

than ourselves if, as time passes on, a safe *modus vivendi* may be found and approved of, by which that historic body, the Grand Lodge and Grand Orient of France may be restored to its high and pristine position in the Masonic world.—*London Freemason.*

NO PLACE FOR THEM.

"There is no place in Freemasonry for atheists, nor for scoffers at Christianity and the Christians' God."—*Voice of Masonry.*

"We heartily concur, and add:—Nor for scoffers at any religion professed by a brother. The Jews' God is the Creator of all things. The same Creator is the one whom Christians worship and in whom Masons profess to believe. To take His name in vain, or scoff at any man's religion, is not only a gross breach of the commonly recognized rules of politeness, but is something very base.—*Masonic Home Journal.*

The *Masonic Home Journal* is right. We are taught that in Masonry there is nothing to conflict with the religious rights of any one, so long as he believes in the Grand Architect of the Universe. This is what gives Masonry the right to the claim of universality.

When we were first made a Mason we were instructed that the Jew, Gentile and all others who believe in a Deity, were by our sacred bans of brotherhood, united into one grand family, and met in the lodge-room as brothers, on an equality.

This one grand humane principle is what makes us revere our ancient Order, and which has placed it foremost in the ranks of institutions emanating from man. This cardinal virtue has been the substance that has given it life for centuries. Take from Masonry this, its cornerstone, and the glorious old structure, that for ages has withstood the machinations of bigots, will fall, and posterity will point to the ruins as the monument of the greatest advancer of civilization.

The founders of Masonry undoubtedly realized that it was necessary to form an institution that would bind the human family into one grand

band, and thereby counteract the evils of the prejudices of sectarianism. The wisdom thereof has been demonstrated for ages, and will be evident just so long as the fundamental principles of our Craft are adhered to.

By some means or other, different organizations have crept into our temples and lay claims to Masonry that antagonize our Order and create dissensions among the Craft, inasmuch as they are exclusive instead of universal. These organizations have designated themselves as the "upper degrees of Masonry." Among them are such as are absolutely sectarian.

We positively assert that they are not Masonic bodies, and give as our reason that they are not universal.

In the Masonic lodge all are instructed that "we meet upon the level and part upon the square." Our brother Mason is our equal in all respects. He has traveled the same road that we have and is entitled to our friendship in all instances. How then, we say, in the name of common sense, can that be a Masonic body which asks from our brother that he foreswear his religion, if he desires to sit therein.

Among the members of these so-called *upper degrees* are some of our foremost Craftsmen. Brethren who have received the highest honors that our Order could bestow upon them.

Some of these, while occupying these lofty stations, wrote that venerable and beloved brother, Sir Moses Montiflore, at the time of the centennial anniversary of his birth, congratulatory letters, in which they lauded his career and deemed it an honor to be members of the same fraternity as he. They spoke of him as the grandest living Mason. One to whom the whole Craft points with pride. Quoted him as one of the brightest jewels in the diadem of modern Masonry, and hoped that they might be truly worthy of the distinction of calling him their brother. Yet, at the same time, should this illustrious old Masonic patriarch desire to meet them