

becomes a member of the fraternity because of his race, color or creed; neither is it a barrier to his membership. A firm belief in Deity, the Supreme Ruler of the Universe, is the crowning virtue which recommends a man to Masonry. If to a belief in one God and that all mankind are brethren are added the proper physical and moral qualifications, that man presenting the same is a proper candidate for the sublime teachings of our fraternity.

The Ancient and Accepted Rite of Freemasonry practices what it teaches and recognizes its membership in every land, though the brother be a native of the torrid South or the frigid North; of the land of the East, where rises the bright orb of day, or where the setting sun sinks in the far west.

Such is the Freemasonry of the Scottish Rite in its teachings and in its practice, and such is intended to be the universal law of all the rites of the Masonic Order. That it is not so in practice in all the bodies is owing to the teachings of the few who would not acknowledge a man as a member of the fraternity unless he be made a Mason according to their formula and that formula be changed at their own sweet will. There would be as much reason and sense in one sect of Christians denying that all other sects are Christians because they did not subscribe to the same dogmas as they themselves, as for a legitimate body of Freemasons to deny the legitimacy of another body of Masons practicing the same esoteric and exoteric rites, because of not having been organized under the one formula. This is more forcibly true when we consider the fact that the Scottish Rite forms are the older of the two, and that the younger was carried by older bodies from the older lands of the East to the newer nations of the West. Freemasonry may be legitimate, be it called Scottish or English, German Rite, or York Rite, Swedish or American, as those terms are often used but to designate the country in which our ancient brethren have

wrought, and any so-called rite may be illegitimate or clandestine for want of the proper authority to organize or of unlawful teachings.

That the Ancient and Accepted Scottish Rite of Freemasonry is recognized as lawfully formed and legitimately conducted is beyond all question, and by all true Masonic bodies throughout the world and because of its application of the universal law, which should govern all bodies of Freemasons, is due its present popularity. There is no body of Freemasons but recognizes that the only qualifications requisite to become a member of this great fraternity are a belief in one God, the Great I Am; that the candidate be a free man, with all the senses and moral qualifications which go to make the true man, with no serious physical defect or maim of body, and that he be a peaceable subject to the civil powers where he resides.

These are the true and ancient landmarks of Freemasonry which none deny, and it is only as to the formula by which some of the bodies were created and the authority under which created about which there is any dispute.

On that authority and its legitimacy our rights stands pre-eminent.—*Gen. John Corson Smith.*

EMILE ZOLA ON FREEMASONRY.

VIDE "ROME" (TRANSLATED).

One day the Cardinal spoke to him of Freemasonry, with such icy rage that he was abruptly enlightened. Freemasonry had hitherto made him smile: he had believed in it no more than he had believed in the Jesuits. Indeed he had looked upon the ridiculous stories that were current—the tales of mysterious, shadowy men who governed the world with secret power—as mere childish legends. In particular he had been amazed by the blind hatred which maddened certain people whenever Freemasonry was mentioned. A very distinguished and intelligent prelate