

the Sov. Gr. Commander of the Sup. Council of Scotland. It is proper that we should send them to the Councils of the Confederation also, not in the way of invitation to another Union, but that our action may be known to all. Where there are no sinister purposes, there need be no concealment; and we should be ashamed to resort to any, in any matter whatever affecting our relations with other Supreme Councils.

Even now we are reluctant to do more than advise our Sup. Council to simply decline acceding to the Confederation created at Lausanne, and to enter upon no discussion and engage in no correspondence concerning it. We have no right to ask or expect that anything done there shall be undone, as the price of our accession. That would place us in a position that we cannot consent to occupy; for if, on our demand, concessions were made, resentments would undoubtedly be born with the concessions, and evil rather than good result. Too much was done at Lausanne that cannot be undone; and so much of what was done is objectionable to us (more in the Revision of the Grand Constitutions than in the Articles of Confederation), that it would be useless even to recite our objections, with a view to having them removed. We must accept the inevitable, and do what seems wisest and best under the circumstances.

There is no reason why those Supreme Councils which find insuperable objections to exist to their accession to the Confederation established at Lausanne, should not form another Union, to exist by its side, upon bases not liable to the same objections. The powers conceded to the Congresses by Article III. of the Articles of Alliance of that Confederation are entirely too broad, and in fact unlimited. Article XII. creates a new law, which must apply to the largest Empire as well as to the pettiest State, and when so applied is immeasurably absurd. The changes attempted to be made in the Grand Constitutions revolutionize the Rite; and the substitution of a "Principe-Createur" for the God in whom Freemasons put their trust, alarms the whole body of the Craft everywhere in the world, and if sanctioned by the Supreme Councils will destroy the Ancient and Accepted Rite, as it ought to do. The Masons of the United States hold that no man can be a Mason who does not cherish a firm belief in the existence of a God; and they cannot but see a sinister purpose in the substitution for "God" "our Father, Who is in Heaven," a Somewhat, vague and indefinite, a shapeless Impersonality, accepted to conciliate men for whose opinions they have no respect. For us to accept the "Principe-Createur," though with permission to call it "The Grand Architect of the Universe," would be to annihilate our Ritual. No English-speaking Masons have desired to proclaim their disbelief in the God of their forefathers, and their belief in a Creator-Principle, a phrase without meaning, which annuls the God of Justice, Wisdom and Beneficence, the Protecting Providence of our daily lives, and with the same blow destroys Religion and prostrates all the altars of all Faiths and Masonry.

Nor do we believe that the Supreme Councils and Masons that speak *other* tongues will sanction this unfortunate depravation, demanded only by an insignificant number of Masons in a single country, who mistake the vertigo and delirium of the intellect for the inspiration of Truth, and the perplexed vagaries

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