until the date of sailing for Europe will be spent in visiting the lodges in New York, New Jersey, where two new lodges will be chartered; Connecticut and Massachusetts. An account of these visits, as well as events and conditions in Europe will be given our readers from time to time.

NEW LODGES.

During the past month three dispensations have been granted for holding new lodges in California, Ohio and New Jersey, and so the good work goes on. Every dispensation granted or lodge chartered spreads further the gospel of fraternity, and the knowledge of Universal Masonry, and makes the work of the organizer that much easier.

ANOTHER BREAK IN THE RANKS OF THE LOCALS.

During the past month an application was received from another lodge of A. F. & A. M. of the Local System. This time from Newark, N. J., to be healed and received into the A. M. F.. The petition was granted and early in May it will be formally received and installed a regular lodge of Universal Freemasons. To quote again the oft quoted saying of Lincoln, "one may fool a part of the people all the time, or all the people part of the time, but you can't fool all the people all the time," and our Local friends are finding this out. So long as they can keep their members from reading and learning, they are pretty well sure of keeping them in line, but once they get to enquiring as to the how and why of things Masonic,

they will no longer belong to the Local System. Ignorance is with them the tie that binds.

MISBRANDING HIT BY MEASURE IN HOUSE.

Under the above caption a newspaper item of March 15th tells of the introduction of a bill in Congress prohibiting misbranding of manufactured products and providing a penalty of \$1,000.00 fine and six months imprisonment for its violation. Now would this apply to the self-styled York and Scottish Rite Masons? That their wares are manufactured, there can be no doubt, as they but slightly—if at all—resemble the real article, and that they are mis-branded even they themselves are forced to admit, when required to prove their claim to the titles they usurp. Are they not, therefore, obtaining money under false pretense by collecting fees from candidates for these misbranded articles? We wonder.

FOREIGN RECOGNITION.

The matter of foreign recognition of our members has been often and still is, brought up among the BB. When the question has been asked of us we have always replied by giving the list of foreign powers with whom we exchange representatives as those only of whom we are absolutely sure, but have supplemented the statement by saying that we know of no Masonic jurisdiction outside of the Local Masonry of this country where recognition has been denied our diplomas. It is gratifying therefore to receive such letters as we publish elsewhere in this issue from BB. in Denmark and Greece, showing beyond the shadow of a doubt that our BB. are welcomed wherever they go.

TO NAIL ANOTHER LIE.

To confute all the lies the Locals manufacture and tell about Universal Masonry would keep us so busy that there would be time for little else. One falsehood that they have been particularly busy

in disseminating lately has been that the Supreme Lodge in the A. M. F. was not authorized by the National Grand Lodge of Scotland to confer the Craft degrees according to their system. And as there are still some who, like Thomas of old, require ocular demonstration before they believe, we have requested of the National Grand Lodge of Scotland that they confirm our claim. This they have kindly done, and in another page of this issue we reproduce their affirmation.

MASONIC CONGRESSES IN 1920.

From the last issue of the Swiss "Buletin" we cull the following:

"Is it possible? The Swiss G. L. Alpina, urged thereto by a Bro. from New York, sent out circulars to all the Masonic lodges in the world placing itself at the disposal of Freemasons of all countries and declaring its readiness to organize an International Congress of Freemasonry during the autumn of 1920 in Switzerland should the Masonic authorities look favorably upon the idea.

It appears that the G. O. of Italy sent out a similar invitation at the same time for a Congress to be held at Rome on September 20th, 1920.

Thereupon the G. L. of France has convened the delegates of the different lodges for a meeting in the month of February next so that the question may be examined under its different aspects. It is therefore impossible to say whether a Masonic Congress will be held during 1920 or not."

From the above it would seem the spirit of getting together is in the air, and that everywhere, even in unexpected places, as witness the request from New York, mentioned above,—the desire for closer union among Masons is evinced. None of the proposals above named have materialized, and the only international Masonic Congress that will be held in 1920 is that which will be held in Zurich, Switzerland, and it is better so, as there

is more prospect of practical results from one meeting than if the same effort was spread over three."

HOW THEY DO THINGS IN SERBIA.

A new Grand Lodge has been created in the kingdom of the Serbs, Croates and Slovenes, one of the newly created countries of southern Europe, the result of the recent war and its grouping of peoples. The creation of a new Grand Lodge in a newly created country would not be a matter needing much comment were it not for one statement contained in the report of its creation, which reads thus: "All these lodges (referring to the lodges forming the new Grand Lodge) after having obtained their due discharge from their respective authorities," "have established the Grand Lodge of the Serbs, Croats and Clovenes." This is in line with what we have always contended should be, before a lodge can either create or assist in creating a Grand Body, it must first be relieved from the allegiance it owes the Grand Lodge that created it, and from whom it holds its charter. Otherwise it would be irregular. Its members would be foresworn and any Masonic work they might attempt to perform would be irregular and clandestine. The Serbian lodges understand this well, know Masonic law and obeyed it. Therefore the Grand Lodge they erected is a regular one. The Masonic lodges chartered by the Grand Lodge of England, Ireland and Scotland who first claimed to create Grand Lodges in America, neglected or disdained to observe this law, and consequently the so-called Grand Lodges they professed to create were, and are, irregular, and all the work since done by them, or the bodies professing to have been created by them, share in the original irregularity.

THE WORK IN CALIFORNIA.

I had not intended visiting California until returning from the International Masonic Congress, but the growth of some of the new lodges there made a visit imperative. I therefore left for California on the 29th of February, arriving in Los Angeles on the evening of March 1st, where I met a number of the BB. of St. Johns lodge and as the guest of Bro. Kowalski and his good lady spent a very pleasant evening.

On the morning of March 2nd accompanied by BB. Kowalski, I left Los Angeles for San Diego, where it was the intention to hold a meeting of Balboa lodge in the evening and charter a Council of Kadosh in the afternoon. Usually the trip from Los Angeles to San Diego, through orange and lemon groves, varied with equally interesting stretches of coast line, while interesting and exhilarating, is uneventful, not so this time, as on entering San Diego our chauffeur made the mistake of taking the corner anglewise instead of square, thereby breaking a traffic regulation, the consequence of which was an invitation to attend the police court next morning.

Arriving in San Diego we found the recurrence of the flu had interfered with the meeting of the lodge and that arrangements had been made to hold the Council meeting only, and as this left some hours to spare the BB. decided to run over the Mexican border to the City of Tia Juanna, and show the Los Angeles BB. a wide open town, and wide open it certainly was, reminding one of the old mining camps of Idaho and Nevada of thirty years ago. Returning to the American side the river had to be forded and the passage was narrow. A team was mired ahead of us and in attempting to detour our machine mired in the quick sands and we were two hours getting out, arriving, however, in time to meet the engagement in San Diego.

Prior to the installation of the Council a class of seven were made Masters of the Royal Secret, and subsequently the Installed degrees of Commander, Sovereign and Viceroy were given to the proper officers and the Council chartered under the title of Cabrillo Council, so named after the Spanish discoverer of what is now San Diego.

On Wednesday evening, March 3d, I met with St. Johns lodge, Los Angeles, and witnessed a class of seven Entered Apprentices. I also met with Angel City Council of Kadosh and gave the Council degrees to three candidates. St. Johns lodge is doing so well, numerically and financially, that they consider the time ripe to own a home of their own, and contemplate in the near future erecting a Temple at the approximate cost of \$75,000. On Thursday, the 4th, I had the pleasure of meeting with Angel City lodge of the Scottish Rite of Adoption, and saw a large class of candidates admitted to the Apprentice Degree of that Rite.

On Thursday night I left Los Angeles for Fresno, where I arrived on Friday morning and was met by Bro. Vlahos, Deputy Organizer, and a deputation of the BB. of Arrarat lodge, by whom I was entertained during the day and shown the sights in and around the city, which is the capital of San Jachoi valley. Among the interesting place is the largest fig orchard in the world, owned by one of our BB. In the evening I witnessed the Entering of a class of 15 by the R. W. M., and though but the third time he had filled the chair, the work was performed in a manner that would have been creditable in one with years of experience. Arrarat lodge has a large field from which to recruit, and promises to give St. Johns lodge of Los Angeles a hard run for the position of banner lodge for Southern California, and is a credit to Bro. Vlahos, the

Deputy in charge.

On the 7th of March I chartered Atlas Lodge No. 139, San Francisco, and gave the installed degree to the qualified officers. The meeting was an unqualified success. Deputations were present from the lodges in San Francisco, San Jose, Fresno, and from the Lodge holding of the Spanish Grand Orient in Oakland. The only fly in the ointment was the absence of the Provincial Grand Master Mason in California, Bro. Wilkie, whose absence was caused by press of professional business.

Atlas Lodge starts under exceptionally auspicious circumstances, with close to 100 members, full paraphernalia, and money in its treasury, and is a monument to the zeal and assiduity of the organizer, Bro. C. C. Vlahos.

An interesting, if not unique, event of the evening was the announcement that the Tiler of the lodge, Bro. John Farquhar, was 84 years old that day. The BB. proposed that the contents of the "Widow's Box" for the evening be given to Bro. Farquhar as a birthday present, a proposal that was unanimously adopted with the amendment that it be passed a second time. This was done, and the contents, uncoupled, given Bro. Farquhar.

SCOTTISH RITE OF ADOPTION.

On the first of March the officers of Eden Lodge were installed and the installed degrees given to the officers entitled thereto by Bro. Eli Gordon, acting as representative and Deputy of the Grand Master. Eden lodge by this act emerged from the control of the organizing department and now as an equal partner and member of the Universal family. Great things may reasonably be expected of it.

Angel City Lodge of Los Angeles at its last meeting gave the Apprentice de-

gree to a class of 25. Sister DuBois, the Worthy Mistress, ably assisted by her Wardens and team, put on the work in a highly creditable manner. Angel City Lodge of the S. R. A. promises to take a front part among the lodges of the Rite. Its treasury has over \$300.00, and it has in possession and ordered, full paraphernalia for the proper exemplification of the several degrees.

On Friday, the 26th of last month, the members of Heatherbell Lodge of Salt Lake City, journeyed to Bingham, Utah, where they initiated a class of 20, who were given a dispensation to work as a lodge of the S. R. A. The Apprentice Degree and the side step of the Eastern Star was given in full form by Sister Ethel Cozzens, Worthy Mistress, assisted by the Wardens and officers of Heatherbell, and the second degree of Companion was exemplified by the degree team under the leadership of Sister Gertrude Gregor. The visitors were afterwards entertained at a banquet provided by the members of the new lodge.

REGIONAL GRAND LODGE.

Owing to the rapid progress of the Scottish Rite of Adoption and the increased interest being taken in it, it has been deemed advisable by the representative of the Grand Council of Rites of Scotland, under which the American lodges of the rite are held, to grant a dispensation for a Regional Grand Lodge of the Rite for the U. S. A. pending the application to Scotland for a Regional Grand Charter that the interests of the Rite might be better attended to and its progress more assured.

The following officers have been appointed to act under the dispensation, an election to take place when the charter will be installed. The prospective date for that event to be January, 1921, when

the Confederated Supreme Council will be in session.

Regional Grand Mistress, Gertrude Gregor, Salt Lake City; Deputy, L. Myers, W. M. Marie Lodge, Chicago; Substitute, E. McIntyre, Ruth Lodge, Portland, Ore.; Secretary, Agnes Duff, Salt Lake City; Treasurer, Ethel Cozzens, W. M. Heatherbell, Salt Lake City; Senior Warden, Sister Adams; W. M. Victory Lodge, Cleveland, O.; Junior Warden, A. Kosky, W. M. Eden Lodge, San Francisco; Senior Deacon, Sister DuBois; W. M. Angel City Lodge, Los Angeles; Junior Deacon, W. M., Detroit Lodge; Senior Steward, W. M., Tacoma Lodge; Junior Steward, W. M., Seattle Lodge; Chaplain, M. Busch, Marie Lodge, Chicago; Almoner, W. M., Bingham Lodge, Bingham, Utah; Marshal, S. W., Eden Lodge, San Francisco; Orator, S. W., Victory Lodge, Cleveland; Inner Guard, S. W., Angel City Lodge, Los Angeles; Tiler J. W., Marie Lodge, Chicago.

Address of the Regional Grand Mistress, Secretary and Treasurer, Scottish Rite Masonic Temple, Salt Lake City, Utah.

"A MAN'S A MAN FOR A' THAT"

Do you think of your Italian acquaintance as a "Dago"? Marconi is of the same race. Do you refer to your Polish neighbor as a "Polak"? Paderewski is a Pole. Are your Scandinavian fellow-workers "squareheads" in your mind? The inventor of dynamite and the armored battleship were men of that stock. And this argument applies to every race that has found a home in America. It is wrong thinking to use slurring names, even in your mind, about the men of another race. Think straight about the men of another race. Think and judge a man by his character, not by his birthplace.



FROM SCOTLAND.

COMMUNICATED.

M. McB. Thomson, Esq., 161 South 2nd East, Salt Lake City, Utah.

Most Ill. Sir and V. D. Brother:

Will you kindly insert the following in the Universal Freemason.

At a Stated Communication of Lodge Rizal No. 86, held February 26th, 1919. we had a very pleasant and enjoyable meeting, having as visitors Bro. Eli Gordon, Supreme Lodge Deputy, and Bro. H. Methmann, Provincial Grand Secretary, also Bro. B. R. Losada, Lodge Deputy of Rizal No. 86.

Bro. Gordon delivered an address on the Good and Welfare of the Order at large, and of San Francisco in particular, giving particulars as to the great advancement made by the A. M. F. during the past year, how our Order is growing in favor both at home and abroad, and the fact that general charters to work the degrees of the Rite have been sought by and granted to foreign Masonic powers, and that in the coming International Masonic Congress much will be done to unify Masonry.

Bro. Methmann paid a very high compliment to the membership of Rizal Lodge, dwelling in particular as to how the BB., though speaking a foreign tongue, have fully demonstrated their zeal in the cause by being able to conduct the work of the lodge and order in a most creditable manner. Speaking about the great increase of the membership generally, both east and west, and in particular of the great progress made in Los Angeles and in San Diego, that Lodge Balboa No. 137 is deserving of great credit for the manner in which its business is being conducted, that St. John No. 21 is expecting in the very near future to have its own Temple, and before the end of this year fully expects to have a membership of over 500.

Bro. B. R. Losada, Lodge Deputy,

then said, "It gives me much pleasure to note by remarks of the previous speakers the progress made by the A. M. F. generally, but we of Rizal Lodge feel gratified that our work meets the approval of the Grand and Provincial officers, and that our lodge has ever worked in peace and harmony, that as Lodge Deputy, it has been my duty that the laws of the Order and the ritualistic work be fully observed. This, I am happy to say, has been carried out faithfully by the lodge.

But the observance of the Law and Ritual, is only a part of the work of Lodge Rizal, it has been our aim and object to arm ourselves with the weapons of Light and Masonic Wisdom, Self-control, and a general knowledge of Masonry, thereby enabling us to some extent to destroy prejudice that has to some extent been manufactured against our noble organization.

With a study of the Esoteric and Exoteric work of the order, unity of purpose, and a close application to the precepts laid down for our guidance by the Supreme Lodge, should enable us to fully fortify ourselves to successfully combat the forces of evil that may now or in the future be directed against our lodge.

The "Asilo De La Paz" translation will be forwarded as soon as it is finished. Thanking you in advance for the favor of printing the foregoing, I am,

Fraternally yours in Liberty, Equality,
Fraternity,

LUCIO LOSADA,
Secretary.

Copenhagen, Denmark, Feb. 6th, 1920.

M. McB. Thomson, Editor in Chief T. F. M., Salt Lake City, Utah.

Dear Sir and Brother:

On February 5th, 1920, I went to the Temple here with the intention to visit

with the lodge, and after due examination, the Ill. Master of Ceremonies of Lodge Z. and F., and who, during the examination, asked to see my Master Mason Diploma, which I handed him, together with my other Diplomas up to and including 32 deg. (which he seemed delighted to see), and was then escorted by him to the Master Mason column, and were seated among them during the meeting, which, on this evening, were an E. A. lodge, with an initiation, which I watched with pleasure, and must say that they sure put the work on in fine order.

After the meeting there was the usual lunch served, and during that time had the pleasure of meeting several of the BB. and also had invitations to meet with other lodges. Z. and F. is, I understand, the Mother Lodge of four lodges in Copenhagen with a very large membership.

This, my first visit with Z. and F., will stand in my memory forever.

With best personal and fraternal wishes,

P. J. BUNDGAARD, 32°.

P. S.—Remember me to Sister Thomson, Brother and Sister Mason, Brother Perrot and Brother and Sister Cozzens, and my best wishes to G. G. and Heath erbull, etc., all.

BUNDGAARD.

ATLAS LODGE NO. 139.
San Francisco, Cal.

Another link has been added to our chain of lodges, as on the 7th day of March, 1920, Atlas Lodge No. 139 of San Francisco, Cal., was chartered. Our Most Worshipful Supreme Master and Ill. Bro. M. McB. Thomson officiating at the ceremony, assisted by the officers of the Prov. Grand Lodge of California, Supreme Master Deputy Bro. Eli Gordon and Deputy Organizer Bro. Chris Vlahos.

It is an achievement Bro. Vlahos may well feel proud of, as not alone has he brought in the numbers, but also the quality, which is rather essential in a Masonic lodge. Our baby certainly starts in under the most favorable auspices and will no doubt give a good account of itself. The officers of the lodge are as follows:

R. W. Master, Bro. Alexander A. Horton; W. Master Substitute, Bro. Dennis N. Michell; W. Master Depute, Peter Hahlos; Lodge Depute, Bro. Peter Pantazopoulos; W. S. Warden, Bro. Athanasios Doukillas; W. J. Warden, Bro. Peter Papageorge; Chaplain Bro. Julius Ber covitsz; Treasurer, Bro. J. Changalakis; Secretary, Bro. Anastassiou; Sr. Deacon, Bro. Harry E. Zaharias; Jr. Deacon, Geo. I. Prayias; Orator, Bro. I. J. Louloudis; Almoner, Bro. D. S. Melisaritis; Marshal, Bro. John L. Dixon; Sr. Steward, Bro. C. D. Barnardos; Jr. Steward, Bro. Alex. P. Rousakos; Inner Guard, Bro. Manuel G. Boubos; Tiler, Bro. John Farquhar.

Fraternally yours,
H. METHMANN,
Prov. Grand Secretary.

E. E. Pittsburgh, Pa., March 1, 1920.
To my BB. and Fellows:

THEOLOGY.

As I understand it, in my hours of meditation and solitude.

To be frank, and without any preamble, but with clearness and comprehensiveness, let us examine and analize the word Theo-logy thus: Theo in Persian means "Unknown." Theo in Greek means "God" in the concentric to, or converging towards "One" equo distant to all; logy or Logic, means the science of understanding, in other words, The studies of Theology is the Art of Knowledge, or the studies of the unknown (incognit). This Art of Knowledge "Theology" doesn't find any limita-

tion within our mentality of today "the Bible" as it didn't in five thousand years ago with the Egizii—Persians—Mongols—anor in the Zoroastrian Book of Knowledge, "yet of way back date."

Knowledge, like free air, is hard circumscribed. It may be temporarily distorted in its finality, or artificially retarded, but it can't be prevented.

Schoolmen of dogmatic tendency, may attempt to prove or disprove between celestial and terrestrial, material and spiritual, but substantia (substance) quantitas (quantity), qualitas (quality), relatio (relation), passio (passivity), actio (action), ubi (position in the space), quando (position of time), situ est (state of being), remains harmoniously intact, as intact remains Pitagora's Spherical—Universal Harmony.

Brotherly in L. E. F.,
Angelo Tornatore.

KIND WORDS.

Drop a pebble in the water, just a splash, and it is gone.
But there are half a hundred ripples, circling on, and on;
Spreading, spreading from the center, flowing on out to the sea,
And there is no way of telling, where the end is going to be.

Drop a pebble in the water, in a minute you forget,
But there are little waves a-flowing, and there are ripples circling yet,
And those little ripples flowing, to a great big wave have grown,
And you've disturbed a mighty river, just by dropping in a stone.

Drop an unkind word, or careless, in a minute it is gone,
But there a half a hundred ripples, circling on, and on, and on;

They keep spreading, spreading, spreading, from the center as they go.
And there is no way to stop them, once you've started them to flow.

Drop an unkind word, or careless, in a minute you forget,

But there are little waves a-flowing and there are ripples circling yet,
And perhaps in some sad heart, a mighty wave of tears you've stirred,
An disturbed a life that's happy, when you dropped that unkind word.

Drop a word of cheer and kindness, just a flash and it is gone,

But there are half a hundred ripples, circling on, and on, and on,
Bearing hope and joy and comfort on each splashing, dashing wave,
Till you wouldn't believe the volume of the one kind word you gave.

Drop a word of cheer and kindness, in a minute you forget,

But there's gladness still a-swelling and there's joy a-circling yet;
And you've rolled a wave of comfort, whose sweet music can be heard
Over miles and miles of water, just by dropping a kind word.

AN OLD SCOTTISH LAW—1288 A. D.

"It is statute and ordaint that during the Rein of his maist blisgit Megiste for ilk yeare knowne as Lepe Yeare ilk Mayden Layde of bothe highe and lowe Estate shall hae liberte to bespeake ye man she likes, albeit he refuses to talk her to be his lawful wyfe, he shall be mulcted in ye Suin and Pundis or less, as his Estait maybe; except and awis gif he can make it appese that he is betrothit ane ither woman and then he shall be free."

Peter K. Eliopoulos
N^o18 Ithakes St.
Athens Greece

Mr Machos, and all brethrens
Dear Brothers

Anxious to write to you about
my visit in the Scottish rite
Lodge in Athens of the Greek
masons

I want to tell you this, that
I found my self among brothers
and they received me as you
said, with all their heart.

I want to say this that the
American masonic Federation
of the free masonry and of
mother Kilwooming Lodge of
Scotland are the only masons
in the world.

Aboard the ship, I met a few
of the american rite masons
which I try to meet, but I could
when we got out. in greece.

I couldnt very well understand
the speaking of the different word
but they made me feel at home.
In Athens the greek masons are
all of true heart as I understood

yours will excuse my poor writing

They are awfully nice to the
brothers coming from the
outside world, and they
make you feel so proud.
They have a beautiful Lodge
and the hall very artistic
and the ceremony... was performed
with the highest respect.
Well I dont know just when I be
with you again but the sooner
the better, I will close now with
best wishes to the Federation
and to all the brethren of
the Alpha and Beehive Lodge.

I am Fraternally yours
Peter K Elipoulos

LETTER FROM GREECE.

With Our Exchanges

THE KNIGHTS OF MALTA.

While we often hear of Knights Templar and their history, yet that of the Knights Hospitallers of St. John of Jerusalem or Knights of Malta is seldom referred to, although this order continued for many years after the former was crushed by the avarice of Pope Clement V. and Philip le Bel, King of France. It is generally considered that this order dates from the year 1113 and was pre-

sided over from that date until 1121 by one Gerard Tunc, the first Master. He had for many years previous to this assisted the sick in a hospital at Jerusalem, founded A. D. 1048, as a refuge for those who made a pilgrimage to Palestine. The Patron Saint of the order was St. John the Baptist, and a chapel was said to have been dedicated to him at Jerusalem. After the taking of that city by Godfrey de Bouillon, he endowed the Hospitallers with lands and money as compensation for the sufferings Gerard Tunc had undergone on the approach of the Crusaders.

A large number of Knights joined Tunc and were received into the hospital. These Knights took upon themselves vows of obedience, chastity and poverty, and were divided into three classes—Knights, Priests and Serving Brethren. The first were those of noble birth, and protected the pilgrims and waged war with the infidels; the priests had charge of the spiritual affairs of the order and hospital, and the serving brothers had the care of the sick pilgrims in time of peace and fought in the ranks in time of war. From 1113 to 1297 they fought in and occupied Palestine, from whence they were obliged to retire to Cyprus and afterwards to Rhodes, which they fortified and retained until 1522 under the Grand Mastership of Philip de Villiers d'Isle Adam, who subsequently was obliged to evacuate the island through the treachery of one of his own officers. The Islam force consisted of 400 ships, and landed an army of 250,000 men. The garrison consisted of 600 Knights and 4,500 men, and after a memorable siege lasting six months the Knights surrendered by honorable capitulation after an occupation of the island of 213 years. In 1530 the Emperor Charles V. of Germany, Sovereign of the Isles of Sicily, ceded to the order the islands of Malta and Gozo, and this territory they occupied until the year 1798.

Marvin, in his Historical Sketch, says: "The history of this valiant and chivalric order is brilliant with tales of valor; not alone were their laurels of victory gathered in the Holy Land, where Jerusalem and Ascalon, Balbais and Hattin, and, last of all, Jean d'Acre are monuments of their early glories, but when forced from their last stronghold on the sacred soil of Palestine they conquered the island of Rhodes, which they held for nearly two centuries and a half against the most strenuous ef-

orts of the Saracens to drive them from it, losing it finally in 1522, when the brave d'Isle Adam was overcome through the treachery of the Chancellor of the order.

The treason was discovered, and the traitor's head was falling by the headsman's ax just as the infidels were entering the weak point in the defenses. Even then, such had been the gallantry of their stubborn defense, and so completely had the victorious Turks been disheartened at the length and difficulties of the siege, that the brave Knights were allowed honorable terms of surrender and a free retreat from their ruined city. Again in Malta they showed themselves worthy inheritors of ancient glory, as under Valette they defended their strongholds of St. Elmo and St. Angelo in one of the most remarkable sieges in history."

In his "Fortress of Malta," Colonel Porter pays the following graceful tribute to the Order of St. John: "The heroic spirits who conducted the defense of Malta through all the difficulties and all its dangers to so glorious a conclusion have long since returned to that dust from which they sprang; the names even of but too many of them have been lost to the world; still the memory of their great deeds remains as fresh and green as though it were a thing of yesterday; and the name of Malta is never mentioned even in this present age without calling up a picture of the scenes enacted there during the summer of 1565."

Thus was this order ruled over by a successive of Grand Masters, to name whom even would occupy more time than is at my disposal, the last but one of whom was Emanuel de Rohan, who was unanimously elected on the 12th of November, 1775. He governed the order well and wisely for twenty-two years, and during this time the Knights

continued to show their zeal in the cause of charity. In spite of his wise government, it was plain to be seen that the beginning of the end of the order was at hand. The troubles of the French revolution, and the effects which produced it, made themselves felt at Malta, and the order found itself despoiled (as were the Templars in former years) of a large part of its possessions. Many French Knights found a refuge in the convent and were hospitably received. This Grand Master died on 13th of July, 1797. The last Grand Master was Ferdinand de Hompesch; the date of his election was the 17th of July, 1797. The difficult times which now disturbed the order, once so celebrated, demanded a strong man at its head—this, unfortunately, it had not. Sedition disseminated among the Knights, treason was whispered, and a storm soon burst which swept away the property of this chivalric order and terminated its political existence.

Napoleon Bonaparte, on May 19, 1798, on board the "Orient," set sail from Toulon for Egypt, accompanied by vessels of war. When off the island of Malta, he sent to demand entrance for his fleet to the port, and permission to land officers, marines and soldiers. Hompesch sent answer that, in accordance with the treaty of 1768, the port could not receive more than four war vessels, but would provide for any sick and send to the army provisions. This reply not suiting Napoleon, he decided to lay siege to the place, and made known his intention by letter to the Grand Master. Great confusion reigned in Vallette. Some of the Knights, having received their orders, held their posts; others, who were partisans of the French republic, continued their intrigues, and persuaded the Maltese that the order was being betrayed. Hompesch confided the defence of the island

to the Bailiff of the Tower of Pin Montauban and a commission of sixteen Knights. The French disembarked at many points, and the Knights were unable to resist them. Many were massacred, all was confusion, and treason rampant. The inhabitants, knowing that all efforts to defend the town were futile, petitioned the Grand Master to give up the reins of government. After convening a meeting of the council he demanded a truce, which was accorded, and the island capitulated.

So, by the feebleness of its head and treason on the part of some of the Knights, this order, which for the space of seven centuries had been the admiration of all Christian nations and the terror of the infidels, was dispersed. Hompesch, accompanied by only eight persons, left the island a few days after for Trieste, and died in Montpellier, May 12, 1805.—John Barker.

AT THE GOLDEN GATE.

By Joseph Bert Smiley.

St. Peter stood guard at the Golden Gate with a solemn mien and an air sedate, when up to the top of the Golden Stair a man and a woman, ascending there, applied for admission. They came and stood before St. Peter so great and good, in hope the city of Peace to win—and asked St. Peter to let them in.

The woman was tall, and lank, and thin, with a scraggy beardlet upon her chin. The man was short, and thick, and stout, his stomach was built so it rounded out, his face was pleasant and all the while he wore a kindly and genial smile. The choirs in the distance the echoes woke, and the man kept still while the woman spoke.

"O thou who guardest the gate," said she, "we two come hither, beseeching thee to let us enter the heavenly land and play our harps with the angel band. Of me, St. Peter, there is no doubt; there's

nothing from heaven to bar me out. I've been to meeting three times a week, and almost always I'd rise and speak.

"I've told the sinners about the day when they'd repent of their evil way. I've told my neighbors—I've told 'em all 'bout Adam and Eve and the primal fall; I've shown them what they'd have to do if they'd pass in with the chosen few: I've marked their path of duty clear, laid out the plan for their whole career.

"I've talked and talked to 'em loud and long, for my lungs are good and my voice is strong; so, good St. Peter, you'll clearly see the gate of heaven is open for me. But my old man, I regret to say, hasn't walked in exactly the narrow way. He smokes and swears, and grave faults he's got, and I don't know whether he'll pass or not.

"He never would pray with an earnest vim, or go to revival, or join in a hymn: so I had to leave him in sorrow there while I, with the chosen, united in prayer. He ate what the pantry chanced to afford, while I, in my purity, sang to the Lord; and if cucumbers were all he got it's a chance if he merited them or not.

"But oh, St. Peter, I love him so! to the pleasures of heaven please let him go; I've done enough—a saint I've been—won't that atone? Can't you let him in? By my grim gospel I know 'tis so that the unrepentant must fry below: but isn't there some way you can see that he may enter who's dear to me?

"It's a narrow gospel by which I pray, but the chosen expect to find a way of coaxing, or fooling or bribing you, so their relations can amble through. And say, St. Peter, it seems to me this gate isn't kept as it ought to be; you ought to stand right by the opening there, and never sit down in that easy chair.

"And say, St. Peter, my sight is dimmed, but I don't like the way your whispers are trimmed; they're cut too

wide and outward toss—they'd look better narrow, cut straight across. Well, we must be going, our crowns to win, so open, St. Peter, and we'll pass in!"

St. Peter sat quiet, and stroked his staff, but spite of his office he had to laugh; then he said with a fiery gleam in his eye, "Who's tending this gateway, you or I?" And then he rose in his stature tall, and pressed a button upon the wall, and said to the imp who answered the bell, "Escort this lady around to ——"

The man stood still as a piece of stone—stood sadly, gloomily, there alone. A lifelong settled idea he had that his wife was good and he was bad. He thought if the woman went down below that he would certainly have to go; that if she went to the regions dim, there wasn't a ghost of a show for him.

Slowly he turned, by habit bent, to follow wherever the woman went. St. Peter, standing on duty there, observed that the top of his head was bare; he called the gentleman back and said, "Friend, how long have you been wed?" "Thirty years" (with a weary sigh), and then he thoughtfully added, "Why?"

St. Peter was silent. With head bent down he raised his hand and scratched his crown, then seeming a different thought to take, slowly, half to himself, he spake, "Thirty years with that woman there—no wonder the man hasn't any hair! Swearing is wicked, smoke's not good; he smoked and swore—I should think he would!

"Thirty years with that tongue so sharp! Ho! Angel Gabriel! Give him a harp! A jeweled harp with a golden string! Good sir, pass in where the angels sing. Gabriel, give him a seat alone—one with a cushion—up near the throne! Call up some angels to sing their best, let him enjoy the music and rest!

"See that on finest ambrosia he feeds,

he's had about all the Hades he needs; it isn't hardly the thing to do, to roast him on earth and in future, too."

They gave him a harp with golden strings, a glittering robe and a pair of wings, and he said, as he entered the Realm of Day, "Well, this beats cucumbers, any way!" And so the Scripture had come to pass that "the last shall be first and the first shall be last."

LEXICON.

Egyptian Masonry.—There are several Masonic Rites which since the middle of the eighteenth century have claimed an Egyptian origin all of which are doubtful. The oldest of these was founded by Alexander, Count Cagliostro, who claimed that he had been instructed in it by adepts of the ancient Egyptian Priesthood, his system was androgynous in its nature. He, as Grand Master, had the title of "Grand Kopth," and his wife Grand Mistress, with the title of "Grand Koptha." The system seems to have been a mixture of Spiritualism, Mesmerism and Alchymy. It has been long extinct, in fact, it did not survive its author. The Masonic Rites of Memphis and Mizraim are termed "Egyptian" and will be treated under their separate headings.

Egyptian Months.—In the Egyptian year there were 12 months of thirty days each, and five supplementary days. The months are: Thoth, Paophi, Athyr, Choiak, Tybi, Mechir, Phamenoth, Pharmuthi, Pashons, Payni, Epiphi, Mesore. The first day of Thoth would be the 20th of July by our reckoning. The five supplementary days were dedicated to five of the fabulous Gods and Goddesses of ancient Egypt, whose names they bore, as, Hesiri (Osiris), Hor (Horus), Set (Typhon), His (Isis), and Nebti (Nephthys). The Egyptian months are used in the Rites of Memphis and Mizraim.

HAVE NO REGRETS.

If you think you are right, go ahead. If you happen to be wrong, you may be able to back down; but if you are right, and haven't started—you're in a helluva fix.—Buffalo Traveler.

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. W. meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Fridays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cillick, 6338 No. May street, Chicago, Ill.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Fridays at 8:00 p. m. in Redman's hall, corner of Tenth between "I" and "J" streets, Sacramento. Secretary, W. Z. Pay, RR. No. 2, Box 1260, Sacramento, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets. R. W. M. Thomas Houston, 5217 Prince Albert street; Secretary, A. Harris, 1032 Pender street, Vancouver, B. C.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W. Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Snoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, W. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. & A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver, Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street. H. M. Lortnsten, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powell Street; E. Barrica, R. W. M. 1133 Grant Avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place, Passaic, N. J.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Laumer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechan, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge William McKinley, No. 111, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows Street; A. E. Powell, Secretary, 83 Stone Street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m. Pythian Temple, 919 Huron, R. L. R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Moose hall, 914 7th street; Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary: Waldorf Hotel, San Diego, Cal.

THE UNIVERSAL FREEMASON

Volume XII

May 1920

Number 11

OFFICIAL.

Secretaries are advised that by order of the Executive Board in the A. M. F., supplies of any kind or nature will be forwarded from the Supreme Lodge, less the cash accompany the order.

The time is approaching for Lodges to make their semi-annual returns and it is desirable that each Lodge in the M. F. endeavor to make returns promptly so that thereby the Office-Bearers of your Lodge may be lawfully entitled to be installed into office and that members of the Lodge may have their Assurance Card without any unnecessary delay.

INSTALLATION OF OFFICE-BEARERS

The installed Office-bearers of Lodge Spernik No. 103, Detroit, Mich., are as follows, viz: J. A. Schwartz, R. W. M.; Jan A. Gwizdowski, W. S. W.; J. Pomianowski, W. J. W.; J. B. Niejadlik, Secretary; J. Pilkiwicz, Treasurer; W. Wierski, Deacon; J. Bachor, Jr. Deacon; B. Skowronski, Almoner; R. Mosskoff, Inner Guard; F. Zajaczkowski, Tiler.

The installed Office-bearers in Lodge No. 132, Bridgeport, Conn., are as follows: P. Szczepanski, R. W. M.; L. Mopotano, W. M. Dep.; S. Szaniawski, M. Substitute; P. Kempinski, W. S. W.; Wysinowski, W. J. W.; Zygmunt Krysiak, Secretary; F. Stodolnik, Treasurer; S.

Klimaszewski, Orator; A. Wojdalak, Chaplain; W. Banka, Almoner; P. Gaewski, Marshal; W. Lubik, Sr. Deacon; A. Jastrzebski, Jr. Deacon; S. Kubel, Sr. Steward; A. Ulinski, Jr., Steward; J. Iwanowski, Inner Guard; P. Lubik, Tiler.

The installed Office-bearers in Lodge Bingham No. 72, Bingham, Utah, are as follows: Harvey E. Brown, R. W. M.; Emilio Gneck, W. M. Depute; Carlo Ruspino, W. M. Substitute; Paul A. Ackerman, W. S. W.; Angelo Schena, W. J. W.; Frank Scussel, Secretary; John Contratto, Treasurer; Melvin Christopherson, Orator; S. Feraco, Chaplain; Antonio Fossen, Almoner; Luigi De Pra, Marshal; Hartley Tyson, Sr. Deacon; F. J. Philzacklea, Jr. Deacon; Sam Togliatti, Sr. Steward; W. E. Burke, Inner Guard; B. Vittori, Tiler, and J. W. Freer, Lodge Deputy.

THE GRAND LODGE OF COLOMBIA.

(Correction.)

On page 158 in the February issue under the caption of "The Grand Lodge of Colombia," we desire to make a slight correction. The item should have read as withdrawing from the obedience of the Supreme Council Neogranadine Colombiano, instead of Grand Lodge of the United States of Venezuela.



ORDO TEMPLI ORIENTIS

O. T. O.

Fraternitas Lucis Hermetica.

Sanctuarium Supremum et Sul Juris

Antiqui et Primitivi Mysteriorum Liberorum Ritus de Memphis et Misraim.

Magnus Orans Antiqui et Accepti, 33°, Ritus.

Cabud Ordinis.

Ur: Basilea, March 24th 1920.

Diploma.

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

Greetings on all points of
The Triangle!

This is to certify that the Very Illustrious
Right Worshipful

Bro. G. F. Bushman, 33°

hereby is appointed Garant d'Amitié of
the Symbolic Lodges of our Rite in England
near the Supreme Symbolic Lodge of the
A. M. F. sitting in the East of Salt Lake City, Utah.
Given under our Hand and Seal in the bosom of
Our Sanctuary this seventh day of March 1920, E.C.

W. H. McVicker, 33° 97° 17°
Master Grand Secretary of
the A. M. F. and 33° of the
Supreme Council for England.



Theodoor Reuss-Welmar,
33° 97° X°
Soc. Grand Lodge General 33°
etc. etc.





Bro. G. F. Bushman of Garibaldi No. 6,
Grand Representative of the Grand
Orient of Switzerland.

A USEFUL SENATOR.

The following editorial appeared in the New York Evening Post—an independent pro-administration newspaper—of March 26, 1920:

We know our heroes in public life, but we don't always know our benefactors. They are often too plodding to catch the world with noble headlines. Washington dispatches, for example, have very little to say about one of the most useful members of the Senate, Reed Smoot of Utah. He is no orator, he seldom makes long speeches, but he has an unusual grasp of the public business, to which he devotes himself with assiduity that most men keep for their private affairs.

Day after day Senator Smoot sits

there to watch harmless-looking bills and to insist upon taking out of them insidious little appropriations artfully concealed in some corner. It is an ungrateful task to be a watchdog of the Treasury, especially in these days when the spending of billions makes it seem hardly worth while to save thousands, but Senator Smoot sticks to it with admirable persistence. And he has won thereby the marked respect of his fellow-Senators, even though he often blocks their pet measures. Another thing which Senator Smoot consistently and resolutely opposes is the indiscriminate printing of public documents. He inexorably demands that they be first passed upon by the Committee on Printing. All this is humdrum work, but some one ought to do it in the public interest. We may add that the public ought to be grateful to the man who does do it.

The following letter to the Evening Post was printed in its columns April 7, 1920:

A Highly Useful Senator
To the Editor of The Evening Post:

Sir: I wish to thank you and to confirm what appears in your columns March 26 regarding Senator Smoot of Utah. I had been prejudiced against him until I went to Washington last May and watched him day after day in the Senate. Senator Thomas one day gave him credit for being more punctual or more constant in attendance than any other Senator. He is all that he is said to be in your editorial. Utah is just now apparently a Democratic State, having gone that way even in 1918, but his defeat would be a real loss to the country. I call myself a Democrat at that.

GEORGE A. CHAPIN.
Sioux City, Iowa, March 31.

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All letters or articles for publication
should be addressed to M. McB. Thom-
son, Scottish Rite Masonic Temple, 161
South Second East Street, Salt Lake
City, Utah. To insure insertion, all
communications should be in the hands
of the editors not later than the 20th
day of the month preceding publication.

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1, 1912.

EDITORIAL.**THE CONSTITUTION OF THE U. S. A.**

We have an abiding faith in the Con-
stitution of the United States and gen-
erally speaking we also have faith in
the laws as enacted for the several
States of the Union, and likewise we
have every reason to believe that the
laws of the land are, generally speak-
ing, administered in a dignified and be-
coming manner with a keen sense of
justice, and this especially in our Courts
of Record; however, we have reason to
believe that in some of our municipal
courts (police courts) justice as adminis-
tered has been a farce, and if all the
facts were publicly known it would
bring the blush of shame to any

thoughtful man who reveres his country
and the laws thereof. Fortunately such
instances of abuse of power is limited
but, were it but one instance to receive
it should be more than enough to call
an example to be made that would run
from one end of the country to the other
and thus have a deterring effect to prevent
others from abusing the powers
trusted to their keeping.

For some years past the American
Masonic Federation and the members
thereof has had some experience as to
just what is meant by the careless
ministering of justice and while an ap-
peal to courts of record has corrected
the flagrant errors of injustice, still the
fact remains that the American Masonic
Federation has thereby suffered in
pute, in pocket, and in dignity by its
standing for and maintaining its rights
as is guaranteed by the Constitution of
the United States and by the Statute
enactments of the several states of the
Union.

The American Masonic Federation,
Incorporated, has in every possible way
thrown safeguards around its organiza-
tion to protect itself even as against
those who would "strain at a gnat and
swallow a camel" in order, if possible,
to do an injury to our organization and
prevent its growth.

We have in our archives a record of
a number of instances of this "Abuse
of Power" and also the fact of those in
the "KNOW" having gleefully circu-
lated on the battle-scarred fields of
France the manner in which the "trick"
was done.

Should the Federal authorities at any
time desire to investigate some of these
"Star Chambered Stunts," we are fully
prepared to point the way to where the
evidence may be procured and where the
"tricksters" may be brought to bay
by the hand of stern justice.

Our organization has spent many

thousands of dollars (dollars intended for the use and benefit of the widow and orphan and those otherwise in distress) to protect its representatives against the malicious and unwarranted attacks made by the high-handedness of those who profess to be our opponents, who seemingly tried to use the law as a cat-saw to pull their chestnuts out of the fire; however, the A. M. F. is prepared to spend many thousands of dollars more, if need be, to protect its good name and its representatives from unlawful abuse of official czarism exercised by those understrappers who are so constituted as to disregard the law and the evidence if their interests point in an opposite direction. It is time to bring a halt to such methods. We would refer our readers to the recent press reports aenent the "Honest Criticism" said to have been made by R. Justin Miller, "head of the California immigration commission's big drive," himself having some knowledge of police courts, being a lawyer.

When in authority decide reasonably
For thine authority may cease.

Towards the end of March one of our deputy organizers, Bro. G. Mayhew, was commissioned to organize a lodge in our obedience in Cincinnati, through the instrumentality of those self-righteous local Rite Masons some of the new members initiated were induced to make a complaint and thus the trick was done, Bro. Mayhew was arrested and quite evidently had little chance to communicate with his friends, as we are informed that letters and telegrams directed to him never reached him, and this in face of the fact that some of these telegrams were directed in care of sworn officers of the courts. Yes, "Railroaded" to a fine and imprisonment on seven separate counts, because forsooth he had

dared to initiate members into the American Masonic Federation and tell them that they would have the right to visit in any lodge in the jurisdiction of the A. M. F., unquestionably Bro. Mayhew had this right and there was no misrepresentation made in his so doing, notwithstanding that several of the DRUMMED-UP complainants testified in favor of Bro. Mayhew he was sentenced to fine and imprisonment on all seven counts.

The A. M. F. learned of the case through the press reports, secured an attorney, had Bro. Mayhew released on bond, moved for a new trial, which resulted in four of the counts being dismissed and the other three being appealed to a court of record. The knowledge of law and justice displayed by the judge in this particular case may be summed up in the fact, as we are informed, that Bro. Mayhew was fined in each case DOUBLE the amount as permitted by the laws of the State of Ohio, and we are informed that the court is also one of those Local Rite self-righteous Masons.

Mene Mene Tekel Upharsin.

When the public at large become familiar with the INNER WORKINGS of the tactics as adopted by the "Locals" as exemplified towards the American Masonic Federation, and the members thereof, the Locals will surely be weighed in the balances and found wanting.

Their STAGE SETTINGS bear all the earmarks of CONSPIRACY and usually they are not a bit particular as to the way TRUTH is handled. We do not for one moment mean to infer that all members of the "Local Rite System" are of this despicable class, but we do mean to say that any organization with pretension to law, order and justice, that does not discipline its members, or that will "WINK" at their underhand traducing

methods adopted towards a rival organization, whether done as private individuals or as officials of the Lodge and Order, is an organization that cannot and will not stand up under the search-light of truth and public opinion, and as surely as the sun rises and sets, their camouflaged wiseacres will eventually find their disguises removed and their rottenness of purpose fully exposed. We know whereof we speak.

THE GRAND MASTER MACCN.

Bro. Matthew McBlain Thomson, the senior editor of the Universal Free Mason, who is likewise the Grand Master Mason in the Supreme Lodge of the American Masonic Federation, left Salt Lake City with his good wife on the 11th of April and for about six weeks will visit Lodges of the Rite in the Middle and Eastern States, incidentally will charter several Lodges and grant dispensations for quite a few more new lodges. Then he will proceed on his journey to Europe where he will personally renew old Masonic associations, and incidentally will visit many Grand Lodges and Orients before and after attending at the Congress of the "World's Federation of Masons" to be held at Zurich, Switzerland, in July. We wish them God-speed on their journey.

GAGES OF AMITY.

The ties of fraternalism in Masonry are day by day, month by month and year by year being drawn closer together, we trust that the day is not far distant when all Rites and systems of Masonry will be working together as a unit for the general good of Masonry and for the uplift of all mankind, we record elsewhere in this issue of two more exchanges of gages of amity, one received for Bro. G. F. Bushman, mem-

ber of Garibaldi No. 6, as representative of the Grand Orient of Switzerland, the other for Bro. James Terry, likewise a member of Lodge Garibaldi No. 6; also Provincial Grand Master of Inter-Montana, as the representative of the Grand Lodge of Colombia.

THE GRAND COUNCIL OF RITES OF SCOTLAND.

Some of our professed opponents of the so-called Supreme Councils of the Scottish Rite, properly speaking the Morinist Rite, have used up quite considerable quantities of perfectly good paper, and thus uselessly destroying a high priced commodity, in trying to make the dear public, as well as their own membership believe that there is no such body in existence as the Grand Council of Rites of Scotland, and that their Morinist Supreme Council is the "Mother Council of the World."

We admit that if they use the title "Mother Council of Morinites," they will be correct in such statement, but when used in connection with Scottish Rite Masonry, it is to say the very least of it, MISREPRESENTATION, because the said Morinist Council is neither Ancient, Accepted or Scottish, and if necessary we can prove beyond the peradventure of doubt from court records that the claim is a false one.

The facts, historical facts, are that the Grand Council of Rites of Scotland is the oldest body of high grade Masonry known to the world, that all other high grade systems have perforce had their origin directly or indirectly, regularly or irregularly from the Grand Council of Rites of Scotland. Our opponents may ignore such statements, nevertheless they cannot get away from history and from the further fact that the Grand Council of Rites of Scotland has a time immemorial and connected record and is

present a very lively and potent factor in high-grade Masonry, and its daughter in the United States of America, the Confederate Supreme Council of the Early Grand National Scottish Rite, working through the American Masonic Federation, not only is in possession of the true degrees of the Rite in a truly Masonic manner, but is also in possession of the exoteric and esoteric work of the degrees which gives force and meaning to the system, and the Moravians while gaining possession of some of the secret work, failed to obtain the essentials that go to make up the whole of the system, perhaps they may have enough to satisfy those of their membership who delight only in the wearing of the emblems.

WHAT IS THE ROYAL ORDER OF SCOTLAND?

The above question has been repeatedly asked of us this past month in consequence of an Associated Press item professing to give an account of a Provincial Grand Lodge of that order for the U. S. A.

The subject is one of those in which fable has long been accepted as fact, and given as history, that the task of unraveling fact from fiction is no easy one, especially where there is such a paucity of reliable data to work upon.

There can be no doubt but that the Royal Order was one of several high degrees that were given under sanction of the Craft Lodges in Scotland prior to 1800, when the Grand Lodge by edict, forbade their further working. The Order consists of two degrees, Heredom of Kilwinning and the Rosy Cross, and we have the authority of Bros. Hughan, Gould and Parker, that the Degree of Heredom (also called Scots Master), was conferred by traveling Scottish Masons in English lodges about the middle of the 18th century. It is a Christianized version of the

Master Mason Degree, and the second degree of the Rosy Cross shows internal evidence of being the foundation on which subsequently both the Royal Arch of Zerrababel, the Prince of Jerusalem and the modern Rosy Cross have been built, and until we find proof to the contrary, we contend that these two degrees are the oldest of all the high degrees, the foundation on which all others have been built, from which by division and subdivision, all the rites of Masonry (with the exception of the Templar Grades) have been obtained.

In consequence of the Grand Lodge edict mentioned above, the Scottish brethren possessing the high degrees sought and obtained authority of the Early Grand of Ireland, the only existing high grade organization to work these degrees under separate charters, and we find from Diplomas issued by Edinburgh Early Grand Encampment No. 31, that the "Royal Order" was one of the degrees thus worked. Like other degrees of Scottish origin a Grand lodge to control the Royal Order was instituted in other countries long before such was dreamed of in Scotland, thus we read of Provincial Grand Lodges in the Netherlands and in England as early as 1750, and of an attempt being made in Edinburgh in 1754, which, according to Murray Lyon, the Scottish Masonic historian, initiated 13 members in 9 years and then after surviving a few years in a moribund condition gave up the ghost.

As stated above the Royal Order had been worked prior to 1800 under the auspices of the Craft Charter, and subsequent to that under the Knight Templar Warrant, and it was through the efforts of Alexander Deuchar, Commander of the Edinburgh Knight Templar Encampment above mentioned that the defunct Grand Lodge of the Royal Order was resuscitated.

It is worthy of note that Deuchar was

the moving spirit in the organization of two other schisms from established Scottish Masonry, a Knight Templar Conclave in 1812, and a Grand Royal Arch Chapter in 1818.

The Order continued to be worked in Scotland under Knight Templar Grand Encampment until the establishment of the Grand Council of Rites in 1820, to whom the control of the Order was given, and where it has remained ever since. In America the Order is governed by the Confederated Supreme Council in the A. M. F.

Under authority from the self-constituted Grand Lodge at Edinburgh a Provincial Grand Lodge for the U. S. A. was chartered in 1877 with the late Albert Pike as Provincial Grand Master, and it is to this body that the Associated Press dispatch referred, and not to the original and regular "Royal Order of Scotland!"

COMMUNICATION.

THE UNPUBLISHED LETTER.

We here reproduce the letter written to the "Sacramento Bee," and which, of course, was never published by that paper. It was written by Bro. P. J. Wilkie, Provincial Grand Master of California, and its contents shows just what kind of people are composing the makeup of the Local Rite Masons. Read it.

Sacramento, Cal., March 11, 1920.
To the Editor, Sacramento Bee, City.

Dear Sir: I am addressing this communication to you, not with any hope that you will publish the matter therein contained, but because the sealed envelope which accompanies this communication, contains the names of the parties who will have been directly and indirectly responsible, in event of the further threats upon my person being carried into execution.

In explanation of these matters, permit me to give you a brief summary of facts, which, together with other information I am now placing before the British consul at San Francisco.

Just a little over six years ago I came to California with my wife and two children, and located in San Jose, California, where I took a position as an experienced interior decorator, in the employ of Mr. J. P. Jarman of that town, with whom, and in whose employ I remained until the end of October, 1911, when I came to Sacramento and took position in the same line of work with C. H. Krebs & Co., of 626 J street, beginning work with that company on the 1st day of November, 1914.

Finding that I could not be satisfied with, or become reconciled to the thought, that I must always for the future depend upon my ability to satisfy my employer, in order to retain my position, and provide for the wants of my family, I took up the study of law, working my eight full hours every day, and studying until 1:30 and 2 o'clock every morning, after having put my children to sleep, and also taking three-quarters of an hour, of the hour given me at noon to study in the county law library.

I also found time to join the California National Guard, and took the usual course of drills and other exercises at the armory on 11th and W streets. In June, 1916, my company was called out and we were ordered to Nogales, Arizona, where I went, and where I met some of your own boys, and served with them as a sergeant in the sanitary troops, under command of Major W. E. Hanna, until I received an honorable discharge from the service in that same year.

This broke up my law studies for a time, but I immediately resumed them upon my return, and on the 12th day of March, 1917, I successfully passed the

bar examinations and was admitted to practice law in all the courts of the State of California.

I have had wonderful success, which I attribute to the following:

I never refused to assist the needy and the distressed, the cry of the widow and orphaned child have always found a ready response in my heart.

I have endeavored at all times to conduct my business with equity and justice, striving to assist clients to settle their differences without recourse to law.

I would not take any person's money to fight an action that was without merit.

Having decided that my client was right, I never quit until the court had upheld my contention.

Finally, I have an absolute and abiding faith in the words of Him who said: "Consider the lilies of the field."

And, believing also absolutely in His words who said: "Take no thought of tomorrow, what ye shall eat, or what ye shall wear, or where withal ye shall be clothed, for your heavenly father knoweth that ye have need of all these things."

To the above, I attribute all the success which I have had, my motto is to do today what my hand finds to do, to the best of my ability, and the rest is His, whose promises I dare not doubt.

About two years ago I became initiated into a fraternal society which I shall call the Universal Brotherhood, because that is not its name, and as I was ignorant of the fact that there was more than one order of the kind in existence I stepped all unwittingly into a seething pool of trouble, of which nothing was apparent at the time of my affiliation. Soon I woke up, however, to a realization of trouble, and immediately began a deep study of the position in which I found myself, and the further my stud-

ies and research led me, the more did I become convinced that I was right, and that though the society with which I found myself was much smaller in numbers, and practically without influence or standing of any kind, it had the one great (to me, essential) thing, it was right and could prove it.

But the other society is one of long standing here in California, and they not only considered any other body or branch of the same order an infringement upon their rights, but they had been trying for some years prior to the time I speak of (my initiation) to drive them out of existence, and while they, the other society, claimed to have all the most influential men enrolled upon their membership, and claimed to have control of the courts, and of the press, of the State, they did not hesitate to stoop to the most despicable methods of persecution and slander in their attempts to drive this Universal Brotherhood out of existence.

They caused the arrest of its members on trumped-up charges, and held them in prison until bail could be procured for their release, on many occasions, causing them great personal financial loss as well as considerable loss of reputation, and not one of the charges on which these men were held to trial were ever proved to be true.

They hounded the members of this society from pillar to post, by threatening their employers with ruin and loss.

They have openly boasted that they had control of the courts and the press, and have made good their boast by getting some of our judges to write opinions favorable to them even when dismissing charges which they had brought (see opinion of Mathew Brady, police judge of San Francisco, in case of *The People vs. C. W. Perkins*) and by compelling all the papers in this state with the exception of the San Jose publica-

tions to refuse our advertisements or publish our lodge notices.

They have endeavored to prevent clients from coming to my office.

They have endeavored to injure my credit by giving out false reports as to my reputation for paying any bills.

They have sought diligently throughout this city and the various places where (before beginning the practice of law) I had been employed, for some charge which could be preferred against me to have me disbarred from practice in California.

They have threatened me with disbarment and advised me to leave the state.

They have threatened me with personal violence when they could not obtain their ends by attempt to bribe me.

The enclosed copy of a letter which was addressed to the commissioner of naturalization at Washington, D. C., is a sample of the latest attempt to injure me, and prevent my becoming a citizen of the country whose flag I was willing to, if necessary, give my life for, and the country I love.

Sacramento, Calif., Feb. 16, 1920.

Mr. Richard K. Campbell, Commissioner of Naturalization, Washington, D. C.

Dear Sir: In my investigation in my work of naturalization I have found that Attorney P. J. Wilkie will take his final examination for citizenship on the 9th day of March. In my opinion and in the opinion of the public, Wilkie is an undesirable person, being several times in shady transactions.

Especially with foreigners he claims to be a high dignitary in an imaginary order of Masons, he pretends to confer up to the 32nd degree, in his own office, collecting money for this pretense. Several warrants have been sworn against him.

Other attorneys in Sacramento do believe that he is duly qualified to practice law and his general reputation is very questionable.

Finally, keep this communication secret, as I do not wish my name used in any inquiry in the matter, especially to Judge Busick of the local Superior court and to Federal Examiner F. N. Littleton of San Francisco.

Always at your disposal, sincerely I remain,

A. S. ZALLIO,
2705 P Street, Sacramento, Calif.

(The above is wholly and entirely false and untrue.)

Were these acts perpetrated in Mexico or in Russia one could not express much surprise, but this is California, and the United States of America, where freedom of the press and civil and religious liberty are the acknowledged right of the whole people.

The names of the parties who have been actively engaged in this system of persecution and intolerance and who have made threats to me personally and against my life, and liberty, are enclosed in the sealed envelope which accompanies this communication, not to be opened except in case of some violent act against my person, for I do not fear them, or at least, did not until the letter was shown to me by Mr. Littleton, which is set out above.

After reading that, however, I question whether men who could stoop to so contemptible an act of cowardly and cruel malice would not go further; and my life is of little comparison to me personally, when weighed against my reputation for honor and for integrity.

P. J. WILKIE,
401 Nicolaus building, Sacramento, California.

**GRAN CONSIGLIO ITALIANO DEI RITI
DEGLI ANTICHI ED ACCETTATI LIBERI MURATORI
R O M A**

ALLA GLORIA DEL GRANDE ARCHITETTO DELL'UNIVERSO
MAGNA EST VERITAS ET PRÆVALEBIT

ATUTTI coloro che il Presente concerne, Salute. Sia noto che il GRAN CONSIGLIO ITALIANO DEI RITI degli Antichi ed Accettati Liberi Muratori ha solennemente nominato e proclamato, e con il presente nomina e proclama, per le sue benemerenze verso l'Ordine in generale e verso il nostro Gran Consiglio dei Riti in particolare, e per altri lodevoli motivi, l'III.^{mo} e B. A. Fratello

Domenico Bergera,

33° xlviij°, 33° 90, 33° 96°;

M.II. Gr. Pres. of the C.S.C. in and for the U.S.A.

Membro Onorario

del *Gran Consiglio Italiano dei Riti*. Di conseguenza Noi Sovr. GRAN MAESTRO e Grandi Dignitari dell'Alto Consiglio Esecutivo gli rilasciamo il presente affinchè Egli possa godere degli Onori, Diritti e Privilegi connessi con quell'Alta Dignità, raccomandando ed ordinando a tutti coloro ai quali spetta, di riceverlo e riconoscerlo nei titoli e qualità sopradetti:

Fatto e sottoscritto di nostra mano e munito del Gran Sigillo del nostro Gran Consiglio, in ROMA, questo — 21^o giorno del mese di Ottobre —
A. L. 59./9^a ed A. D. 1919.

*Registrato
nel nostro Libro d'Oro
al N. 2~*



Ques. filiale

Sovr. Gran Maestro ed A. P.

Bajardus

Gran Cancelliere



**GOD SPEED OUR SUPREME GRAND
DEPUTY ORGANIZER, BROTHER
ADAM KOWA^{SKI}, 33°.**

Most Ill. Sir and V. D. Brother, Greetings:

Your distinguished achievements of the past, and our hope of your future, is the incentive which spurs us on to our goal, which the future holds, and which when consummated will reveal you in the regalia which belongs to the highest Mason, who in, pursuance of your duty, shall have garnered that sublime wisdom which comes to those who are ever zealous in their search for same, and in the fullness of such knowledge you shall be fully paid.

May the Most High so direct your destiny, that your having lived among us may be for the betterment of those with whom you have come in contact not only socially, but morally, and the example set will be a living thing and not a memory only, but for others to emulate.

W. A. DUNTON, E. C.

HUGH E. CALDWELL, Marshal.

H. P. FISHER, Capt. General.

ROBERT E. HAWKINS, Acting C. C.

JOHN SCHWARZ, Chancellor,

Angel City Council No. 36.
Los Angeles, Calif.

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**TRANSLATION OF
THE ANTECEDENTS AND MOTIVES
FOR THE INSTITUTION OF THE
SOVEREIGN GRAND LODGE
OF COLOMBIA.**

1919.

We have the pleasure of sending you a copy of the Antecedents and Exposition of Motives for the Installation of the Sovereign Lodge of Colombia.

Excluding all prejudice of ambition we desire only to enter into an era of better progress for the Institution, our attitude needs other merits it represents simply the completion of a duty which all Masons are obligated, if they truly feel burning in their spirit the pure love of the Ideas they have voluntarily learned.

Masonry is the active Light, open against harm and by which it responds effectively to the necessities of the present, reclaiming the affinity of thoughts so that in its application the results will be beneficial.

A thoughtful study has convinced us of the necessity of this step. The brothers of both hemispheres will judge it impartially and if the judgment of the majority is adverse, with the same sincerity as it would be if contrary; we recognize the error, and we submit ourselves to the correspondent legal sanction.

We believe that we have complied with the wishes of the majority of the Masons of Colombia, manifested on various occasions for the workers, and which for divers reasons, could never be put into practice.

We hope that our labor in this regard will be effectively seconded by Masonic Bodies which impart equality and justice, having the confidence in their gallant co-operation, we would accomplish for the Masonry of Colombia

corresponding position in the Masonic concert of the world.

We take this opportunity to send to our near brethren our courteous fraternal salute, and the expression of our most sincere sympathy.

Orient of Barranquilla, December of 1919.

Sovereign Grand Lodge of Colombia.

ANTECEDENTS OF THE SOVEREIGN LODGE OF COLOMBIA.

Upon our word of honor, as Masons, aspiring to Symbolism in Colombia, and believing that our activities will receive a kindly appreciation by true brothers, desiring the progress of the Institution in this country, we have been considering for a long time to exchange representatives with the World's Orients, which will permit us to be a member of the harmonious concert of Masonic civilization. Permit us here the constant debt which has moved us to this saving movement, more than applying a disloyal practice to our ideas foreign to all egotism and rebellion, delineating duties and rights which permit us to carry out such an opinion. Time will be the judge of our words.

The Resp. Lodge "Astrea" No. 56, regularly constituted in this Valley on the 4th of last November, unanimously approved the following proposition: The subscribers, Roberto A. de Zubiria, gr. 3, and active Master of this R. L., and Gumercindo Pedreira, gr. 31, also an active Master as guarantor of friendship for this R. T., to the most loyal and meritorious Lodge "Patria" No. 191 of the Valley of St. John of Porto Rico of the Grand Lodge of Spain, propose:

Seeing the situation in which the regular temples of this Grand Orient find themselves by reason of the schism promoted by the so-called National Grand Lodge of Colombia, which has not

ceased in its hostile propaganda and knowing that this propaganda has scandalous motives in several regular temples and which on the outside of a lately held reunion of a Masonic Congress, approved with an exposition of false motives the justification of its irregular proceedings in search of recognition as legitimate authority of Symbolism in Colombia, it is our imperative duty to impede the carrying out of this cause.

Considering how impossible it is for the Supreme Council Negrandino to repress the harm, by reason of the enormous pressure which the clergy, under social pretexts, in the capital of the Grand Orient, limiting by this means the necessary liberty of this high-body to operate in conformity with the actual necessities of the Institution, and the protestations of the regular temples, for a mutual understanding to be constituted in the Grand Lodges of the territory, where it did not exist, in conformity with the ancient landmarks, and the practice of a great number of the Orients of the Universe, proceed to initiate the necessary work to create the Sovereign Grand Lodge of Colombia, invited to it all the regular T.T. of this Grand Orient, who, inspired by the same thoughts, aided in its installation, without implying in any manner rebellion or disobedience to the authority which the supreme Council Neograndina exercised over the capital and Philosophical grades.

Issuing also a reasoning manifesto, demonstrating the necessity of this fraternal movement for the good of Universal Masonry and particularly for Colombian Masonry, one which in the actual passing of a critical time, and by means of which alone Landmark XIX could be upheld.

With sentiment of respect for Masonic

Laws, but breathing the spirit of liberty, equality and fraternity, we remain, with sincere cordiality, your attached brothers,

(Signed) R. A. de ZUBIRIA, gr., 3.
G. PEDREIRA, gr., 31.

In this manner, under date of November 19th of this year, the Resp. Lodge "Astrea" No. 56, directed, with a copy of the resolution approved in Ten. of November 14th, to the RR.LL "Siglo XX" No. 61, of this Valley, and "Libertad" No. 54, of Calamar, in order that they might have knowledge on the subject, what was being done, in order to obtain the regularity of the Installation, notwithstanding the greater number of Lodges adhered to the same duties and rights, which is logical in Symbolic management.

At a Ten. Ord. celebrated by the Resp. Lodge "Siglo XX" No. 61, on the 21st of said month, the following resolution was unanimously approved:

The R. L. "Siglo XX" No. 61, Consider:—That the Sollicitude which the R. L. "Astrea" No. 56, has for this Square, that it may join in the collaboration for the foundation of the Sovereign Grand Lodge of Colombia, with its seat of government in the Valley of Barranquilla under the basis of Equality, taking into account of the progress of the Institution in this country, it is dignified of support for the high motives with which it is encircled;

That in conformity with Landmark XIX, the creation of Grand Lodges is a necessity in territories where these Bodies do not exist, and that following this method the most concordant for the effective government of Symbolism, without implying any disagreement with the Sup. Cons. constituted in the same country, and following the duties of all regular Masons who incline to

this method for the aggrandisement of our ideas;

Resolved—Leaning decidedly toward the act inspired by the Resp. Lodge "Astrea" No. 56, leading to the foundation of the Sov. Gr. Lodge of Colombia, with seat of government in the Valley of Barranquilla.

And impressing the regular TT. who agree with these same sentiments, in order that we may be united in thoughts, that the results will not only be satisfactory, but dignified of the Institution.

To name a commission from the bosom of this Lodge, that in accordance with the Resp. Lodge "Astrea" No. 56, and the most of the regular TT. who wish to co-operate in this work, will proceed to the Installation of the mentioned Sovereign Grand Lodge of Colombia, without previous consultation of that which said commission agree to in the meeting.

We are sending a copy of our Constitutive Letter for the verification of the regularity of this Body and Warrant.

Dated in Lodge in Ten. Ord., 21st day of November, 1919.

(Signed and Sealed.)

The Ven. Master,

ALLAN GOMES CASSERES,

The Secretary,

JULIO C. VIDAL.

The commission to which was referred the former resolution was composed of the Ven. Master, 1st and 2nd Vigilantes

The Resp. Lodge "Libertad" No. 54, of the Valley of Calamar, in Ten. Extr., the 27th of November past, approved the following resolution:

The R. L. "Libertad" No. 54, considering that the R. L. "Astrea" No. 56, of the Valley of Baranquilla, by means of a letter of the 19th of the present month, invited us to join it in the for-

mation of the Sovereign Grand Lodge of Colombia, in virtue of the proposition approved by this Resp. Lodge in its Ten. Extr. of the 14th of the present month:

That seeing the necessity of giving Colombian Masonry an Orient conforming more with the desired progress of the Institution as in other countries, and feeling that the creation of GG. LL. is the only medium by which the desired end can be attained, are enthusiastically in accord with this idea, and demonstrate by this method the sentiment which animates us;

That in conformity with the Ancient Landmarks, uses and customs of the Institution, our assent does not imply rebellion against the Body from which emanates our power as a regular Square, principally when it is a matter of establishing strife, nor not recognizing the Supreme authority which it represents to govern the high degrees, or from the 4th onward;

For pondrous reasons which oppose the continuation of the actual order of things the reform imposes itself as a matter of necessity.

Resolved: We adhere in all its parts to the proposition approved by the Resp. Lodge "Astrea" No. 56, of the Valley of Barranquilla, at its Ten. Extr. of the 14th of the present month, receive with enthusiasm the idea which it contains. We name as a commission with ample powers to represent this Lodge in the constitution of the Sovereign Grand Lodge of Colombia, the Venerable Master, Manuel Antonio Angulo, Antonio Garcia Ll., and Roberto Paternoster, 1st and 2nd Vigilantes p.t., who, at the same time, are authorized to raise in extremity the Installation in the Valley of Barranquilla, without further approbation from us, respecting in all cases what this commission negoti-

ates or approves in the name of this Square.

Accept our protestations of loyal fraternity, we submit ourselves from this time to the contingencies of this resolution.

Communicated to the Resp. Lodge, "Astrea" No. 56, to the designated delegates, by which it will guarantee their respective credentials, joined with a copy of our Charter.

Dated in Lodge Ten. Extr., the 20th of November, 1919.

(L. S.)

The Ven. Master,

MANUEL ANTONIO ANGULO G.
ANTONIO GARCIA LIACH.

There being three TT. who united in thoughts and work within their impre- scriptible rights, in conformity with the Ancient Landmarks and the practices established in all countries for the Symbolic management, decided on the foundation of the Sovereign Grand Lodge of Colombia, and which was regularly Installed on the 30th of November of the present year, with seat of government in the Orient of Barranquilla, by the representatives of the three mentioned Lodges, under the auspices of the G. A. O. T. U. and adopted for its work the S. R. A. & A.

The Constitution, Statutes and Regulations were adopted, before the administration of the oath and Installation of the elected D. D. and Officers of the Sovereign Grand Lodge of Colombia, for the ensuing period, namely:

Very Resp. Grand Master, Pedro Leyes Posse.

Gr. Pr. Vigilante, Q. H., Allan Gomes Casseres.

Gr. Seg. Vigilante, Q. H., Manuel Antonio Angulo, G.

Gr. Orator, Q. H., Juan Barros, M.

Gr. Canc. Secty., Q. H., Domingo Licuena.

Gr. Expert, Q. H., Augustin Altamar, M.

Gr. Treas., Q. H., Pedro A. Mafiol, M.

Gr. Almoner, Q. H., Guillermo Nordman.

Gr. Master of Ceremonies, Q. H., Antonio Garcia.

Gr. Porta Esp., Q. H., Roberto Pateroster.

Gr. Guard Tem., Q. H., Santiago Coy.

It was decided that the TT. constituting it would change their number by virtue of the new governing power and that these be as follows: "Astrea" No. 1, "Siglo XX" No. 2, "Libertad" No. 3, this being the order of successive entrance in forming part of this Sovereign Body.

The office of Deputy Grand Master was created, permanent visitors to the TT. constituting it were named, and it was agreed to urge the TT. of the Orient of Colombia to incorporate in this Sov. Grand Lodge of Colombia, that by their valiant concurrence there be an era of progress for Symbolism in Colombia.

The Trunk of Benevolence was circulated, and the work of this august assembly was closed ritually, after having agreed that the act of installation, duly authenticated and countersigned with the seals of the Lodges constituting it, serving as a Patent for the regularity of this Sovereign Body and of the mentioned Lodges for its Government.

(To be continued in the next issued.)

(Translated by Armand J. Mechlin, 32 degree.)

JUST TO GET BY WITH.

Sometimes a man calls a fellow "brother" the same way that some women call their husbands "dear."—Douglas Malloch.

LEXICON.

Egyptian Mysteries.—Religion among the Egyptians, like that of all the ancient peoples, was of a dual nature, consisting of an exoteric teaching, in which the multitude were instructed, and a esoteric teaching taught only to the Priesthood and the favored few, and then only after long and arduous initiatory ceremonies, and labored efforts have been made by Masonic writers to prove descent from these ceremonies to Masonry, needless to say that all such attempts are futile. That there are points of resemblance it is true, such as teaching moral lessons by symbols and the great lessons of immortality and future existence, and that without doubt the initiated could communicate with each other by means unknown to the uninitiated, but there all resemblance ceases.

Eheyeh Asher Eheyeh.—Used in the fifteenth degree of the Scottish Rite.

Eighty-one.—The square of nine. A sacred number in the high degrees.

Elai Beni Al'manah.—Used in the third degree in some of the Latin Rites.

Elchanan, or El-hannan.—Used in the fourteenth degree of the Scottish Rite, the spelling of the word has been a matter of dispute, both are given here.

Elders.—It was the custom in some of the old pre-Grand Lodges for one of the elder brothers of the lodge to oblige the newly entered Apprentice. In the "Constitutions of Masonrie" in the possession of the Lodge at York, England, occurs the following passage (published by Bro. Hughan). "Then one of the Elders, takeing the Booke, and that he or they that are to be made Mason shall lay their hands thereon and the charge shall be given."

Elect.—The title "Elect" is a prefix to a multitude of degrees originating on the Continent of Europe during the

eighteenth century and still found in French, Mizraim, Memphis, Charleston and a few other Rites, but have never been known in the Scottish Rite. The chief "Elect" degrees now practiced are the Elect of Three, the Elect of Nine and the Elect of Fifteen. The motive of these degrees is to search for, apprehend and punish the three rusticians referred to in the third degree.

Electa.—The fifth point (Widow) in the Order of the "Eastern Star."

Elected Cohens or Priests.—A Rite founded by Martinez Paschalis about 1758, and was introduced into the Lodges in the south of France, where for a time it was much worked, the Rite is divided into two classes, one representing the fall of man from a state of virtue and happiness, the other representing him restored to his primal condition. It contained nine degrees, as follows: 1, E. A.; 2, F. C.; 3, M. M.; 4, Grand Elect; 5, Apprentice Cohen; 6, Fellow Craft Cohen; 7, Master Cohen; 8, Grand Architect; 9, Knight Commander. This Rite is now represented by the Rite of St. Martin, worked in the bosom of the Confederated Supreme Council for the U. S. A.

Election of Officers.—In the Scottish Rite Daughter Lodges hold elections semi-annually before the festivals of the two St. Johns. Provincial or District Grand Lodges, annually before the feasts of St. John the Evangelist, and the Supreme Lodge holds elections triennially. Councils of Kadosh elect annually before the festival of St. Andrew, November 30th. Knight Templar Encampments elect on or near the Festival of the Holy Cross, September, and the Grand Encampment elects in March on the anniversary of the martyrdom of Jacques de Molay.

Eleusinian Mysteries.—These were the most famous as well as the most an-

cient of all the mysteries claiming to have been established 1800 years B. C. There were two degrees, a greater and a lesser, and four principal officers were required, these were: 1, The Hierophant, explainer of the sacred mysteries; 2, The Dadouchos, the torch-bearer; 3, The Hierocryx, or sacred Herald; and, 4, The Epibomos, the altar server.

Eleven.—A significant number in the degrees of Kadosh and the Knights Templar.

TO WIGGINS.

LENORE S. Hanford.

'E was only a dog after all," they said,
"And dogs 'ave no souls, that's sure";
But the world seems a pretty poor
place to me,

Since they carried 'im in 'ere dead.

'E was my pal, and wot did 'e care
For trench mud or wet or cold;
'E was my dog, and I'd give my right
'and
For the 'un wot potted 'im there.

'Is little war jacket is stiff with blood,
The blood of a dyin' man,
'Is eyes, O 'is beautiful friendly eyes,
Is stopped up with ooze and mud.

'E'd keep 'is 'ead in the fiercest fight,
When the shells flew thick as fleas;
And many's the lad that 'as owed 'im
'is life
On No Man's Land at night.

And now that 'e's dead as 'e'll ever be
I've a 'ope in my 'eart that's strong.
That when it comes my turn to go over
west
My pal will be waitin' for me.

—In Our Dumb Animals.

ONE MASONRY.

In our opinion, there is but one Masonry, and its principles should govern every Mason and body of Masons. That is, there is not one Masonry of the so-called Blue Lodge; another Masonry of the Chapter; another of the Templars and another of the Scottish Rite. But the principles, government and teachings of the one and original craft should permeate and control all and any who sail under the banner of, or call themselves, Masons—by whatsoever name or affiliation.—Square and Compass.

THE DIFFERENCE TO HIM.

Constable—"Come, come, sir, pull yourself together; your wife's calling you."

Convivial Gent—"Wha' she call-callin me; Billy or William?"

Constable—"William, sir."

Convivial Gent—"Then I'm not going home."—London "Blighty."

LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in Rathbone Hall, Pythian Castle, 115 Valencia Street. R. W. M., J. J. Enos.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Fridays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 333 W. North Ave. Secretary, Alex Nelson Cllick, 6338 E. May street, Chicago, Ill.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Fridays at 8:00 p. m. in Redman's hall, corner of Tenth between "I" and "J" streets, Sacramento. Secretary, W. Z. Pay, RR. No. 2, Box 1260, Sacramento Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M. Thomas Houston, 5217 Prince Albert street; Secretary, A. Harris, 1032 Pender street, Vancouver, B. C.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8:00 p. m. in Rathbone Hall, Pythian Castle, 115 Valencia St. Eli Gordon, Eminent Commander.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, Charles R. Martin, Redmond, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8:00 p. m. on third floor Rathbone Castle, 115 Valencia St. R. W. M., Alexander A. Horton; Secretary, James Anassation, 1898 Sutter St.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Glancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W. Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m., Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St. R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver. Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lorntsen, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyck hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Siniarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powell Street; E. Barrica, R. W. M., 1133 Grant Avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place, Passaic, N. J.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechlin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows Street; A. E. Powell, Secretary, 83 Stone Street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m., Pythian Temple, 919 Huron, R. I.; R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary: Waldorf Hotel, San Diego, Cal.

THE UNIVERSAL FREEMASON

Volume XII

June 1920

Number 12

OFFICIAL

For eminent service rendered to the Craft the Honorary Grade of Excellent Master has been conferred on BB. Joseph Spina and James W. Doty of Ohio.

INNOVATIONS MADE BY LOCAL RITE MASON IN OPENING AND CLOS- ING A LODGE.

"Opening and Closing a Lodge."
Excerpt from Masonic history written about 70 years ago showing some of the innovations as made by Local Rite Masons and about which apparently the majority of their membership know nothing, we presume, perhaps, that they believe that the Local Rite way of doing things is just right and that all the other Masonic bodies of the world, including the Lodges of the American Masonic Federation, are out of step with them and must be wrong. The item follows:

"Opening and Closing a Lodge."

"It is a matter of deep regret that the teaching is so various in relation to opening and closing a Lodge. In some jurisdictions the Lodge is "opened up," that is, a Lodge of Entered Apprentices is opened first, then a Lodge of Fellow Crafts, and, finally, a Lodge of Master Masons, and they close down in reverse order; and this, we think, is strictly correct. Until very recently all the BUSINESS was done in the first degree, and hence, when there was no WORK for a degree above, no further

opening was required. Then, Apprentices were members, and voted on all questions proper to come before that Lodge, including a ballot for a candidate for the first degree; but now, the business is all done in the Master's degree, where, in truth, there was not formerly, nor is there properly now, either a receiving or disbursing officer. In 1843, the Baltimore convention gave it as their opinion, that an Entered Apprentices' Lodge WAS IN FACT no Lodge at all, and they said the same of a Fellow Craft's Lodge, but that they were the Masters' Lodge, opened in those degrees; and this decision was made in the face of a secret or unwritten Landmark, known to every Apprentice, and which will be understood when we say, that we never were nor ever can be at liberty to receive and acknowledge any man as a regular Mason, unless he has first satisfied us IN A MANNER, THE MOST SOLEMN KNOWN TO MASONRY, that he had been INITIATED into a JUST AND REGULARLY CONSTITUTED Lodge of Entered Apprentice Masons.

After the above decision, the convention was so far consistent as to give it as their opinion that Lodges were at liberty to open up, or to open directly in the Master's degree, and in closing that Lodge the others were closed, or CONSIDERED closed, and, hence, in some jurisdictions this method is pursued. And we notice that Bro. Mackey, in his instructions to Secretaries, teaches that

when a Lodge is opened in the first degree, and desires to open in the second, that they are to close the Lodge of Entered Apprentices, and open a Lodge of Fellow Crafts, and in like manner he directs this Lodge to be closed before opening in the third. It is true, we have seen this course pursued in a few instances, but, we, confess, that we thought it very inconsistent, and especially as we are taught to go up, step by step, from the lowest to the highest degree, and now, that we have arrived there, Bro. Mackey removes all the steps below, and leaves us to get back as best we may. We have found the Baltimore plan of opening and closing very CONVENIENT, and especially so, if the Lodge was pressed for time; but we noticed an evil growing out of it in Missouri, of too serious a character to be overlooked. We had seen there some of the most expert workmen totally at a loss when called upon to open a Lodge of Entered Apprentices: They had been so long accustomed to open and close in the Master's degree, and, if they had work for the first, the Master's degree was dispensed with and labor RESUMED in the first, that they had forgotten the ceremony of that degree. We think the old and correct plan is to open in the first—dispense with labor in that degree and open in the second—dispense with labor in that and open in the third. Here we have the three Lodges or degrees regularly opened, and when the labor and business of the Master's Lodge is disposed of, we think it should be regularly closed, and then proceed in like manner to close the others. We are bound to open and close in DUE FORM, and, we confess, we know of no other way of doing so." . . . In conclusion, I have to say, that though it is apparent that by the ancient and paramount law only Entered Apprentice Masons were competent to form and open a Lodge of that degree, the present usage renders it absolutely

necessary that all officers of a Lodge shall be Master Masons, and the regularly installed officers of a Masters' Lodge must needs constitute the officers of an Entered Apprentices' Lodge. True, it might be asked, how this can be, when there are but three officers in a Masters' Lodge, and seven in a Lodge of Entered Apprentice? But I answer, THAT THIS ONLY TENDS MORE FULLY TO EXPRESS THE INNOVATION ALLUDED TO; for though we must all admit the inconsistency, yet it is true that, at the present day, a Treasurer, Secretary, and two Deacons are installed as officers of a Masters' Lodge. I say, then, that under the present organization, the officers of a Lodge of Entered Apprentices must be Master Masons, or, in other words, the officers installed in a Masters' Lodge constitute the officers of Entered Apprentices; nor do I know of any remedy for this and many other growing evils, unless a World's Grand Lodge could be assembled, with full power to restore the primitive usages of the Order." (It needs restoration among the Locals.)

RITUALISTIC EXACTNESS.

The elaborate ritual of Masonry is deserving of both a careful study and rendering by the members of the Craft. The Ceremony connected with the imparting of the several Degrees must be rightly observed in all parts if a due impression is to be made on the mind of the candidate. It detracts from the effect on any Masonic service whenever the prescribed Ritual is departed from, and the appointed Ceremony is abridged or added to in any important particulars. We recall occasions when we have seen the members of a Lodge brought to mortification by the faulty text spoken by the officers in doing the work, or when some mistake in the arrangements has been the means of turning a solemn

service into a farce. An ignorant or careless method of procedure is always to be deprecated. The Lodge suffers, candidates have good reason to complain, and injustice is done to genuine Masonry whenever the details of ritualistic observance are neglected. A perfect and intelligent rendering of the text, together with an exact conformity to well-considered usages and ceremony, will render attractive almost any portion of the Masonic Ritual, while a crude and mangled presentation of even the most interesting parts of the system will most surely disappoint the expectations of cultivated minds. It follows, then, that the Ritual of Masonry should command attention—that it should be studied, understood, and rendered with precision by those who have the conducting of Lodge affairs. In this view it becomes important that the correct text shall be made authoritative and come into general use, and that a uniform practice shall prevail in illustrating the varied ceremonial which belongs to the Ritual. The endeavour should be to have as much uniformity as possible in the conferring of Degrees, and the setting forth of the principles of Masonry. Among Lodges and brethren there should always exist an earnest feeling to ascertain the exact language and requirements of the Ritual, and the aim should be to follow the same with exceeding carefulness.

It is possible, however, to err in this direction. There are brethren who seem to imagine that Masonry is nothing else but a system of rites and ceremonies, and that the proper formulating of a Ritual is what holds the institution together. They will become greatly exercised over the misuse of a word in the text, or some variation in the ceremonial, and will be quick to notice and condemn the slightest deviation from what they hold to be the ancient and

authoritative Ritual. Brethren of this stamp, we think, put too much stress upon the words, whilst they unduly magnify customs and ceremonies, which, after all, are only the dress of ideas, or the machinery by which work is done and results reached. It is a good thing to have textual exactness in the Lodge: to have a unity of work and ceremony in the unfolding of Masonry; but it is not well to expend too much time or effort in this direction; certainly it is unwise to neglect more important matters for those of secondary rank. Masonry cannot thrive and flourish on mere ritualistic exactness alone. It will live and thrive notwithstanding the lack of entire uniformity and technical correctness of work, if it can but have an intelligent membership, who shall comprehend the true genius of the institution as a moral and beneficent force among men. Masonry is more than a system, and its power depends upon the character of its members rather than upon their ritualistic acquirements.—"The S. A. Freemason."

WORLD'S OLDEST LODGE

The oldest lodge in the world is Mother Kilwinning Lodge at Kilwinning, Scotland. It has no number and its Master is styled Most Worshipful Grand Master, for the reason that he is ex-officio Grand Master of a small district in which the lodge is located. Its origin is placed at some time in the twelfth century. It was probably founded by the band of "architects who perambulated the continent of Europe, under the name of Traveling Freemasons." They are supposed to have constructed the Abbey of Kilwinning.—Masonic Voice Review.

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**M. McB. THOMSON, THOMAS PERROT
Scottish Rite Masonic Temple,
161 South Second East Street.**

All letters or articles for publication should be addressed to M. McB. Thomson, Scottish Rite Masonic Temple, 161 South Second East Street, Salt Lake City, Utah. To insure insertion, all communications should be in the hands of the editors not later than the 20th day of the month preceding publication.

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EDITORIAL.**MASONIC CONGRESS OF UNIVERSAL
FREE MASONS AT ZURICH, SWIT-
ZERLAND, JULY 17, 1920**

The time is fast approaching when the Congress of Universal Masons will become an accomplished fact, and in less than two months from the time when this issue of the Universal Free Mason be in the hands of our readers, the Congress of Masons will have passed into history. From information received from many sources we are inclined to the opinion that something worth while will be accomplished for the upbuilding of the Order, making it possible and probable that thereafter Masonry will

become Universal in fact as well as in name.

If the plans of this Masonic Congress be carried out according to the programme as at present outlined, it will have inaugurated a movement which should do much towards destroying the fragmentary conditions now existing in Masonry, and, restoring Masonry into one united harmonious Brotherhood whereby a Brother Mason may find himself at home Masonically wheresoever he may sojourn and this regardless of Rites or Systems.

From advance information received we are well assured as to what Masonic Powers will there be represented, either in person or by proxy, and they will represent Masonry of many Grand Lodges and Grand Orients of many different Nationalities and speaking many different tongues, some of whom have already commenced their journey towards Switzerland and because of the distance they have to travel will have little time to spare if they hope to reach Zurich by the 17th of July.

As we understand it, one of the purposes of this Congress, is to bring about the restoration of some of the fundamental principles of the Order, reviving and restoring some of the Landmarks, weeding out attempted innovations that have gradually been creeping into the Order here and there with the tendency to sap at the very root of the Masonic fabric.

It is further proposed that the Congress will have a CONCRETE MESSAGE for the Masonic world, a message that will be worth while, a message that should have the effect of giving new life and energy to the Order everywhere. In fact the purpose of the Congress is to outline a plan and put it into force and effect whereby the individual member of the Order may be taught Masonry and its meaning and how he may prove

himself to be a Mason to others, and this, in contradicition to the custom in some localities wherein the wearing of the insignia is about all the Masonic knowledge possessed by the wearer.

CHANGE OF PURPOSE BUT NOT OF HEART

We are reliably informed that our professed opponents the "Locals" have finally come to the conclusion that IT DOES NOT PAY to longer fight the American Masonic Federation by FRAMING up criminal charges against members of our organization because they have found that thereby the "Locals" were getting the worst of the argument by having their own side exposed to the gaze of the public and incidentally allowing their own membership to learn something as to their own history. The new PLAN as we understand it is to SOMEHOW try to win our lodges and members away from their allegiance to the A. M. F.—WIN them over to the Local system—failing that to by "Hook or by Crook" to cause dissatisfaction in our ranks — anything — any scheme would be agreeable to them if they could thus prevent the rapid growth of the A. M. F.

It has never been the purpose of the American Masonic Federation to seek membership from the ranks of the "Locals" or to in anyway undermine their organizations, depending for material in our Fraternal Structure from those of the Brotherhood of the Universal Family who are un-attached to the Local System and from among the Profanes who believe in the kind of Masonry we try to teach. It is true that we have received into our ranks many of the "Locals" who came to our doors unsolicited and very possibly others may come seeking the LIGHT which heretofore they have not found. Our Step Brethren may

possibly discover, sometime in the near future, that the "Blood of the Martyr is the seed of the Church" and thereby learn to attend strictly to their own affairs and so regulate their own system in such way as to make it of a real benefit to humanity, remembering always that all is not gold that glitters.

OTHER LIES NAILED

Within the past few weeks we discovered a Local Riter in Salt Lake City who was running around in the usual manner of their kind making FALSE, MALICIOUS and SLANDEROUS statements concerning the A. M. F. and the members thereof. We CALLED THE TURN. He came RETRACTED and APOLOGIZED, and promised thereafter to act the part of Man and a Mason. Let this be a warning to others to be more careful to confine their statements to strict truth because we may not always be satisfied with retraction and apology.

THE GRAND MASTER MASON TRAVELS

The Grand Master Mason Brother Thomson, accompanied by Mrs. Thomson, completes the first lap of his journey towards Europe in a strenuous trip of 42 days commencing his journey at Salt Lake City, April 11, and leaving New York for Europe on the 22nd of May. A history of his trip thus far is hereafter given in Tabloid form.

Accompanied by Mrs. Thomson I left Salt Lake City on April 22th, arriving in Chicago on the Overland Limited at 11:00 a. m. of the 13th, where we were met at the depot by the Provincial Grand Master of Illinois, Brother August S. Johnson, accompanied by BB. Aug. Beilavila, Right Rev. Bishop Carfora, J. McD. Hayes, N. S. Klein and others

who escorted us to the Plaza Hotel at which place many BB. called to visit us throughout the day.

In the evening I visited with Alpha Lodge U. D. and conferred the Mark Degree on a class of twenty-five members and inspected the work of the Lodge finding them to be very enthusiastic in their work and they give promise of being a very strong unit in the family of Universal Masons.

14th—

On Wednesday, the 14th, I visited with Lodge Irving and witnessed the Entered Apprentice Degree being conferred, Brother Johnson, R. W. M., presiding in the East.

15th—

On Thursday, the 15th, after being entertained throughout the day by Brother Armato and others, we entrained for Racine, Wisconsin, and visited with Lodge Alpha, where we witnessed the conferring of the Master Mason Degree with Brother Lowe, R.W.M., presiding in the East. After the meeting we attended a banquet given by the Lodge returning to Chicago on the morning of the 16th at 6:30.

16th—

On Friday, the 16th, during the forenoon I conferred the 32nd Degree and Shrine on Brother Peter Sanfilipo of Memphis, Tenn., who came to Chicago expressly for the degrees. The remainder of the day being devoted to being entertained by some of the BB. and their wives.

17th—

On the evening of the 17th I met in joint session with Lodges Compass and Justice and had a long talk with them in a general way on matters pertaining to the best interests of their lodges.

18th—

On the morning of the 18th I met

with the Provincial Grand Lodge of Illinois, and we had very interesting session. Owing to sickness Brother Johnson, P. G. M., had not called a Provincial Grand Lodge meeting for an election of Office-Bearers according to the statutory time thereupon I appointed Office-Bearers to serve for the remainder of the term, appointing the Right Rev. C. H. Carfora as Provincial Grand Master; Brother Stanley Siniarski as Provincial Grand Secretary, dividing the other Office-Bearers from among the Masters and Wardens in the several lodges in the Province with Brother Armato of Lodge Savoy as my Deputy in the P. G. L. and Brother Nathan S. Klein as P. G. L. Treasurer.

Between Sessions I met with BB. of Lodge Viking and spent a very interesting, pleasant and profitable time with them.

Late in the afternoon I met with FF. of Kilmarnock Council and conferred the 32nd Degree and Shrine on three Fratres of Kilmarnock and Star Council.

Later in the evening a special convocation of S. G. I. G. was convened and matters of much interest was there discussed.

19th—

On the morning of the 19th remained at hotel receiving visiting BB. and entrained at 11:45 p. m. arriving in Detroit, Michigan., at 7:30 a. m. of the 20th, where we were met at the depot by the Provincial Grand Master of Michigan Brother Thomas, who had just returned from Montreal on the same train, and by BB. Spilmer, Yates and Langer of Detroit, we then proceeded to the Hotel Fuller, where we remained during the forenoon. In the afternoon accompanied by BB. Kruger, Spilmer, Yates and Langer we went by automobile to Wyandotte, where we met with a number of the BB. of Lodge Acacia and while there were entertained by

Brother Herman Juchartz and his good lady, later returning to Detroit.

21st—

On Wednesday the 21st in the forenoon accompanied by Brother Thomas I had the pleasure of meeting Brother A. J. Pitts and had luncheon with him.

In the evening I attended joint meeting of Lodges Unity, Alpha and Kopernik and there witnessed the Entering of a class of candidates in the first degree.

22nd—

On Thursday the 22nd, I left Detroit, Michigan, for Toledo, Ohio, accompanied by BB. Spilmer and Yates and in the evening met with BB. of Lodges Patria and Alpha of Toledo; also with Lodge Alpha of Monroe, Michigan. It so happened that Lodge Patria had arranged to celebrate the anniversary of the Lodge on May 22nd, but owing to my visit the advanced the celebration one month, thus an informal rather than a Lodge meeting.

The BB. turned out in large numbers accompanied by their ladies and between dance, speech and banquet the time was spent very agreeably until morning.

23rd—

As I was in advance of my schedule I remained another day in Toledo and was there the guest of Brother Paryski, where I met a number of BB. whom business engagements had prevented being present at the entertainment of the previous evening.

We were entertained right royally by the Toledo BB. from the time when we arrived until we left; they did everything possible to make our visit pleasant. The weather was bad and interfered some with our auto excursions which was the only fly in the ointment.

24th—

On Saturday the 24th I arrived in Cleveland and was there met by several

BB. among whom was Brother Pucci, who took us in his car to the Hotel Cleveland. During the day we met a number of BB. from Lodge Dante and had a very agreeable time with them.

25th—

On Sunday morning of the 25th we started to visit the home of Brother Adams, P. G. Secretary, but owing to automobile troubles were somewhat delayed, but we finally arrived and found Brother and Sister Adams well, but somewhat upset having recently moved into a new home, which they had purchased, and our time there was all too short, and while pressed to remain longer, we considered it would be imposing on their hospitality they being so busy house fixing.

In the afternoon we were the guests of BB. Vizzaro and Di Santo to a sumptuous dinner and got to our hotel in time to get a good sleep.

26th—

In the afternoon, accompanied by Brother Pucci, we traveled to Akron, but on account of an undelivered telegram there was no special meeting of Lodge McKinley, however, we had the good fortune of having a number of them visit with us at the hotel.

27th—

On the morning of the 27th accompanied by a few of the BB. who took us in their auto we went to meet Brother Nesline, the Provincial Grand Master, but as it was Primary election and he being one of the judges, we could only see him for a few minutes at the polling place.

In the evening we visited with Lodge Lincoln and witnessed the Entered Apprentice degree being conferred. After the lodge had closed a special meeting of the Council was convened and a number of Fratres received the 32nd and Shrine Degrees.

On Wednesday morning of the 28th,

the Provincial Grand Master Brother Nesline and the R. W. M. of Lodge McKinley Brother Moore, visited with me at the hotel where we discussed the general interest of the Order and then we left at 10:30 for Cleveland.

28th—

On Wednesday I met with Lodge America and witnessed a class of Craftsmen being advanced to the Mark Degree. This lodge is having an abundance of work.

29th—

On Thursday the 29th in the forenoon I received a visit from a number of the BB. of Lodge Pulaski and discussed with them the affairs of the lodge and generally of the Polish BB.

In the evening I met with the Lodge Dante, afterwards with Superior Council of Kadosh, in both instances giving them general instructions in the work of the several degrees.

30th—

On Friday the last day of April, I met with the members of the Adoptive Rite at the home of Brother Adams and had an interesting talk with them regarding the working of the degrees and Mrs. Thomson explained to them the work as it was done in Heather Bell Lodge in Salt Lake City. After the meeting the SS. and BB. were entertained at lunch by Sister Adams, the W. M., and we arrived at our hotel shortly after midnight.

May 1st—

On Saturday, May 1st, accompanied by Bro. Pucci, I left Cleveland for Akron at 8:30 a. m., arriving in Canton about noon, and while there I advanced 24 BB. to the 32d degree and Shrine and dubbed seven Knights Templar. In the evening I chartered Lodge Kilwinning No. 140, and installed the Office-Bearers thereof. Later, with the assistance of F. F. Pucci, Nesline and Burford, I conferred the 33d degree on Bro. Bal-

ley. At the same time conferring the Order of St. Martin and the Palm and Shell on Bro. Burford.

May 2nd—

On Sunday morning, May 2nd, returned to Cleveland and conferred the honorary grade of Excellent Master on Bro. J. W. Doty.

May 3rd—

On Monday, May 3rd, accompanied by BB. Spilmer and Frank Lucchino of Monroe, Michigan, I went to Pittsburgh and was met at the depot by Bro. Tornatore of Pittsburgh and Bro. Spina of Cleveland and after being located at hotel met with the Office-Bearers of the Lodge Alpha and arranged with them to have special meeting of Lodge on the evening of the 4th.

May 4th—

On the morning of May 4th I was present when BB. Spina and Spilmer conferred the E. A. and F. C. on a class of seven for the purpose of organizing another Lodge of Alpha in Pittsburgh.

In the evening I met with Premier Lodge Alpha in Pittsburgh and after giving them general instruction in the E. A., F. C. and M. M. Degrees, conferred the Mark on seven members. After the Lodge was closed we were entertained to the usual lunch and at 10:30 entrained for Philadelphia, arriving there at 7:00 a. m., and after locating at the Hotel Colonade we met with the R. W. M. and a number of the BB. of Lodge Alpha, U. D., and Bro. Spilmer then returned to Toledo, Ohio.

May 6th—

On Thursday, the 6th, in the forenoon I met with Alpha Lodge, U. D., and after doing some preliminary work, chartered the Lodge as Kottalaj Lodge No. 142. The Lodge was closed at 5:30 p. m., and afterwards we attended a banquet given by the Lodge and which lasted near to the midnight hour.

May 7th—

On Friday, May 7th, we left Philadelphia for Washington, D. C., and arrived there at 11:35, where we were met at the depot by Bro. Fred C. Swartz, who escorted us to our hotel and took us on a sight-seeing trip, after which we met Bro. H. C. Scott, Provincial Grand Master of the Colored Branch in the A. M. F., and with him we went to their Lodge Hall, and while there was no formal Lodge meeting, there were members present from all of the lodges of the Rite in the jurisdiction; also there was a large delegation present of the Ladies of the Adoptive Rite. I talked at length with the BB.; also with the ladies; and also Mrs. Thomson talked at considerable length with the Ladies of the Adoptive Rite, finally we left, agreeing to meet on the morrow.

May 8th—

On Saturday, May 8th, in the forenoon, we went sight-seeing and in the afternoon we, as agreed, attended the usual banquet and they certainly did themselves proud. I talked with the BB. at considerable length on matters connected with the Order; also I talked with the Sisters of the Adoptive Rite and conferred the Degree of Adonaita Mistress on Sister Rebecca Brent. Mrs. Thomson also talked and instructed the Sisters in the work of the degrees for a period a little short of two hours.

May 9th—

On Sunday, May 9th, at 1:00 p. m., we entrained for Newark, New Jersey, arriving there at 7:00 p. m., local time, and sojourned at the Robert Treat Hotel.

May 10th—

On Monday, May 10th, was spent principally in transcribing my notes and getting a little rest.

On Tuesday, May 11, the Provincial Grand Master of New Jersey, Bro. Dr. Martin Nemirow visited us and we arranged for a joint meeting of the lodges

there to meet in Newark at the regular meeting of the lodge on the evening of the 12th.

In the afternoon in Passaic, BB. Kowalski and other BB. joined me and there we held a conference on matters Masonic with a number of prominent Local Rite Masons.

In the evening I met with the BB. of Newark Lodge and after speaking at length with regard to the history, growth and aims of the American Masonic Federation, the Lodge was closed and we had the usual banquet.

May 12th—

On Wednesday evening, accompanied by Mrs. Thomson, BB. Kowalski and Walas and driven by Mrs. Goldberg, we went to Passaic and met with the Sisters of the Adoptive Rite there and where Mrs. Thomson and myself gave them instruction in the work of the Apprentice Free Mason degree; also in the Side Degree of Eastern Star.

After the ladies were gone we held a meeting of the High Degrees and conferred the 32nd degree and Shrine on Bro. Walas and others, returning to hotel at midnight.

May 13th—

On Thursday, the 13th, we left Passaic in the forenoon and arrived in New York, locating in the Navarre Hotel. In the evening I visited with Lodge White Eagle and agreed to again meet with them on the 15th.

May 14th—

On Friday, May 14th, I went to Newark and there chartered Lodge Progress No. 141 of Bayonne; also healed a number of the Local Rites and installed and chartered their lodge as Garibaldi No. 143, then returning to New York,

May 15th—

On Saturday, May 15th, we left our hotel early in the morning to attend to our passports and other matters con-

nected with the steamship company, getting back to hotel at 3 p. m.

In the evening I attended Lodge White Eagle and witnessed them raise a class of six to the degree of Master Mason. The meeting occupied five hours and closed at 9:30 p. m., after which they gave a banquet and at which Mrs. Thomson accompanied me we returned to our hotel at 2 a. m. of the 16th.

May 17th—

On May 17th I visited with the BB. of Hope Lodge in Bridgeport, Conn., and on the 18th with BB. of Fidelity in Holyoke, Mass., returning to New York and devoting the remainder of my time to visiting the Lodges and BB. in New York, leaving for Europe on the 22nd of May. Estimating that I have met on this trip about fifteen thousand of our brethren.

INQUIRIES BEFORE INITIATION

The Arcana Lodge, No. 87, Seattle, U. S. A., has a custom well worth considering by the Craft, says a writer in "The Builder," its intent being to discover, so far as possible, the internal qualifications of candidates for the degrees. Also, it serves to induce in the mind of an applicant a sense of the seriousness of the step he is about to take, and to obliterate every vestige of the absurd idea that Masonry is a "goat-riding" fraternity. After a man has petitioned for the degrees of the Lodge, the Secretary sends him the Preliminary Statement reproduced below for his consideration. His first knowledge of its existence is when he receives it through the post, and, naturally, it arouses some thought. If he applies, as occasionally one does, for assistance in formulating his reply, he is told that none can be given; that it is for him to study and make his own reply. After the reply is

received, the petition is presented to the Lodge and follows the usual course. In no case is the statement sent to any man prior to his petitioning the Lodge, as that would be regarded as an improper use of it. The Statement is as follows:

Preliminary Statement

"You have expressed a wish to become a Freemason. Before going further, we deem it essential to meet you with candour, and courteously request your careful consideration of this Preliminary Statement and certain questions concerning yourself. Masonry is a universal system of morality to which all good men may subscribe. Its teachings are based upon belief in the existence of God, the immortality of the soul, and the brotherhood of man. While acknowledging with deep reverence the eternal and allpowerful Creator, it places no restrictions upon a man's religious or political opinions, striving to unite all men as Brothers, and to free them from darkness and error. Indeed, its moral and philosophical instructions are drawn from truth itself, and harmonize with the highest and best that are to be found in every religion which makes for the enlightenment of mankind. The realization of your desire to become a part of this Fraternity will depend upon the judgment of the members as to whether you are suitable material for the Order, and whether the Order is suitable for you. It will, therefore, be their duty—in case your petition is presented to the Lodge—to institute diligent inquiries about you; after which a vote by ballot will be taken, wherein a single negative will preclude your admission. Examine yourself, therefore, and see whether you can answer the expectations of the Order; and, above all, endeavor to settle clearly and honestly in your own mind the motives which lead you to seek our society. The following will serve to facilitate this self-

examination, and to guard both you and ourselves against mistakes:

"1. Do you expect by becoming a member to obtain any outward advantage relative to your position as a citizen and as an individual. If so, you will be disappointed.

"2. Would your present convictions prevent you from disregarding distinctions which society has made between individuals, as to their station, wealth, religious opinions, politics, etc.? If so, relinquish the idea of becoming a Freemason, as no notice is taken of these discriminations in our meetings.

"3. If, however, you believe that we advocate a civil relation that is chimerical, or a liberty and equality neither good nor practical, then you should reconsider your resolution to join us, because with such views you would not suit our Order.

"4. Curiosity, ambition for honours, and desire to enlarge the circle of your social acquaintance are not suitable motives for seeking admission into Freemasonry.

"5. To those who voluntarily knock at its doors, and whose character, motives, and daily lives are in harmony with its high ideals, the Temples of the Order are open. To preserve and perpetuate its teachings every initiate is required to make vows of the most inviolable secrecy as to its rites and ceremonies. These obligations in no wise conflict with the duties he owes to God, humanity, the country of which he is a citizen, the community in which he lives, or himself.

"6. Since the Masonic Order, as has already been said, consists of men of all classes and circumstances, you might perhaps find someone among us with whom you have been, or are, at variance. Therefore, determine to your own satisfaction whether you will be strong and charitable enough to acknowledge such

a man as your Brother.

"7. Our membership is attended with some necessary expense, which we require to be promptly and punctually paid, that our good works may not suffer for want thereof. The amount you can readily ascertain, and you will give this due attention.

"8. We trust you will consider these statements in the same spirit of honesty and friendship in which they have been presented. It is of the utmost importance to you, as well as to the Fraternity, that the motives and ideals governing your daily life be in substantial accord therewith. A frank and voluntary expression of your views, together with any explanations you may wish to make regarding these or other matters is desired, and will receive careful, sincere, and conscientious attention.

"Kindly return this paper with your communication to the Secretary of the Lodge on or before....."

After the petitioner has been elected the Secretary sends him notice to that effect in the following letter, which gives him further to think about while waiting initiation:

"It affords me pleasure to inform you that you have been duly elected to receive the degrees of Masonry and become a member of this Lodge by initiation, in accordance with your petition. As soon as the exact date has been set for conferring the First, or E. A. Degree, you will be informed. Meanwhile, you may reflect with much profit upon the step you are about to take, and the motives which prompt you to seek admission into an institution inspired by the pure principles of Truth and Benevolence, the ceremonies and allegories of which are intended as useful moral lessons, illustrative of Light and Truth to the mind of him who seeks to enter—lessons to be cherished among life's fondest memories."—The Masonic Sun.

LEGAL FOUNDATION FOR THE INSTALLATION OF THE SOVEREIGN GRAND LODGE OF COLUMBIA.

In order that all our Brothers may judge the reasons which caused the T. T. constituting the Sovereign Grand Lodge of Columbia to proceed in this manner, we give the following explanation:

Since the year 1911 the ex-Lodge "El Siglo XIX," No. 24, of this Valley, proposed to the Sup. Cons. Neogranadino, under whose jurisdiction it was, an agreement, for the creation of Grand Lodge in the country, without which it could not carry into effect, for reasons which it is not necessary to enumerate here.

Ignoring said lodge, which was protesting for the regularly constituted T. T. for the establishment of a Grand Lodge, and by common consent proceeded to its regular formation, adjusted to legal precepts.

On November, 1911, before the assembly of the Grand Orient, convened in Cartagena, and a convocation of the Sup. Cons. Neogranadino, was presented an agreement for the formation of a Grand Lodge, but until 1915, when the Sup. Cons. passed legislative act No. 3 for the authorization under its immediate jurisdiction, the formation of a Grand Lodge, but this Act was far from the desired end, (10) as it impeded, by the great dispute which it caused, so that the Talleres, who sought their independence by this method, remained in poorer condition than those who did not approve of this reform. For this reason, notwithstanding the ambition of the majority of the Talleres, none could succeed in the formation and creation of a Grand Lodge.

The Resp. Lodge "Propagadores de la Luz" No. 53, of the Valley of Bogota, studied the legislative Act No. 3, al-

ready quoted, and asked that it be reformed by the Supreme Council Neogranadino, with being able to attain, and by virtue of, at Ten. extraordinary of the 29th of May, 1916, approved a resolution which solicited a meeting of two or more regular Talleres of the Grand Orient, with the aim of forming the Grand Lodge of Colombia, Symbolic, a resolution which never reached the knowledge of our Talleres, and having acted in this manner, it was received with enthusiasm and the act was legal and regularly effective from that date.

The Ex. Lodge "El Siglo XIX" No. 24 of this Valley, in July of 1916, promoted a meeting delegates of all the regular Talleres of the Grand Orient, in order to celebrate the festival of the 20th of said month. In this meeting was found representatives of all the T. T. and to the Sup. Cons. Neogranadino to whom was presented a sample for the Constitution of the Grand Lodge. This matter was discussed, and it was agreed as to what would be best for the Talleres and in case that this was accepted, to proceed to the formation of the Grand Lodge. The greater portion of the Talleres here represented, did not approve of the mentioned constitution, and only the Resp. Lodge "Libertad" No. 54 of Calamar, gave it approbation. In view of this negative action, the Ex. Lodge "El Siglo XIX" No. 24, initiated a hard campaign with the Talleres which did not accompany it, in order to use its support, but in truth, it was better to abstain at this time, because the time was not propitious to raise to its height such a reform.

On the 18th of July, 1917, the Ex. Lodge "El Siglo XIX" No. 24, thinking that the Sup. Cons. Neogranadino had influenced the most of the Talleres so that its proposition would not be seconded by them, in Family Ten, approved the following resolution:

"We separate definitely from obedience to the Sup. Cons. Neogranadino (now Colombia) of Cartagena, desiring no more union with this entity; and solicit of the Supreme Central of Colombian of Bogata the affiliation of this Resp Lodge "El Siglo XIX" No. 24, to the other Talleres of its obedience, we agree from this time to the observance of the accepted laws." This resolution was affirmed to by all who assisted at the mentioned Tenida.

A part of the members of the Ex. Lodge "Libertad" No. 54, of Calamar, in representation of Taller, adhered to the resolution, which had been protested by more than seven Masters, and remained faithful to the Supreme Council Neogranadino, and requested a charter to continue their work, and with the separation from the body to which they belonged to unite with another, changed their members of order, changing to the Lodge "El Siglo XIX" No. 24-1 and Lodge "Libertad" No. 54-4. The Sup. Cons. Neogranadino gave a Charter to its faithful of Calamar and it was installed the 30th of July, 1917.

On the 20th of July, 1917, the Lodges "El Siglo XIX" No. 24-1 and "Libertad" No. 54-4 (now irregular), united to Psuedo Lodges said to belong to the Sup. Cons. Central Colombian, requested a Charter from this body to install the Provincial Grand Lodge Atlantico.

As is to be seen the Ex. Lodges "El Siglo XIX" No. 24-1 and "Libertad" No. 54-4, erred in this proceeding, and also the Sup. Cons. to whom they were said to be affiliated was not only declared ex-purged by sentence of various Masonic Congresses, but on the other date on which it was invoked as a body legally constituted, it existed without security and affirmed its powers as Provincial Grand Lodge Atlantico emanated from this authority. Again, it was not neces-

sary to act in this way, according to their propositions.

The Sup. Cons. Neogranadino, in a Legislative Decree of the 17th of September, 1917, declared the members of the mentioned Tallars interdicted, and the promoters of the movement rebels. We will pass over the scandal which was aroused in these critical moments, and which appeared as if they might completely wreck the fraternal consideration and give to the profane world the rumor which did not conform to true Brotherhood.

On the 10th of January, 1918, the Grand Lodge Atlantico, resolved to declare itself the National Grand Lodge of Colombia, but on the 19th of March, 1918, by means of Delegates presented to the Sup. Cons. Neogranadino, bases for a friendly arrangement, which, to the commission charged with their decision, could not be considered, and, the self-styled National Grand Lodge of Colombia added another irregularity to its labors, and broke from that date a tradition by which symbolism was being revived.

And ultimately the Ven. Master of one of its constituted Lodges, in the name of his Lodge solicited of the Sup. Cons. Neogranadino to regularize his Lodge, which to this date has had no result.

As is to be seen, the Ex. Lodges "El Siglo XIX" No. 24-1 and "Libertad" No. 54-4, from the first moved only in irregular channels, and considering what they have done, have nothing which might be considered the powers of a Grand Lodge by any analogous body.

We have therefore demonstrated that unlegality of any body in the territory of Colombia so that the Constitution of the Sovereign Grand Lodge as organized was legal.

We shall now prove the legality of the organization of the Sovereign Grand

Lodge of Colombia.

It is well known by all students of Masonic history, that since the formation of Grand Lodges in England in 1717, this system has been followed in all countries where the institution has had an enviable prosperity.

Mackey, in his treatise on Masonic Jurisprudence, sustains that it is necessary for three regular Talleres to desire to constitute a Grand Lodge, in order that its recognition may be effected.

Cassard, on page 157, of his manual of Masonry, says: "In order to form a Grand Lodge it requires at least three regular Talleres."

Macoy, Rebold and others are of the same opinion.

In 1741 the Governor of Beyruth with the Lodges "San Juan," "Eleusis" and "Diacreion" founded the Grand Lodge de Soleil.

The Grand Lodge de Carolina del Sur was constituted by the Lodges "Constancia," "Onnenidad" and "San Andres."

In 1859 under the auspices of the G. L. of Carolina del Sur was constituted in Cuba, the R. L. "San Andres" that which later united with the Lodges "Prudencia" and "Fraternidad" to organize the Symbolic Grand Lodge of Colon.

For the great abundance of legal reasons covering this procedure, we consulted the Review "Masonic News," published in Montreal by Brother C. C. Adams, which contains all the information desired by students of the Royal Art, and which confirmed the proceeding and agreed with all Masonic commentaries of renown.

And not only is the formation of a Grand Lodge legal where none exists, but the occupation of the territory by other Grand Lodge is legal, as is exemplified by the installation by the Lodges "Lumen" and "Obreros del Poroenir" in

the Valley of Vera Cruz in 1882, by the Grand Lodge Unida de Colon and of the Lodge "Orden" No. 1, in the Valley of Mexico in 1877, by the Grand Lodge of Hamburg, which were all recognized as regular.

And we might quote many more examples which we do not consider necessary.

In the Ancient Landmark, the Keystone of the Institution, there is found in Article XIX, that: "The Grand Lodge is sovereign and governs exclusively the Association of Masonry in its jurisdiction and is founded for the Federation of Lodges. The Ancient Landmarks are the principles and rules of government of the Institution and have been held inviolable since a more or less remote date.

The Sovereignty of Grand Lodges remains in the desire of the T. T. which regularly install it, to always adjust themselves to the universal laws and the Sup. Cons., which has jurisdiction, against this right the Talleres cannot go. Therefore we recognize that when the Sup. Cons. of Colon in 1880 renounced the faculties which it exercised in favor of the Sovereign Grand Lodge of Cuba.

Mackey says in the work already cited, "The Supreme Legislative Power of Grand Lodges of Symbolic Masonry, given in Landmark XIX, is the most essential base of the institution, after the equality of signs, token and words of the three degrees; without it symbolism descends to a miserable paper instrument, innocent of any other powers, and Grand Lodges, jealous of their being and prestige, cease on the spot to hold as equal those that abdicate or abandon its more precious right."

By this we see that the English Masons, and all the more the American, do not recognize as Grand Lodges of Good Masonry, unless they exercise the

legislative power in their territory.

Many as in Pennsylvania exercise their puritanism to the point of claiming alliance with the German Grand Lodge and yet bars it from the list of its equal, only because it had conferred to the Diet certain rights of deliberation and counsel, on subjects of interest to all of Masonry of the empire.

Grand and indefatigable to duty all Masons who are lovers of the Fraternity should be, in conserving and sustaining at all peril the sovereignty of his lodge and the Grand Lodge on which it depends, without ever consenting to the Rites of High Degrees, of bodies pseudomasonic, as Capitulos, Areopagus and Councils, impose and hold the least intervention in Masonry proper, which is that of the three degrees, Apprentice, Fellowcraft and Master.

So in the United States, England, Belgium, Greece, France and Switzerland, Symbolic Masonry governs itself in this way by its own proper sovereignty and the Scottish Supreme Councils or the Grand Councils or the Grand Tribunals of the Order of Memphis or Mizraim, rule its respective groups, from the 4th to the 33rd degrees, 90th or 95th degrees, without ever influencing any power in the work and decisions in the Primary Bodies of Masonry.

The Treaty of Alliance of September 22, 1875, in Article 4, establishes over the regular Sup. Cons. the following:

"3rd—The Supreme Chief will be sovereign absolute of the Scottish Rite, Ancient and Accepted, in his jurisdiction, in what concerns all of the degrees superior to the 3rd and possesses the exclusive right of administration and government."

"4th. Without a Confederated Supreme Council, forming a constituent part of a Grand Orient, none of its acts, with relation to the Degrees superior to the 3rd can be censored nor revised

for this Grand Orient, nor for any of its Masonic Bodies, either as Council or Senate."

In Article XVIII, part 5th, of above-mentioned Treaty of Alliance, gives only to Supreme Councils the right to regulate its respective territories. Masons who are of a degree greater than the 3rd are under its jurisdiction and give the corresponding right to other entities, which is the Grand Lodge of the same country, a right which is authorized to Sup. Cons. when no such entity exists.

Let us read the conception of a Masonic writer of repute: "A well-known fact is that the regular Grand Lodges of the World are of accord in forbidding whatsoever body who are not Grand Lodges and especially to the Sup. Cons. of the 33rd of the Scottish Rite, who are those who have attributed to themselves this privilege, to arrogate powers who only correspond to the Masonic bodies of the first three degrees, and forbidding the right to found and govern Lodges of Master Masons, as the jurisdiction of the bodies of the various rites commences where terminates that of the Ancient and Accepted Freemasons. And proof of this is that Master Masons who have received their Degrees in Lodge who are dependencies of any of these organizations which are not regular Grand Lodges, are not admitted, not seated as visitors in Lodges recognized as regular and legitimate, they obtain access only where there is a like system, or where they exercise excessive tolerance, and as no one to exhibit a diploma, as in France.

"Consequently from these facts it is known, that in all territory where no Grand Lodge completely Sovereign and Independent exists, exercising jurisdiction and only having Lodges dependent of the Sup. Cons. or Grand Orient, it is considered the same as Masonry of the

three first degrees unoccupied and vacant."

We think that with this sufficiently proved the right of the Sovereign Grand Lodge of Colombia, to proceed as it has, within the most regularity, that which makes it hope that all Masonic Bodies will recognize its legality, and send their respective guarantees, in order that the current of progress that we desire for the institution, will encounter in this country a greater upbuilding than can be opposed by obscure tyranny, we feel that this is the time to offer to said bodies of the world our most fraternal pleasure for the attention given our petition.

With sentiments of most loyal fraternity we send you our fraternal salutes
—C. L. S. T. Y. B. G. N. S. C.

Your faithful brothers,

(Signed) Domingo Licona, Allan Gomes Casseres, Manuel Antonio Angulo, Ven Masters of the R. R., L. L. "Astrea" No. 1, "Siglo XX No. 2 and "Libertad" No. 3.

Guillermo Nordman, Antonio Garcia Li., Juan Barros M., Leros V. Vig. of the R. R., L. L. "Astrea" No. 1, "Siglo XX" No. 2, and "Libertad" No. 3.

Augustin Altamar M. Santiago Coy, Roberto Paternostro, 20 V. Vig. of the R. R., L. L. "Astrea" No. 1, "Siglo XX" No. 2 and "Libertad" No. 3.

The M. V. Gr. Master P. T.

ALLAN GOMES CASSERES.

(Here the three seals of the Lodges constituting.)

A copy. The Grand Secretary.

Domingo LICONA.

All correspondence should be directed to Domingo Licona, Carrera San Rogue No. 32, Coste, Barranquilla, Colombia.

The previous exposition was transmitted to all the regular Talleres of Colombia, we have the pleasure of receiving from the R. L. "Luz de la Verdad" No. 46, of the Valley of Santa Marta,

under date of the 9th inst., the following communication:

T. T. G. O. T. G. A. O. T. U.—Or. of Santa Marta, December 9th, 1919, (E. V.), Res. Log. "Luz de la Verdad" No. 46, regularly constituted under the auspices of the Sup. Cons. Neogranadino (now Colombiano), S. F. U.

To the Sovereign Grand Lodge of Lodges A. A. M. M. of the Republic of Columbia, Orient of Barranquilla.

III. Gr. Master and I. I. BB.:

The Resp. Log. "Luz de la Verdad" No. 46, of this Valley, is greatly pleased with your official letter dated the 3rd of the current month, and in Ten. Extr. on the 5th of this month, there was given a lecture on the Exposition of Motives of which you have written, with motives for the installation of the Sov. Gr. Lodge of the Republic of Colombia.

"After having been placed in consideration by this Resp. Lodge, your exposition was found just and perfectly legal, and this Resp. Lodge resolved the following proposition, which was approved by the majority of votes and which is here repeated:

Seeing the reasonable explanation which the Sovereign Grand Lodge of Colombia has communicated to this Taller in order that it might be recognized as such, this Square takes into account the legality of the installation of said Grand Lodge and for the end which Masonry seeks a Grand Lodge is necessary in order to direct the destinies of Symbolic Masonry, and feeling that it is, that the constitution of the mentioned Grand Lodge was according to the Landmarks and was consequently legal in its installation.

Resolved. We adhere without reserve and consent to this act of the Sovereign Grand Lodge of Colombia, and recognize it as such, and offer it in all cases our official approval, in a manner loyal and disinterested.

We communicate this determination to said Sovereign Grand Lodge to the Sup. Cons. Neogranadino, and all the Lodges national and foreign known to us.

The Ven. Master in unfolding what has already been said, hopes that you will send very soon the new Constitution, Rules and Rituals, as also all necessary data for the end.

Please accept our most cordial felicitation for valorous deed which has been done for the best interests of the institution.

We are your very faithful Brothers,

The Ven. Master,

(Signed) NICOLAS GALLO.

Gr. 3° P. M. M. M.

By authority of the Lodge:

The Secretary,

(Signed) R. E. INFANTE,

Gr. 18° P. M. M. M.

(Seal.)

The resolution of the R. L. "Luz de la Verdad" No. 46, appears as a matter of pleasure to the Sovereign Grand Lodge of Colombia, as it demonstrates the fraternal palpitations of the T. T. of this Grand Or. in favor of this reform so necessary for the progress of the institution.

We could not hope for any other result, knowing the essential disposition for progress of the said Resp. T. which has known how to make for itself a prominent position in Universal Masonry.

Its adhering to and recognition of the Sov. Gr. Lodge of Colombia perhaps its the most eloquent exposition of motives of the correct procedure for its installation.

The Sov. Gr. Lodge in assembly of Gr. Orient united on the 10th of the present month, unanimously agreed to send a vote of thanks to the R. L. "Luz de la Verdad" No. 46, for the loyal and frank manner in which it stood by this

body, offering at all times its disinterested support, and proclaim it one of its Constituting Body under the registration number No. 4 in the order.

With the gallant concurrence of the Resp. Lodge "Luz de la Verdad" No. 4, the work of the Sov. Gr. Lodge unfolds itself with greater certainty and very soon Masonry in Colombia in the regular way will occupy a prominent position.

Note.—The following brothers contributed efficaciously to the foundation of the Sovereign Grand Lodge of Colombia with their oaths: Brothers Pedro Leyes Posse, 33; Domingo Licona, 31; Gumersindo Pedreira, 31; Assaf N. Fayard, 30; David J. Antum, 30; Augustin Altamar, 30; Santiago Coy, 30; Pedro A. Mafill, M., 30; Ernesto A. Bernal, 30; Allan Gomez Casseres, 18; Guillermo Nordman, 18; Juan Barros, M., 18; Nicolas Gomes, 3; Roberto A. de Zubiria, 3; Emiro O. Urueta, 3; Carlos Q. de la Rosa, 3; Daniel P. Cantillo, 3; Julio C. Vidal, 3; Luis A. Barrios, 3; Justo Fernandez, 3; Augustin Sen, 3; Manuel A. Angulo, 3; A. Garcia Ll., 3; Roberto Paternostro, 3; Antonio Eljaleck, 3; A. Garcia F., 33; Andres Garcia H., 18; Eleuterio Pinedo, 2; Gilberto Valdez, 2; Guillermo Anteguerra, 1; Tomas Vasquez Isaga, 1; of the R. R. L. L. "Astrea" "Siglo" XX" and "Libertad" of Calamar.

Orient of Barranquilla, December 18th, 1919.

The Grand Secretary

D. LICONA.

(Translated by Brother A. J. Mechlin,
32d A. & A. S. R., Salt Lake City, Utah.)

LEXICON.

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LODGE DIRECTORY.

Alpine Lodge No. 1, C. B., A. F. & A. M., Scottish Rite in the A. M. F., meets first and third Friday evenings, 8:00 p. m., at their hall, 1824 Central avenue, Los Angeles, Cal. All BB. of the A. M. F. are cordially invited. L. P. Lea, Sec., 1824 Central avenue.

Lodge Golden Thistle No. 12 of San Francisco, Cal., meets first and third Tuesdays of each month at 8:00 p. m. in Rathbone Hall, Pythian Castle, 115 Valencia Street. R. W. M., J. J. Enos.

Lodge Heather Bell, No. 12, Scottish Rite of Adoption, Salt Lake City, Utah, meets each Monday in Scottish Rite Masonic Temple, 161 South 2nd East, Worshipful Mistress Ethel Cozzens—Agnes Dust, secretary. Official address 161 South 2nd East, Salt Lake City, Utah.

Lodge Rising Star No. 84, Sacramento, California, meet second and fourth Mondays of each month at 8:00 p. m., at Red Men's Wigwam, Tenth street, between "I" and "J". L. J. Walker, R. W. M., 1927 "E" street; M. J. Gastman, secretary, 1511 "F" street.

Lodge Irving No. 100, Chicago, Ill., meets first and third Mondays, North Avenue Auditorium, 31 W. North Ave. Secretary, Alex Nelson Cllick, 6338 So. May street, Chicago, Ill.

Lodge Kilwinning No. 118, Sacramento, California, meets first and third Mondays at 8:00 p. m. in Redmans Hall, corner of Tenth between "I" and "J" streets, Sacramento. Secretary, W. Z. Pay, RR. No. 2, Box 1260, Sacramento, Cal.

Lodge Bonnie Doon No. 138, A. A. S. R. (Symbolic), Vancouver, B. C., meets every first and third Monday of each month at 8:00 p. m., in O'Brien hall, corner Homer and Hastings streets, R. W. M. Thomas Houston, 5217 Prince Albert street; Secretary, A. Harris, 1032 Pender street, Vancouver, B. C.

Golden Gate Council of Kadosh No. 28, San Francisco, Cal., meets every Friday at 8:00 p. m. in Rathbone Hall, Pythian Castle, 115 Valencia St. Eli Gordon, Eminent Commander.

Lodge Harmony No. 60, meets first and third Tuesdays at 8:00 p. m. at Masonic Temple, Redmond, Wash. R. W. M., George B. Martin, Falls City, Wash.; Secretary, Charles R. Martin, Redmond, Wash.

Long Island Lodge No. 71, C. B. No. 2, in the A. M. F., meets third Saturday of each month at 8 p. m. in the G. U. O. of O. F. hall on Flanders Road, River Head, N. Y. C. H. Martin, R. W. M.

Lodge Atlas No. 139, San Francisco, Cal., A. A. S. R., in the A. M. F., meets second and fourth Tuesday of each month at 8:00 p. m. on third floor Rathbone Castle, 115 Valencia St. R. W. M., Alexander A. Horton; Secretary, James Anastassian, 1898 Sutter St.

LODGE DIRECTORY.

Provincial Grand Lodge (Symbolic), C. B. in the A. M. F., East of Washington, D. C. Henry C. Scott, Provincial Grand Master and President-General of Colored Branch, 521 21st St., N. W. Washington, D. C. Newport F. Henry, Provincial Grand Secretary and Secretary-General, 206 "P" St., N. W. BB. Washington, D. C. Other Office-Bearers BB. Thomas H. Harper, B. R. Snyder, Alex Dabney, Dan Williams, Mingo Saunders.

Lodge Alpha King Solomon U. D. St. Louis, Mo., meets first and third Saturdays of each month at 816 Olive street, Odd Fellows' hall, No. 2, at 8:00 P. M.; M. A. Wilson, R. W. M., 4576 Laclede Ave.; Ettore J. Giancola, Secretary, 2607 Prairie Ave., St. Louis, Mo.

Lodge Alpha Liberty U. D. Racine, Wisconsin, meets every Wednesday at Odd Fellows' hall at 8:00 p. m., Wisconsin street, Racine, Wis.; R. W. M., Geo. Lowe, 1922 Grange avenue; Secretary, A. James, 1538 Packard avenue, Racine, Wis.

Lodge King Solomon No. 1, C. B., Washington, D. C., meets first Monday each month at 8:00 p. m. in Temple Hall, 1717 Pennsylvania Ave., N. W., Washington, D. C. Charles M. Carter, R. W. M., 1114 First St., N. W.; Eligh Smoot, Secretary, 2426 F St., N. W.

Lodge G. Garibaldi, No. 6, Salt Lake City, Utah, meets second and fourth Wednesday of each month at 8:00 p. m. Scottish Rite Masonic Temple, 161 South Second East street. R. W. M. Mark Cozzens, Midvale, Utah; Secretary, Wm. C. Mason, 161 South Second East street.

Ionic Lodge No. 15, A. F. A. M., meets second and fourth Saturdays in each month at 595 Courtlandt avenue, New York City, N. Y.

Lodge Golden Star No. 15, San Francisco, Cal., meets first and third Wednesdays of each month on third floor Rathbone hall, K. of P. Castle, 115 Valencia street; Harry Fieldhouse, R. W. M., 91 Elgin street; Ed. A. Rower, Secretary, 1160 Filbert street, San Francisco, Cal.

Blue Ridge Lodge No. 16, A. F. & A. M. C. B. meets on the fourth Wednesday of each month at 88 Belville Ave., Newark, N. J. I. L. Evans, Secretary, 24 Spruce St., Passaic, N. J.

Lodge St. John No. 21, Los Angeles, Cal. Meets every Wednesday, 8:00 p. m., Flower Auditorium, 1720 So. Flower St.; R. W. M., W. S. Alley, 201 East 45th street; Secretary, Herbert Fisher, 119 West Ann street, Los Angeles, Cal.

Lodge Caledonian No. 29, Tacoma, Wash., meets every Wednesday at 813½ Tacoma Ave., at 8 p. m.; A. Nelson, R. W. M., 2117 Wilkinson street; S. Skarstrom, Secretary, 919 South Yakima Ave., Tacoma, Wash.

Pacific Council of K. D. S. H. No. 35 Seattle, Wash., meets every first and third Saturdays of each month at Masonic Temple, 1923½ First avenue. Sojourning FF. welcome. W. S. Pulver. Eminent Commander, 1236 Taylor avenue; T. J. Engelstad, Chancellor, 607 Eleventh avenue, Seattle, Wash.

Lodge Savoy No. 35, meets 2nd and 4th Mondays, 8 p. m., at 1223 Milwaukee Ave., Chicago, Ill.

LODGE DIRECTORY.

Lodge Trinity No. 44, Seattle, Wash., meets every Monday at 1923½ First avenue, at 8 p. m. W. S. Pulver, R. W. M., 1236 Taylor avenue; Paul Raden, Secretary, 2013 Second avenue.

Lodge Kilmarnock No. 57, Astoria, Oregon, meets every second and fourth Wednesdays at 8 p. m., in the A. O. U. W. hall, 9th street; Walter Kallunki, R. W. M., 124 West Commercial street, H. M. Lortnson, Secretary, 1609 Irving Ave., Astoria, Oregon.

Lodge Fidelity No. 73, Rock Springs, Wyo., meets first Monday and third Thursday of each month, at 8:00 p. m. at Klondyke hall, Rock Springs. All BB. of the A. M. F. are cordially invited. Secretary, C. M. Olson, box No. 3.

Viking Lodge No. 75, of Chicago, Ill., meets every Friday evening at 1223 Milwaukee avenue; R. W. M., Alexander Busch, 3129 Logan Boulevard; Secretary, Stanley Sintarski, 4136 School st.

Lodge Rizal No. 86, San Francisco, California, meets first and third Thursdays of each month at 8 p. m. at 1524 Powell Street; E. Barrica, R. W. M. 1133 Grant Avenue; Lucio Losada, Secretary, 841 Broadway, San Francisco, Cal.

Lodge Fidelity No. 87, meets fourth Sunday each month, at Eagles Hall, at 2:00 p. m., Benld, Illinois. James Wesley, R. W. M.; John Rossetto, Secretary, P. O. Box 422.

Lodge Alpha-Passaic No. 89 meets first and third Wednesdays at 8:00 p. m., Masonic hall, 653 Harrison street, Passaic, N. J.; R. W. M., Hyman Kramer, 335 Harrison street; Secretary, Charles Z. Newman, 35 Lucille Place, Passaic, N. J.

Lodge Justice, No. 104, Chicago, Illinois, meets first and third Wednesdays at 7:30 p. m. at 2754 Madison street; Fritz T. Hess, Secretary, 855 N. Larimer avenue, Chicago, Ill.

Lodge Beehive, No. 117, Salt Lake City, Utah, meets first and third Wednesdays of each month at 8 p. m., Scottish Rite Masonic Temple, 161 South Second East; Kay Wm. Chinn, R. W. M., 442 Edith avenue; A. J. Mechlin, Secretary, 97 West 21st South, Salt Lake City, Utah.

Lodge William McKinley, No. 121, Akron, Ohio, meets first and third Mondays at 7:30 p. m., on third floor, 325 South Main street; C. B. Moore, R. W. M., 1059 Bellows Street; A. E. Powell, Secretary, 83 Stone Street, Cuyahoga Falls, Ohio.

Lodge Patria No. 123, Toledo, Ohio, meets every first and third Thursdays of each month at 8:00 p. m. in Pythian Castle, corner Jefferson and Ontario streets. R. W. M. Maryan Iwanski, 532 E. Streicher street; secretary, Adam Solarczyke, 245 Palmer street, Toledo, Ohio. All BB. of the A. M. F. are cordially invited.

Lodge Dante No. 131, Cleveland, Ohio, meets every Thursday at 7:30 p. m. Pythian Temple, 919 Huron, R. I.; R. W. M., Fabio Di Santo, 10907 Grandview avenue; Secretary, Rosario Yuse, 3313 Scovill avenue, Cleveland, Ohio.

Lodge Balboa, No. 137, San Diego, Cal., meets every Tuesday at 7:30 p. m. at Liberty Hall, 9th and G streets. Louis C. Young, R. W. M., 811 Thirteenth street; A. A. Anderson, Secretary; Waldorf Hotel, San Diego, Cal.