

The fact is that Masonry is all over the world, practically speaking; and so long as in spirit and in teaching it is the same, so long as its ceremonies and modes of recognition are similar, what is it to us whether the Brethren of any particular country formulate the Grand Lodge or Grand Orient system, both of which were unknown to our ancient Brethren?

And again:—

The only questions we should ask are: Whether the Grand Body is the first upon the territory? Are the modes of initiation and recognition such as to make it come within what is understood by the term Masonry? The regulations they may have for local government is none of our concern. Whether they were the offspring of some existing Grand Lodge or other Body, matters not. The first Grand Lodge of England was merely the result of particular Lodges agreeing that certain persons should hold a position called Grand Master, and that a certain number of its Brethren, when assembled under certain conditions, should be called a Grand Lodge. Why should we ask that every Grand Body should have a mother in some other Grand Body, when the mother of us in the United States, the Grand Lodge of England, sprang into life full grown, like Minerva, without troubling any mother for her existence? What are Masons for? That "in every clime a Mason may find a home, and in every land a Brother." That is the true answer. And the answer is a reality so long as Masonry recognizes Masonry, irrespective of the manner of its local government. But endeavour to enforce the idea that no body of Masons are to be recognized unless of "York Rite" pedigree and English Grand Lodge paternity, we snuff out the term *universality*, and make the boundary lines of our Institution practically within the United States, England and her dependencies. Let this quibbling and squabbling cease. Be Masons, and extend the hand of fraternal friendship to all who have seen the emblem of Deity in the East as we have seen it, and whose Lodge can answer the questions we have suggested.

Do otherwise, and we are substituting for the blue mantle of Masonic charity the spirit of profane intolerance that manifests itself most chiefly in launching Bulls of Excommunication against those whose shibboleth is not of their own peculiar form of lisp. Out, say we, upon all such vestiges of an effete civilization! Thank God, we live in the nineteenth century, and not in the ninth! But Masonry is conservative, say Bro. Vaux and others of his way of thinking in this matter, and no man or body of men may make innovations in its character or teachings. Exactly so; and, like Bro. Vaux, we reverently and trustfully turn to the past to see in what paths our fathers walked. Where, then, was the present Grand Lodge system two centuries ago, dear Brother? And why, because the English Lodges gave birth to a Grand Lodge in 1717,