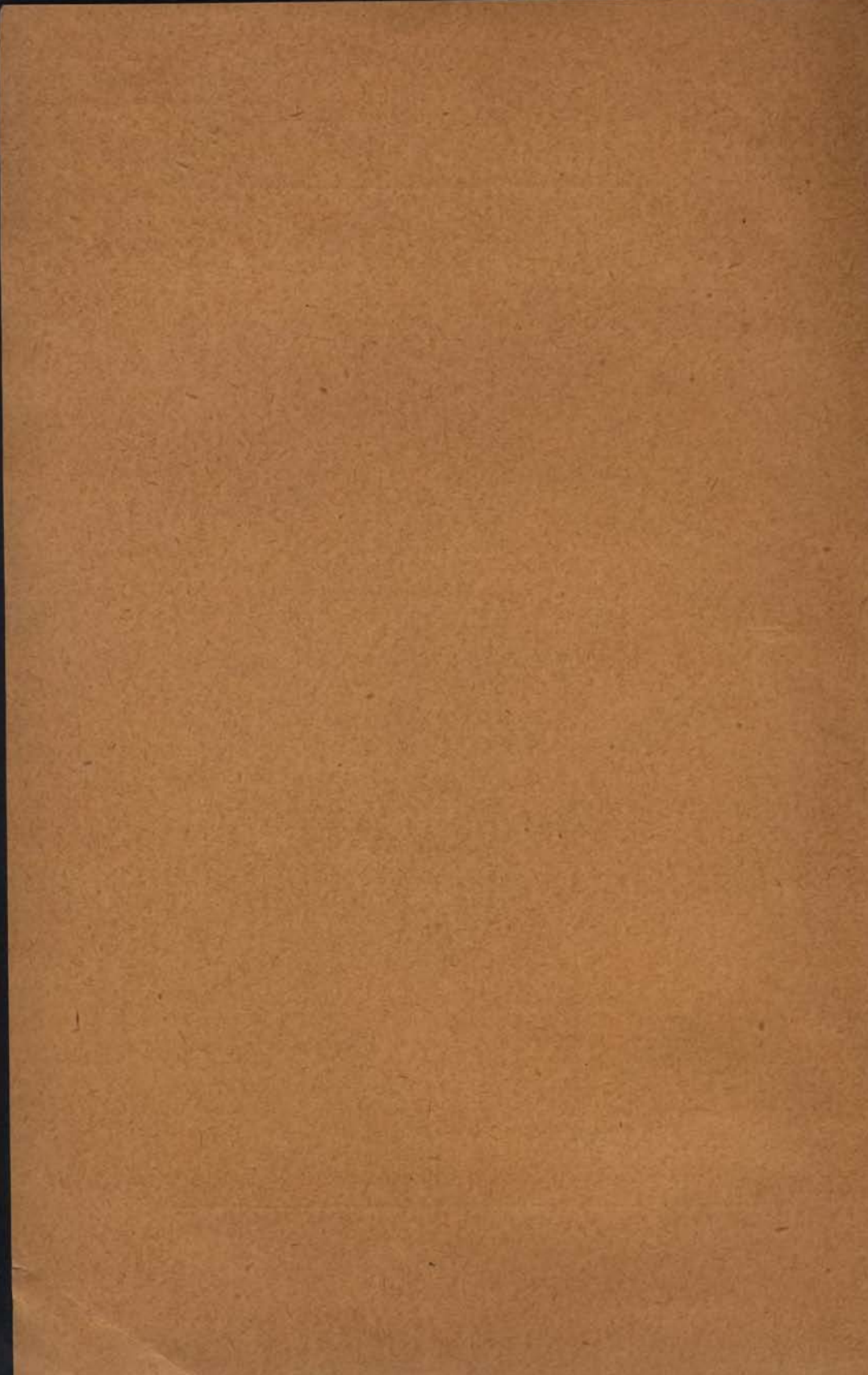


REPORT
ON
FRENCH MASONRY

BY
R.:W.:ALBERT K. WILSON,
Grand Secretary, and Chairman of the
Committee on Correspondence,

TO
The M.:W.:Grand Lodge of
A. F. & A. M. of Kansas,
February 20, 1919.





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of Kansas, February 20, 1919.

To the M.:W.: Grand Lodge of A. F. & A. M. of Kansas:

The present consideration of our relation to the Grand Lodge of France is called forth by the receipt of a communication under date of July 26, 1917, from the Grand Lodge of France, extending to our Grand Lodge an invitation to enter into official relation with them, and requesting an exchange of Grand Representatives.

The chairman of the Committee on Correspondence, M.: W.: MATTHEW M. MILLER, in his report to Grand Lodge February 22, 1917, page 368, on the application of the "Grand Lodge Nationale Independente and Reguliere Pour La France and Les Colonies Francaise," made a brief report that there was no evidence forthcoming or attainable that said so-called Grand Lodge is either national, independent or regular, so far as to come within the requisities and requirements of a sole, exclusive and independent sovereign Grand Body of Masons as known and necessary for recognition by the Grand Lodge of Ancient, Free and Accepted Masons of Kansas.

As the application of the Grand Lodge of France was in the hands of the chairman of the Committee on Correspondence in ample time for a report at our last Annual Communication, it would seem that he possibly misunderstood the application for recognition of the Grand Lodge of France for that of the Independent and National Grand Lodge, upon which he had reported the previous year, and therefore made no report.

Your committee, therefore, beg leave to submit the following report, prompted by the application of the Grand Lodge of France under date of July 26, 1917:

1. Showing the action of some of our Grand Jurisdictions in answer to the request.
2. Showing the ground on which all former relations with the French lodges were dissolved.
3. The cause of the new movement toward closer relationship.
4. The reason for declining to enter into closer relationship at present.

As the information contained in this report is intended primarily for the benefit of the Craft in this jurisdiction, your committee herewith presents a brief resumé of the action taken by our Grand Lodge in the past on the subject of French Masonry.

The first mention of this subject is contained in our Proceedings for 1865, on page 50. Here the chairman of the Committee on Correspondence reports that he received a printed bulletin from the Grand Orient of France concerning the adoption of a new Constitution, change of Ritual and Ceremonies, etc. He also refers to the suppression of the so-called "higher degrees" in France. No action, however, was taken by our Grand Lodge at that time.

In 1866 the committee refers to having received a begging circular from the Grand Orient of France, but stated that no action was necessary, as they believed the Grand Orient was able to take care of their own needy.

The Proceedings of 1867 briefly refers to the Grand Orient, stating that space will not permit of a general review.

The Grand Master, in his address as shown in the Proceedings of 1878, makes a full report in regard to the Grand Orient of France concerning the elimination from the Constitution of the belief in God and the immortality of the soul. His address on this subject and quotations from the report of the Committee on Correspondence, to whom the same was referred, appears later in this report.

In the Proceedings of 1879 the committee reports having received the transactions of the Grand Orient of France, stating that it was of interest only on account of the seeming disturbance they were apparently willing to create among themselves.

From the foregoing it will be noted that our Grand Lodge has never recognized the Grand Orient of France or any other so-called Masonic Grand Body in that country.

While this report is based upon the application for official recognition by the Grand Lodge of France, your committee will first present a brief statement concerning the several Masonic Grand Bodies in France in order that you may more fully understand the several references to the organizations in dealing with this subject.

There are now three Masonic Grand Bodies in France, designated as follows:

- The Grand Orient of France.
- The Grand Lodge of France.
- The Independent and Regular National Grand Lodge of France and the French Colonies.

While there is some conflict between the various accounts of the history of these bodies (which it seems impossible to reconcile from any authoritative information) your committee believes the following, quoted from the report of the Special Committee on French Masonry to the Grand Lodge of California, covers the subject as briefly and correctly as it is possible to do at this time:

"THE GRAND ORIENT.—It is claimed that a lodge of Masons was organized at Dunkirk in the early years of the eighteenth century, but we have been unable to verify such facts. It appears that the first lodge actually known in France was that established in Paris in 1732 by LORD DERWENTWATER. In 1735 certain lodges at Paris applied to the Grand Lodge of England for the constitution of a Provincial Grand Lodge, but the petition was refused for political reasons. The Grand Lodge of England reconsidered its action, and in 1743 granted authority for the organization of a Provincial Grand Lodge under the name of the Grande Loge Anglaise de France. We have been advised that the Constitution of this Grande Loge was modeled on that of the Anderson Constitutions of 1723. Soon after the organization of this Grand Body differences arose between the Parisian and Provincial lodges, and there ensued years of turbulence. In 1755 the Grande Loge declared its independence of the Grand Lodge of England and changed its name to Grande Loge de France, and excluded all the Provincial lodges from its membership. It seems that this Body recognized only the first three degrees of Masonry. The difficulties between the Parisian Grand Lodge and the Provincial lodges seem to have been finally healed and all the factions of French Craft Masonry were united in 1771, in which year a new Constitution was adopted and the Grande Loge de France was merged into the Grand Orient of France. It appears, however, that soon a faction arose which repudiated the merger or change and perpetuated the existence of the Grande Loge, which engaged in a struggle against the new Grand Orient until 1779, when the Grande Loge was finally and completely united with the Grand Orient. In 1804 a second Grand Body was organized, but by treaty was soon after merged into the Grand Orient. Even a cursory inquiry into the history of the Grand Orient is sufficient to impress the student with the belligerent and controversial nature of the Body, and there is reason to believe that the internal conflicts in the Grand Orient are probably responsible for the existence, at this time, of more than one ruling body of Craft Masonry in France. Yet it must be borne in mind that even in England schisms in Masonry were the outstanding feature of its early history, and that in 1753 there was a division into two Grand Lodges—the Ancients and the Moderns—which were not united until 1813.

"It seems that the Grand Orient, at an early date, assumed control over the 'higher' degrees of Masonry, and we read that in 1804 it entered into a controversy with the Supreme Council of France, an organization of Scottish Rite Masons which seems to have originated in France in 1760 under the name of the Rite of Perfection, and in 1805 agreed upon a treaty by which the sovereignty and independence of the Supreme Council was recognized over all degrees above the eighteenth, while the Grand Orient was agreed to have full power over all the degrees up to and including the eighteenth. This treaty was not sufficient to produce the desired harmony, and soon after its ratification renewed disturbances began because of the violations thereof by the Grand Orient. However, the Grand Orient has continued for more than a century the strongest and most influential masonic power in France, and, according to recent reports, today rules over 465 subordinate lodges with 35,000 members.

"THE GRAND LODGE OF FRANCE.—It appears that the Supreme Council of the Thirty-third Degree for France organized the Grand Lodge of France

in 1804 to administer and control the lodges working the first three degrees of Masonry, although some authorities contend that this Grand Lodge was a survival of a faction of the body that was united to the Grand Orient in 1779. Our information respecting the history of this Grand Lodge, from the time it claims to have been organized until recent years, is so obscure that we can not give any details of its career. It appears, however, that the Grand Lodge was reorganized in 1894, but remained a subsidiary or an instrumentality of the Supreme Council of France until 1904, when it became a sovereign and independent body. Its independence from the Grand Orient seems to date from 1895. From the fact that the Grand Orient claimed jurisdiction over all degrees under the eighteenth, and that the Supreme Council possessed jurisdiction over the degrees above the eighteenth, it is difficult to understand how the Supreme Council gained jurisdiction over the Craft degrees so that it might relinquish the same to the Grand Lodge, except upon the theory that strife continued between the two great masonic powers in France, and that, notwithstanding the treaty they had made, each continued to confer and rule the first, second and third degrees. Not being able to trace the history of the relations between these powers, we assume that the independence gained by the Grand Lodge of the Grand Orient in 1895, and of the Supreme Council in 1904, terminated what must have been a long quarrel. We believe that, by reason of violations of the treaty of 1805, from 1841 both the Grand Orient and the Supreme Council conferred and ruled Craft degrees, and that the Supreme Council relinquished control over the degrees of Ancient Craft Masonry to the Grand Lodge in 1904. The Grand Lodge is said to have 136 lodges, with a membership in excess of 8,500. It is interesting to note that one of these lodges, 'Anglo-Saxon No. 343,' works in the English language, and that its members are mostly British and Americans, and we are happy to state that fraternal good will has existed uninterruptedly between these Grand Bodies since 1904. The Grand Lodge claims jurisdiction over only the first, second and third degrees of Masonry.

"THE INDEPENDENT AND REGULAR NATIONAL GRAND LODGE OF FRANCE AND THE FRENCH COLONIES.—This Body was founded in December, 1913, and has been recognized by the Grand Lodges of England, Scotland and other countries. It was organized by three lodges which withdrew from the Grand Orient, and it appears that at the present time the jurisdiction of the new Grand Body extends over three or four lodges, with a membership of less than 200 Masons. This body claims to be the only regular Grand Lodge in France, and, we are informed, has modeled itself upon the laws and principles of the Grand Lodge of England. It has been more than once intimated in high places that this is hardly a new Grand Lodge, but rather a sort of colonization in France of new lodges under English patronage. It seems to us that this body may be considered a negligible quantity until a longer life and greater growth may justify the attention of the masonic world."

While in this report we are not dealing with the Grand Orient of France, yet a brief statement concerning its relations with a number of the Grand Lodges in this country prior to 1868 is of importance to the Craft, as it is the only Grand Body which has ever been recognized by any of the Grand Lodges of this country until very recently.

Prior to the above date, the Grand Orient had been officially recognized and an exchange of Grand Representatives accorded by a number of Grand Lodges in this country. In 1856 a spurious so-called Supreme Council of the Scottish Rite was organized in Louisiana, and two of the subordinate

lodges of the Grand Lodge of Louisiana withdrew and joined the illegal body, which established lodges with authority to confer the first, second and third degrees.

The Grand Orient refused to recognize this spurious organization until 1868, when for some reason unknown to this committee they extended fraternal recognition, resulting in the Grand Lodge of Louisiana dissolving its fraternal relations with the Grand Orient of France, and they called upon all other Grand Lodges of the United States which had entered into official fraternal relations with the Grand Orient to do likewise.

The request of the Grand Lodge of Louisiana was complied with, and until very recently no Grand Lodges in this country were in fraternal correspondence with the Grand Orient of France. The spurious Supreme Council, to which reference is made above, has long since ceased to exist.

Dealing further with the Grand Orient, and on a subject which is of equal if not greater importance to the Craft than the matter of jurisdiction, we submit the following, taken from our own Proceedings for the year 1878, in the address of M. W. JOHN GUTHRIE, Grand Master :

“In September, 1877, the Grand Orient of France eliminated from its Constitution the cardinal prerequisite of Masonry : the belief in God and the immortality of the soul. While this Grand Lodge will be always anxious to receive in the most fraternal spirit the brethren of any foreign Grand Lodge whose proceedings are conducted according to the Ancient Landmarks of the Order, in which a belief in the Grand Architect is the first and most important, it can not recognize as true and genuine brethren any initiated in lodges which thus deny or ignore that belief. On this vital question I can not express my views better than to adopt the language of an eminent Grand Master of a sister jurisdiction :

“It is the entrance into Freemasonry that should be especially and strictly guarded. The profane who seeks admission has before him difficulties to meet. He has no right to expect that the way is to be made easy to him when the landmarks are set up for the protection of the brethren. The wisdom and experience of ages have sanctioned and made unalterable these landmarks, and it is impossible they can be modified to suit the whims, caprices, tastes or imperfections of one who has no companionship with the Craft. The prosperity of Freemasonry depends on the strict and cheerful obedience to the landmarks. If they are subordinated to the wishes or in compliance with the interest of those who are not of the Craft, the foundation of the Fraternity will be no stronger than the changing opinion of men who have no association with the Fraternity. This is so absurd that it ought not to be spoken of only to show the peril and ruin that must come if the fundamental principles are disregarded. The world is filled with examples which such causes have produced, and the protection of our Institution from like fate is found in the fact that it rejects absolutely and refuses to follow such examples.’

“I know this Grand Lodge will stand faithfully by the Ancient Landmarks of the Craft, and I trust it will take such action promptly and explicitly but deliberately, as will vindicate the integrity of the Craft and unite this Grand Lodge with every other power in the masonic world. No atheist can be made a Mason, and it follows that we can have no masonic fellowship with atheists and irreligious libertines.”

This portion of his address was referred to the Committee on Correspondence, from whose report we quote the following:

"While we earnestly concur in and endorse all our Grand Master says on this subject, we are impressed with the belief that its importance is such that it requires more than a passing notice. If this action of the Grand Orient of France is allowed to pass without rebuke, and the same becomes the recognized law, we may well have fears for the perpetuity of our noble Order of Freemasonry.

"One of the glories of our Institution is that it does not interfere with any man's religion or political views, but sustains a liberal toleration of sentiment of all, but we discountenance all taint of atheism. Therefore no atheist can be lawfully made a Mason. The first question propounded to a candidate for our mysteries on entering the sacred precincts of a lodge-room is in whom he puts his trust.

"What is the result of this unwarrantable course of the Grand Orient of France? The utter blotting out of all the essential qualifications required and leaving the initiate to decide these most important questions as he may prefer and thus ignore the imperative belief in God and His holy attributes, as they are believed and understood in all enlightened lands.

"*Resolved*, That the Grand Lodge of Kansas views with surprise and profound regret the unwarranted action taken by the Grand Orient of France in eliminating from her affirmation of masonic principles the solemn declaration of a sincere belief in God and the immortality of the soul, such action being in direct opposition to the fundamental principles of Freemasonry as taught and believed among us, and being in opposition to the Ancient Charges and Landmarks of the Fraternity."

In order to ascertain the views of the several Grand Jurisdictions in the United States, your Grand Secretary has sought from each Grand Secretary in the several Grand Jurisdictions, information as to their present relation with the several Grand Bodies in France, and found that up to date the following jurisdictions have entered into fraternal relations and correspondence with the Grand Lodge of France: Alabama, California, Iowa, Kentucky, Louisiana, Nevada, New Jersey, Oregon, Rhode Island, South Carolina, South Dakota and Texas.

The following Grand Lodges have entered into fraternal relations with the Grand Orient of France: Alabama, California, Iowa, Kentucky, Louisiana and Rhode Island.

The following Grand Lodges have entered into fraternal relations with the Independent and Regular Grand Lodge of France: Missouri and Virginia.

The following Grand Lodges have given permission to visit the several Grand Lodges of France: Arkansas, Colorado, Florida, Georgia, Kentucky, North Dakota, Rhode Island, and Utah.

These lists indicate a very wide movement in answer to the request for recognition from the several Grand Lodges of France, since some eighteen of our Grand Lodges have acted more or less favorably upon it.

This becomes a serious and somewhat ominous matter when we notice how little investigation some of them have made before taking such an important step as that of reversing the unanimous sentiment and judgment of the last half century of American Masonry. It leads one to ask in alarm

as to the estimated value of our Ancient Landmarks, Constitutions, Rituals and established Laws of Masonry.

We now refer to the Grand Lodge of France, upon whose request for official recognition this report is based.

Your committee is indebted to WILLIAM PRESTON CAMPBELL-EVERDEN, P.:M.:., P.:Z.:L.:R.: of the Grand Lodge of France for the following facts, presented in a Private and Confidential Pamphlet written for the purpose of securing recognition from the Grand Lodge of England and probably of American Grand Lodges as well. He affirms—

“That the Grand Lodge of France is a sovereign Body, independent since 1904; That it is in friendly relations with the Supreme Conseil du Rite Ecossais, from which it sprang, but it is a sovereign Grand Lodge in respect to the first three degrees, viz., E. A., F. C., and M. M. The Ritual worked is the Rite Ecossais Ancien Accepte.”

He says :

“The candidate is asked as to his faith or ‘trust,’ but he does not inform us as to the answer accepted or required, which is significant.

“The candidate is obligated in the E. A. degree on the Master’s jewel crossed by a sword, and in the second and third degrees by simply lifting his hand.

“The V. S. L. is absent from the lodges; but not from any deliberate decision as in the case of the Grand Orient; but because, strange as it may appear to Anglo-Saxon Masons, the V. S. L. never has figured in or formed any part of the Rite Ecossais in France, or any other Roman Catholic country.

“It must be remembered that the V. S. L. is not a landmark. It is a Great Light.

“On the other hand, the lodges are opened and closed, and all the work is carried on I. T. N. O. T. G. A. O. T. U., and these letters figure on all printed matter.

“Representative of the Scottish Rite, of which the Ancient Doctrines are declared to be immutable all the world over, its recognition of the G. A. O. U. is of the essence of its existence.

“The instruction in the ‘first degree’ contains the following passage :

1. Q. What is there in common between you and me?

A. A Truth.

2. Q. What is that Truth?

A. The existence of a Great Architect, Author of the Universe; that is to say, of all that has been, of all that is, and will be.

“The Emulation Working is also recognized by the Grand Lodge of France.”

See Chap. III, Pamphlet 48, Library.

On the basis of this information the author seeks the recognition of the Grand Lodge of England for the Grand Lodge of France, but it is quite evident that he will have to furnish something more enlightening and in harmony with the constitution and spirit of Anglo-Saxon Masonry.

It is evident from all these investigations that there is a real problem as to the importance of certain religious elements in Speculative Masonry which never has been determined with such precision as to be clearly recognized by all masonic bodies as primary and fundamental.

Among our Landmarks we call attention to the following:

19. "Every Mason must believe in the existence of God as the Grand Architect of the Universe;" 20. "Every Mason must believe in a resurrection to a future life;" 21. "A Book of the Law of God must constitute an indispensable part of the furniture of every lodge;" 22. "All men in the sight of God are equal, and meet in the lodge on a common level;" 25 informs us "That the Landmarks of Masonry can never be changed."

From which we are bound to conclude as follows:

That: All Anglo-Saxon Masonry has definitely accepted a belief in God as the Author of the Universe, both as to design and as to creation, both as to natural law and moral government, so far as to constitute the brotherhood of man a real divine relationship.

That: It also holds a religious belief in the immortality of the soul and the necessary consequence of a proper place and condition for such a future state of existence as will satisfy a sense of justice and native integrity.

That: It holds such a religious belief in the origin and authority of Moral Law as to make it an eternal foundation for integrity, virtue and human relationship so strongly as to make its observance a ground of membership.

Masonry is not founded on a merely naturalistic, rationalistic or speculative basis of religion, but derives its fundamental elements from Revelation, and therefore always has recognized the Volume of Sacred Law as final authority.

Intended to be universal, however, it does not hold any dogmatic, ecclesiastic or sectarian formulas, or special application to conditions or rituals of service outside of its own spheres of activity or range of applications.

Masonry adopted with great wisdom and marvelous foresight such primary and necessary elements of a race-religion as are sufficient as a beginning and efficient as a guide for all who will carry them to a full development.

Since Masonry is a distinct institution with a definite plan and fixed program for the ages, her foundations must be unchangeable in their nature, inexhaustible in their resources, and susceptible of universal application, and she sits a queen without a rival in her realm because she possesses these elements.

On a throne of Theistic truth, with a God-given law in her hands and a divine purpose in her heart to establish friendship, morality and brotherly love, she is secure against all assault until the heavens fall.

Those primary elements of a race-religion and a world-service are the secrets of her vitality and the guarantee of her eternity.

"If the foundations be destroyed, what can the righteous do?" (King DAVID.)

This primary nature and importance of the religious element is strongly expressed and beautifully interpreted by our esteemed Brother Chancellor STRONG in his Oration.

On page 320, Proceedings 1914, Chancellor FRANK STRONG, as Grand Orator, presented his view of the nature and purpose of Masonry:

"Should the religious side of the ancient mysteries that in shifting conditions had maintained itself from early times be allowed to die with the extinction of Guilds and operative Masonry? Did the symbolism that had grown up about operative Masonry hold nothing for modern times? There could be but one answer to that question, and that answer is clear from the history of speculative Masonry.

"Modern Masonry, therefore, deals no longer with operative Masonry. It has a more substantial foundation than the material side of our life. It is wholly based upon the symbolic, the invisible, the spiritual. The things that are seen are the things that so easily pass away. The things invisible and spiritual are the things vital and immortal. It is therefore a thought to give any man pause that the rites and ceremonies in which he takes part in a modern lodge of Free and Accepted Masons are fundamentally the same as those which men through many thousands of years have taken part to their spiritual uplift. Ancient operative Masonry on its symbolic side was to teach the unity of God. The highest elements of the earliest Egyptian religion taught the doctrine of one God. Who can estimate the powerful influence of ancient societies in keeping alive and propagating the idea upon which alone any pure religion can be founded? Modern Masonry teaches the immortality of the soul, but so did the most ancient of the Egyptian mysteries. This long line of unbroken succession shows, to my mind, two things: First, the immense yearning of human kind at all times for an answer to the question, If a man die shall he live again? and second, the earnest belief of the human race from the earliest times until now that if a man die he shall live again. This universal intuition so strongly implanted in the race, no matter where, no matter how conditioned, is a stronger proof than many so-called scientific demonstrations. Masonry teaches brotherhood. The obligations of one member to another are of such a character as to greatly enforce this fundamental conception, which lies at the very basis of our civilization. Masonry stands for integrity and uprightness. The obligations that it requires and enforces can be fully met only by an upright life. A true Mason understands that he is expected to be true to his God, his country, his neighbor and himself."

In view of the difficulty of securing a definite knowledge of the real conditions, we quote the following excerpt from an open letter of recent date in defense of the National Independent and Regular Grand Lodge of France for the Sovereign Grand Committee by the Grand Secretary, C. L. JOLLOIS, which is written in French with an English translation. He charges that:

"The Freemasonry represented by the Grand Orient of France and the Grand Lodge of France has long ago departed from the ancient traditions of the Order.

"The Grand Orient of France—the larger of the two bodies—is frankly atheistic, while it is closely identified with politics.

"The Grand Lodge of France has abandoned the use of the V. O. T. S. L. in the lodges under its obedience, except in one lodge, which insisted on its use. The Grand Lodge of France has, moreover, struck out of its By-Laws the obligation of belief in the G. A. O. T. U. There are mixed lodges of men and women under its obedience, and political discussions often form the basis of the work in all its lodges.

"Both these bodies have thus lost all claim to the allegiance of those members of the Craft who, recognizing that it is not in the power of any man or body of men to make innovations in the body of Masonry, desire

to adhere to, and work in accordance with, the ancient tenets of the Order."

This letter, signed by the Grand Secretary of the National, Independent and Regular Grand Lodge of France, is very important and significant.

The writer is in such close relation to all the Grand Lodges of France that he must be credited with knowing the inner facts in the case.

He affirms in this open letter "That the Grand Orient of France is frankly atheistic, and that the Grand Lodge of France has abandoned the use of the V. O. T. S. L. and struck out of its By-Laws the obligation of belief in the G. A. O. T. U.," which fact does not seem to be known or admitted by some of our Grand Lodges which have been dealing with the question of recognition during the last year.

This brings them into direct conflict with the action of this Grand Lodge as shown on page 348, Proceedings 1908. M.: W.: MATTHEW M. MILLER, chairman of the Committee on Correspondence, submitted the following concerning Grand Lodges seeking recognition at the hands of our Grand Lodge, requiring that they furnish a statement of their masonic antecedents and origin, and in addition thereto make specific answers to the following essential questions, viz. :

"1st. Is the Masonry of your Grand Body founded upon and does it require of its initiates a belief in the existence of God and in the immortality of the soul?

"2nd. Are the obligations of its initiates taken in the name of God, upon the Holy Scriptures or Book of Faith, recognized by the candidate as the word of God?

"3rd. Is your Grand Lodge in every respect sovereign, and independent of control by any other body whatever?

"4th. Is the work of your Grand Lodge limited to and does it have to do only with the first three degrees of Symbolic Masonry?"

This was referred to our Committee on Jurisprudence, and the recommendations, through their report, were unanimously adopted.

This action is so recent and so definite that it must dominate any further consideration of this question on our part at this time.

The first requirement of the formula of our Grand Lodge is that concerning the "antecedents" of any Grand Lodge making application to our Grand Lodge for official recognition.

This requirement, as understood by your committee, means that the several lodges proposing the formation of a new Grand Lodge in an unoccupied State or Territory were chartered by a regular Grand Lodge of Masons, and not by a Supreme Council of the Scottish Rite or any other organization.

Prior to the adoption of this formula in 1908 our Grand Lodge had extended fraternal relations to several Grand Lodges which were organized by lodges formerly working under a Supreme Council of the Scottish Rite, but in all these cases the lodges participating in the organization of the new Grand Lodges had withdrawn from the Supreme Council of the Scottish Rite and provided in their Constitution and Laws all that is required under the Ancient Landmarks and Charges of the Fraternity.

It developed, however, later on in some of these cases, particularly Mexico, that conflicts arose between some of the lodges participating in the organization, or between the new Grand Lodge and the Supreme Council, resulting in an unfortunate condition which was detrimental to the general interests and reputation of the Craft.

Your committee, therefore, in presenting the formula in 1908 no doubt had in mind this requirement concerning the "antecedents" of proposed new Grand Lodges, and that in all applications for fraternal recognition the lodges proposing the formation of the new Grand Lodge were regularly chartered by legitimate and accepted regular Grand Lodges.

At the Annual Communication of our Grand Lodge, held in the city of Wichita, February 20th and 21st, 1889, M.: W.: JAMES H. MCCALL, who is present at this meeting, presented a resolution declaring as illegal and irregular the Cerneau Scottish Rite which a short time previous had instituted several of their bodies in Kansas, and recommended that the members of the lodges in this jurisdiction should be prohibited from joining this organization.

The resolution was referred to the Committee on Jurisprudence, who submitted a lengthy report, which was unanimously adopted, to the effect that our Grand Lodge recognized only the degrees of Symbolic Masonry, composed of the degrees of Entered Apprentice, Fellow Craft and Master Mason, and therefore declined to recommend the adoption of the resolution.

It cannot be possible that the things which we have thus pronounced to be absolutely unchangeable and unalterable can be set aside, or even modified, without reasons that lie much deeper than even the stress of common emotion and incidental relationship of wartime comradeship, splendid as these are under present conditions, in France.

If the new relations are vital and valid enough to demand such radical changes, they will remain permanently enough to give us at least time for careful investigation and confirmation of the facts in the case.

The present evidence does not show that there have been any such change in the main features of French Masonry as to warrant our recognition.

From the study of all these facts in the history of present conditions and former relation, your committee returns to test the results by the standard set up by that able and competent conclusion of the committee which laid down the rules by which all future action with regard to fraternal relations with foreign lodges should be guided, as found on page 334, Annual Proceedings of 1908.

Of the four requirements which are deemed absolutely necessary as a basis for the fraternal relationship, we are forced to report that the Grand Lodge of France cannot, in our best judgment, answer the first three in the affirmative.

On the fourth we have not been able to reach a definite conclusion.

Without bringing any more definite charges or recalling any of the harsh charges which have been made by the former authorities which have been referred to in former investigations, and which are freely made among

themselves, as shown in their own letters and arguments against each other, we are forced by the evidence to conclude :

1st. The Masonry of the Grand Lodge of France is not founded upon, nor does it require of its initiates such a belief in the existence of God and in the immortality of the soul as to satisfy our demands.

2nd. The initiates in the Grand Lodge of France are not obligated in the name of God, nor upon the Holy Scriptures, or Book of Faith, recognized by the candidate as the Word of God, in the sense required by our 'aw.

3rd. The Grand Lodge of France is not in every respect sovereign and independent of control by any other body whatsoever in the sense used by our American Grand Lodge nor by the Grand Lodge of England as well.

We, therefore, are forced to conclude that it would be a flagrant violation of our Landmarks, our Constitution, our Traditions, our Ritual, and our definite and decisive former actions to enter into fraternal relationship with the Grand Lodge of France under the present conditions and circumstances.

Admiration for the splendid courage and heroic valor of France excites our most ardent admiration, but that is not the issue in this case.

We are glad and proud to have a part in supporting and aiding that splendid nation in gaining a world-astounding victory, and we will ever glory in it all, but that is not even a sufficient ground for sacrificing our masonic faith.

We add no moral, we offer no advice, but, prompted by our love, we do hope that the same spirit which has lifted France to the admiration of the world on account of her loyalty, her integrity and her faith, will do the same for Masonry within her borders, so that the glorious day may soon come when we can recognize some one of her Grand Lodges as sovereign, supreme, and entitled to recognition in America, as well as in the rest of the masonic world. May the God whom we as Masons reverence and revere hasten the day!

Fraternally submitted,

ALBERT K. WILSON,

Chairman.

