

We have no interconciliar law but our Grand Constitutions of 1786. Article XIII, section 2, contains the only provision applicable to the question raised by your Supreme Council. It provides that a Supreme Council may by its Legates give to its Deputy Inspectors the power to establish Lodges and Councils, from the 4th degree to the 29th, inclusive, "*in locis ubi non erunt Sublimis Gradus Latoniæ vel Concilia legitime instituta*." The "Sublime Degree" must be the 14th; the Councils of Kadosh. There was neither a Council of Kadosh nor a Lodge of Perfection in the Sandwich Islands until we established them; your Supreme Council having been content to see thirty-one years pass after it created a Lodge of the Symbolic Degrees there, without caring to create any higher body.

We have, therefore, seen with great surprise the claim on the part of your Supreme Council that we should have refrained from creating bodies in that Kingdom; and this the more, because it involves the claim that if your Supreme Council had continued its inactivity indefinitely, it could by its veto during all time prevent the creation by any body above the Symbolic Lodge, in those Islands, wherein, if we see fit to do so, we may at any time create a Supreme Council until one is established there by another power.

Nor can this Supreme Council admit that it was required, even by comity, to report to yours that it had created bodies in the Sandwich Islands. It is exceedingly cautious not to infringe upon the territorial rights of other Supreme Councils, and has never done so: and it earnestly desires to maintain and strengthen its amicable relations with all its peers, with none more than with your Supreme Council, next to itself the oldest in the world, and owing to ours its being.

We hope that by the joint encouragement of our two Councils, the bodies of the Rite existing and to exist in that Kingdom (in which we have recently established a Council of Kadosh), may be fostered, and the growth of the Ancient and Accepted Scottish Rite encouraged. For it matters little to us under the auspices of what power the Rite is extended over the world; nor are we eager to plant colonies in foreign countries.

Be pleased Ill. Bro., to accept renewed assurances of our fraternal consideration and esteem.

ALBERT PIKE, 33°,
Sov. Gr. Commander.

To the Ill. Bro.: *Georges Maur ce Guiffrey*, 33°, Gr. Sec.: *Chancellor of the Order*

A SCOTCH BROTHER ON MASONRY.

MASONRY, itself, he said, was a great and good thing. He himself had traversed throughout every region of the globe, and wherever he had gone he had felt the benefits of Masonry, not only in his own person, but he was enabled on many occasions to assist worthy and deserving brothers, with whom by no other means he could have become acquainted or have known of their difficulties. While he had been enabled to assist those worthy brethren in earning their daily bread, he had also been assisted, both professionally and otherwise, on every occasion he had sought it. If Masonry was not a system of religion at all events it was the closest approach to a universal religion on the face of the earth, for by it a brother Mason was enabled, and he had been so enabled, to take by the hand a Mahomedan, a Jew, a Parsee, a Hindoo, and even a Cherokee Indian, and call them brothers. While Master of a Canadian Lodge (Great Western Lodge, No. 47,) in Windsor, Canada West, he had on his left hand, while sitting in that lodge, a Cherokee chief, who was Master of a lodge working in the Rocky Mountains. That chief had dropped the tomahawk, and taken to preaching the principles and tenets of Freemasonry; and should any of the brethren now present ever be called, in the Providence of God, to visit that distant region, they would probably find that worthy brother—who was a brother-professional of his (Dr. C.), being a great medicine man—who would greet them warmly as brethren, and who, in place of offering them the scalping knife, would hold out his hand as a pledge of brotherhood. This brother to whom he referred could not only work the lodge of which he was Master in his mother tongue, but he could also work it fluently in English. This was not the only lodge among the Cherokee Indians, as there were three working lodges within that tribe, as he had been informed both by this chief and brother Mason himself, and by worthy brethren in Detroit and Windsor. Such, then, being the principles and results of Masonry, it was well worthy of the acceptance of all men, and of the support of every worthy brother.—*Dr. Cowan.*

MASONRY AND THE BIBLE.—"Any intelligent man who enters the Masonic Order, after reading its Monitor, and learning the reverence with which the Holy Scriptures are regarded in Masonry, stands committed to a belief in the Divine authenticity of that volume. Should he afterward declare that he never believed it, he must be ranked as ignorant, treacherous, or mendacious."