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French Masonry



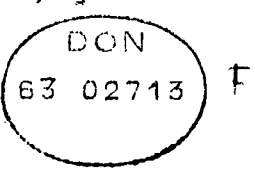
So much is said and written against the Grand Orient of France, while the Grand Orient of England traces its origin to the first Grand Lodge of England as we will show again and dealing with it more extensively than before, hoping thereby to strengthen the faith of the growing number of American Masons who favor entering into fraternal relations with the Grand Lodge and the Grand Orient of France.

A copy of Wagstaff's "Standard Masonry", distributed through the National Trestle Board of San Francisco, is responsible for this article. In page 23, Bro. Wagstaff says: "The Grand Lodge of France was declared independent of England, as a Grand Lodge, in 1755. This Grand Lodge is the only regular Grand Lodge of the York Rite holding authority today and is the only deserving recognition by American Grand Lodges to date, as it has no connection whatsoever with any form or feature of Masonry except the Three Foundation degrees of the York Rite or Blue Lodge."

Bro. Wagstaff claims that his work "embraces all the reliable features of the history of the Craft, as authentic as printed records can be." However, the account he gives of French Masonry does not substantiate that claim. The greater part of pages 23 and 24, under the title "French Masonry", is filled with abuse of the Grand Orient of France. He has failed to correctly read the records of French Masonry or he would not have made a statement such as the one we find at the bottom of page 22. Having made mention there of the Grand Orient of France he adds: "They still, however, maintain there a Grand Lodge of Symbolic Degrees as given them by the Grand Lodge of England." While we are glad to note that Bro. Wagstaff is of the opinion that Grand Lodge of France deserves recognition by American Grand Lodges, that recognition should not be secured for it by means of a wrong statement of its status. The Grand Lodge that Bro. Wagstaff writes about became the Grand Orient of France in 1773, while the present Grand Lodge of France has very little if any relation to the Grand Lodge of 1755, as we will briefly show later by quoting R. F. Gould in his "History of Freemasonry." Furthermore, instead of criticizing the fact that Grand Lodges or Grand Orients in Europe are connected with the higher degrees, Bro. Wagstaff should humbly admit that the autocratic Supreme

What are the facts? The Grand Lodge of France traces its origin to the Supreme Council of France, A

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Councils of the Scottish Rite have never willingly given up a uthority over the Symbolic Lodges. The present Grand Lodge of France had to fight many years to free itself from the Supreme Council of France. In the United States Symbolic Masonry was the strongest from the beginning and had no difficulty in dictating terms to the Supreme Councils. In Latin countries the opposite was true and yet, failing to take this into consideration, American Masons have condemned Latin Grand Lodges and Grand Orients for being dependent of, or connected with, the Scottish Rite.

After having made untenable statements concerning the origin of the Grand Lodge of France, Bro. Wagstaff proceeds to lambast the Grand Orient of France in the following uncharitable and un-Masonic manner:

"The Grand Orient of France, working from the First to the Thirty Second degrees Scottish Rite (at present) was established in 1771, although conferring at that time and for many years thereafter a number of degrees up to the Fourteenth of the Lodge of Perfection, Scottish Rite, numbering such as high as their fervid imagination happened to lead them. This Grand Orient, after harrassing the Grand Lodge of France for many years by claims of concurrent jurisdictions in Blue Lodge affairs, etc., became tired of her own pretensions and took to herself the sole task of propagating Scottish Rite in 1805. The Grand Orient has succeeded in bringing odium upon the Craft in Europe by abolishing the use of the Bible upon her Altars, and on this account is not recognized as a

Masonic body. During the War the Grand Lodge of California, guided in a great measure by her then Grand Master, most hastily adopted a resolution to recognize the Grand Orient during the World War, under the impression that it would be in the interest of American Masons serving in France to be able to take advantage of the friendly advances made by members of the Grand Orient. This was certainly a most ill-advised move, as all the trouble had with clandestine Masonry in this country is directly traceable to the chartering of Clandestine Lodges in New Orleans and San Francisco as well as New York and Cincinnati, by the Grand Orient of France. Whether or no such recognition has been annulled, I am unable to record, although if such proceedings had been instituted I would likely have been made aware of the action. The Grand Orient as well has been of great detriment to Masonry all over South America, and has carried her infidelity to such extremes wherever possible that the day is not far distant when concerted efforts will undoubtedly have to be made to establish Masonry upon the proper basis wherever the poison of her presumption has touched."

How a supposedly good Christian and good Mason like Bro. Wagstaff can show such hatred and be so untruthful in denouncing a Masonic organization that he does not like is beyond comprehension.

The Grand Orient of France does not work the Scottish Rite degrees from the first to the 32nd. It works the French Rite of seven degrees.

The Grand Lodge of France, on the contrary, works the symbolic degrees of the Scottish Rite, which differ very much from the work of the Grand Orient in the same degrees. The Grand College of Rites controls the higher degrees of the Scottish Rite as well as high degrees controlled in olden times by other organizations. The Grand Orient never undertook the sole task of propagating the Scottish Rite degrees, but it rightfully claimed the authority to work them and has continually worked the higher degrees.

As to clandestine Masonry in this country, the Grand Orient of France has had very little if anything to do with it. The two or three Lodges that it may have chartered in the United States have been almost unknown. The Grand Orient never recognized the Thomson American Masonic Federation.

The Grand Orient of France is a member of the International Masonic Association and exchanges fraternal relations with the Supreme Council of France which is in fraternal relations with the Southern Jurisdiction. Bro. Wagstaff is an Honorary Grand Inspector General of this Jurisdiction and therefore indirectly in fraternal relations with the Grand Orient. While that relationship exists, Bro. Wagstaff should at least be silent if he does not feel like saying anything good about the Grand Orient.

Let us now open the fifth vol. of Gould's History of Freemasonry, and there in Chapter XV, devoted to French Masonry, we find the following:

"The first Grand Lodge in France

was called 'Grande Loge Anglaise de France'. In 1755 this Grand Lodge revised its constitution and dropped the word 'anglaise' from its name.

"In 1756 the Knights of the East were established.

"In 1758, arose the Sovereign Council of the Emperors of the East and West.

"The internal dissensions in French Masonry during this period and up to 1770 were due to strife between factions of the higher degrees for the control of Grand Lodge. In fact, in 1777, the King, hearing of the fights that had taken place at the February meeting of the Grand Lodge, ordered it to cease to meet.

At this point, when we are about to make mention of the foundation of the Grand Orient, it will be well to quote Gould verbatim (see pages 146-47):

"Apparently our rulers (the Grand Lodge of England) knew nothing whatever of French Masonry, and took it all as a matter of course; but as I shall presently have occasion to show, our Grand Lodge was never kept au courant of passing affairs, and in consequence on more than one occasion, acted most outrageously towards its own most faithful continental daughters.

"No point of Masonic history has given rise to greater bitterness and recrimination than the foundation of the Grand Orient.... The accusations are equally diverse and imaginary.... They are all the fruit of a marked enmity to the Grand Orient, and the example was set by Thory. That writer, like all the others, can only make a lame attempt to prove his

charges by tampering with documentary evidence, or by wholesale suppression."

Thory seems to have many followers, even today.

In June 1771, the Grand Lodge started to meet again and to perfect its organization and to obtain control over the various Lodges of all degrees that existed under some Independent form. During this period the Labady faction that was trying to retain the outrageous prerogatives of the Paris Masters was known as the Grand Lodge, while those who were trying to bring order out of chaos and to have a representative body, called their Assembly the National Grand Lodge of France (June 26, 1773). It is this Grand Lodge that in December of the same year became the Grand Orient of France.

Gould says, page 154, "that the composition of this new body was a distinct advance on any previous Grand Lodge in France" and adds "that all things were done in perfect order and with due legality."

The opposition to the National Grand Lodge — Grand Orient — came from the Paris Masters whose vested rights and privileges had been curtailed.

American Masons who, from almost the beginning, have had their independent Grand Lodges and have not been compelled to suffer the autocratic ruling of privileged higher ups who would perpetuate themselves in office; American Masons who have never been persecuted by the government or compelled to accept Grand Masters imposed upon them from the ranks of non-Masons; American Ma-

sons who have never been at the mercy of dignitaries of the Catholic Church occupying high office in the government, should be slow in their criticism of French Masonry and ask themselves if they, also, would not at times, under the same difficulties, have followed the natural tendency of going from one extreme to another? The French, for instance, having suffered time and again from Grand Masters imposed upon them by the Government, is it any wonder that at the first opportunity they decided to abolish the office of Grand Master?

The Lodge of the Nine Muses (Neuf Sœurs) was founded by De Lalande in 1776. It comprised much of the literary, artistic and scientific talent of Paris. Among the members were Benjamin Franklin, Vernet, Greuze, Lacepede, Helvetius and Paul Jones. Voltaire was initiated in this Lodge April 7, 1778, a few weeks before his death.

Nov. 21, 1777, the Grand Orient forbade its Lodges to assemble in taverns.

From 1783 to 1789 the French Rite of seven degrees became a fact through amalgamation or fusion between the Grand Orient and the Grand Chapter of Knights Rose-Croix. In this French rite, the 4th degree comprised all the Kadosch and was renamed Secret Elect; the fifth, the Scots degrees, called the Order of the Scottish Knights; the sixth the Crusading degrees, under the style of Knights of the East and West; and the seventh the Rose Croix degrees under the appellation Knights of the Eagle and Pelican.

Bro. Wagstaff seems to imply that the Grand Orient was responsible for

all kinds of high degrees. As a matter of fact, the Rites of all sorts, with numberless degrees, started in France previous to the Revolution were opposed to both the Grand Lodge and the Grand Orient. From time to time the Grand Orient succeeded in gaining control of these various degrees through compacts or agreements, but it always relegated them to the archives. It did not work them.

For instance, in 1814 it assumed control of the Rite of Heredom (Emperors) of 25 degrees, created in 1758; the Ancient and Accepted Scottish Rite of 33 degrees; the Rite of Heredom Kilwinning (Royal Order of Scotland) 7 degrees, and finally absorbed it in 1823. In 1814 it also assumed control of the Scots Philosophic Rite of 12 degrees and the Rectified Scots Rite of Strict Observance of 5 degrees. In 1862 the Rite of Memphis, 95 degrees, ceded control to the Grand Orient. But the Grand Orient has not been chartering any Lodges of these Rites, with the exception of the higher bodies of the Scottish Rite. Furthermore the number of French Masons who are attracted to the higher degrees is very small.

In 1799, after a period of inactivity due to the Revolution, what was left of the Grand Lodge informed the Grand Orient that they were ready for fusion. This was accomplished June 22. The Grand Lodge representatives agreed to the abolition of perpetual Masters and the appointment of officers was taken away from the W. Master and conferred on the Lodge.

French Masons of this and the Napoleonic time have been accused of

being time-servers, or to have abased themselves at the shrine of authority.

Here is what Gould says about it, (page 164):

"It may be well to state here that the Craft in Continental Europe has never existed by virtue of the freedom of the subject—to assemble when and where he likes, provided he transgresses not the law. It has never rested on any such solid basis, but simply on the sufferance of the civil authorities, and at this very moment—i. e.—even under the third republic, a mere police decree might compel every Lodge in France to close its doors!"

And yet, Masons who have always had the advantage of political freedom in the United States, will find fault with continental Masons because they used their organisation to free themselves from the tyrannical whims of police prefects or other government officials!

In 1804, De Grasse-Tilly appeared on the scene with the Charleston A. & A. S. R. This was a development of the old Rite of Perfection that had been propagated in America by virtue of a patent given August 27, 1761, to Bro. Stephen Morin by the French Council of Emperors of the East and West. To this Rite of Perfection the founders of the Mother Supreme Council had added eight degrees. They claimed that they had a patent from Frederick II, King of Prussia, to whom it was said the pretendent Charles Edward Stuart had delegated the Supreme power over Scottish Masonry. The claim was also made that on the 1st of May, 1786, Frederick II had signed the Great Constitutions of the Scottish

Rite of 33 degrees.

German Masons have since proven that Frederick never signed any such document. Initiated at Brunswick August 15, 1738, before he became King, Frederick the Great never bothered about Masonry after 1744. He never received the higher degrees that he denounced as responsible for discord. There is no Supreme Council of the Scottish Rite in Germany.

However, no matter how it was born, the fact remains that the Ancient & Accepted Scottish Rite is today a powerful organisation especially in the United States, and organisations like individuals should receive consideration for what they really are and not for the manner or place of their birth.

In France, De Grasse-Tilly rallied around him all the disaffected Scot Masons and lavished his 32 and 33 degrees right and left, then erected his Supreme Council. On October 22, 1804, with the assistance of all Scots rites the "Grande Lodge Generale Ecossaise" was instituted. In less than two months this Grand Lodge signed a treaty with the Grand Orient and on the 29th of December, to carry on the terms of this treaty, the 33d was conferred on various members of the Grand Orient.

July 21, 1805, the Grand Orient announced the formation of a Directory of Rites—now the Grand College of Rites. In the Grand Orient, the members possessing the highest degrees could not assert any supremacy over the other members. And this is what rile Scottish Rite writers. This arrangement destroyed all hopes which the members of the Supreme Council

had conceived of ruling the Craft autocratically by virtue of their 33 degrees.

For several years, the Supreme Council in France instead of being a governing and constitutive body, was nothing more than a private Lodge of the 33d. (Gould, page 166). For several years De Grasse-Tilly appears on the list of officers of the Grand Orient. It was 1811 when the Supreme Council began to erect Tribunal and Councils.

On December 13, 1805, Prince Cambaceres was installed as Deputy Grand Master of the Grand Orient, and on August 13, 1806, he was installed Sovereign Grand Commander of the Supreme Council.

In 1807, the Rite Primitif de Narbonne joined the Grand Orient and its degrees became a part of those entrusted to the Grand Directoire des Rites.

June 24, 1811, the Grand Orient issued a circular censuring certain foreign jurisdictions and a few French Lodges, for refusing to initiate Jews.

In 1814, the Supreme Council of France had become dormant and on August 19 the Grand Orient resolved to exercise the control to which it laid claim over all rites of Freemasonry. This action, however, revived some of the members of the Supreme Council and they declined a fusion with the Grand Orient.

It may be well to state here that all members of the Supreme Council were also members of Lodges under the Jurisdiction of the Grand Orient as at that time the Supreme Council had not yet warranted any bodies under the 18°.

On November 18, 1814, the Grand Orient dissolved the Directory of Rites and replaced it by a "Chambre du Supreme Conseil des Rites." In doing so it suppressed the autocratic powers of a few 33° members. They became only an integral part in one combined whole—the Grand Orient.

August 8, 1817, the Grand Orient following in the footsteps of anglo-saxon Masonry made the mistake of declaring irregular and clandestine all so-called Masonic bodies not warranted by itself. It maintained this foolish attitude until 1841. About 24 years of intolerance.

The A. & A. S. R. continued to profess tolerance and thereby gained new adherents. Many of the Lodges of the Grand Orient refused to obey the decree of intolerance and attended meetings of the Supreme Council.

April 8, 1818, the Supreme Council warranted two Craft Lodges.

In 1819 there were again many attempts to reconcile the Grand Orient and the A. & A. S. R. However these attempts failed as the Supreme Council would not give up its autocratic powers.

A circular of the Grand Orient, dated July 31, 1819, gives a complete history of all these transactions and conclusively proves (Gould, page 174) that the Grand Orient never relinquished the rights acquired by the Concordat of 1804, but merely held them in suspense until 1815 at which date the great majority of the Supreme Council had joined it in the Grand Consistory of

November 20, 1820, The Order of Scotland (Heredom) with the Grand Orient.

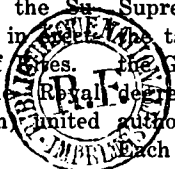
May 4, 1821, what remained of the original Supreme Council for France met, after a repose of six years, and on the 7th amalgamated with the Pompei Council for America, and the united body became the Supreme Council for France and the French possessions. From that time on, until July 26, 1904, the Supreme Council chartered Symbolic Lodges.

In 1826, another effort was made to unite the Grand Orient and the Supreme Council. At this time, as on every other occasion, the Grand Orient was the first to make overtures and proffered most generous terms. But the same cause—the desire to retain autocratic powers, nullified the most well-meant efforts.

In 1835 fresh efforts at fusion were made, but the proposals on either side were a counterpart of those of 1826, and therefore failed.

November 13, 1839, the Lodge l'Anglaise No. 204, Bordeaux, petitioned the Grand Orient to put an end to its enmity with the Supreme Council. In 1840 several other Lodges joined in the plea for toleration. December 15, the Supreme Council once more proclaimed that it opened its arms to all Masons, either as members or visitors, and in spite of the intolerance of the Grand Orient it forbade its own Lodges from entering upon reprisals of any sort.

In 1841, a last effort at a fusion was made by the Grand Orient. The Supreme Council proposed a return to the tacit understanding of 1805, that the Grand Orient should place all the Royal degrees above the 18th, under the united authority of the Supreme Council. Each body to remain independent, but



under the same Grand Master and two Deputy Grand Masters, one for each Rite, with the joint title "The Grand Orient of France and the Supreme Council of the A. & A. S. R. united" The Grand Orient could not accept those terms, but it made every possible concession. Nothing, however, would satisfy the Supreme Council but absolute supremacy and the conservation of their hierarchical system. On the 29th of June the Grand Orient declared that no fusion could ever be possible between two bodies so fundamentally different in organisation.

On November 6, 1841, the Grand Orient at last put an end to intolerance in French Masonry. It decreed "that Lodges under its jurisdiction might interchange visits with those under the Supreme Council. From that time to the present all quarrels have been buried and the two Grand bodies have worked side by side in peace, although the Grand Orient has never ceased to confer, through its Grand College of Rites, the 33d degree of the A. & A. S. R. and for many years the Supreme Council continued to warrant Symbolic Lodges. And the Supreme Council did not cease to do this at the request of the Grand Orient, but as the result of the secession of its own symbolic Lodges to form an Independent Grand Lodge.

In 1846 the Grand Orient received reports and complaints that the Prussian Lodges refused to receive as visitors Frenchmen who were Jews. The Grand Orient expressed its indignation and instructed its representatives at the Berlin Grand Lodges to endeavor to procure an alteration in the statutes of those bodies, "but at the

same time strictly enjoined French Lodges to refrain from reprisals."

In 1848, seventeen Lodges holding under the Supreme Council made the first attempt to break away and form an independent Grand Lodge that they called National Grand Lodge of France. They were erased from the rolls of the Supreme Council. The new Grand Lodge was making considerable progress in 1849, having been recognized by many foreign Grand Lodges, although the Grand Orient and the Supreme Council had refused to recognize it. However it was dissolved by the police, holding its last meeting January 15, 1851.

In 1849 the Grand Orient adopted new Constitutions and for the first time in the history of French Masonry a declaration was adopted (Art. I) stating that the "belief in God and in the immortality of the soul" was a fundamental principle in Freemasonry.

In connection with this, it is well to remember, that although previous to 1849, the Constitutions made no reference to "belief in God and the immortality of the soul", French Masonry was not called atheistic and was recognized by American Grand Lodges.

For several years French Masonry was under the autocratic domination of the Napoleonic regime. It suffered in many ways under Prince Murat and then again under Marshal Magnan his successor. Magnan was no Mason when appointed by the emperor to head French Masonry. He tried to rule in a brutal way and ordered the Supreme Council to join the Grand Orient. However, Viennet, the Grand

Commander, would not be intimidated. To a decree dissolving the Supreme Council, he answered: "For the third time you summon me to recognize your authority. . . . I declare I will not comply. The emperor alone has the power to dissolve us. If he should believe it his duty to do so, I shall submit without hesitation; but as no law obliges us to be Masons in spite of our wishes, I shall permit myself, for my own part, to withdraw from your domination."

That manly letter had its effect on Magnan who left the matter drop and became a good Mason, obtaining for the Grand Orient many of the privileges that had been taken away from it, most important among them the right to elect its own Grand Master.

In 1868 the Supreme Council made advances towards a more liberal Constitution. Cremieux, the new Sovereign Grand Commander, caused his appointment to be confirmed by the Lodges, and thus abrogated the hitherto existing right of a Sovereign Grand Commander to appoint his successor—a great blow to the autocratic nature of the institution.

In 1869 the Grand Orient passed a resolution that neither color, race nor religion, should disqualify a man for initiation. That resolution was responsible for the excommunication of the Grand Orient, soon after, by the American Grand Lodges. The Grand Orient corresponded with them inviting them to discontinue refusing initiation to colored men. Then it sinned further by entering into fraternal amity with the Supreme Council of Louisiana which initiated ex-slaves.

This action of the Grand Orient

caused the Grand Lodge of Louisiana to break up fraternal relations with it. And all the other Grand Lodges in the United States followed the same course. This is a very important historical fact as most of the enemies of the Grand Orient in the United States continually proclaim that fraternal relations were broken in 1877 when, they say, the Grand Orient became atheistic.

In 1870 the Grand Orient decided to abolish the office of Grand Master, and in 1871, having confirmed the said decision, the Grand Master resigned and was appointed President of the Council of the Order.

In 1877, the Grand Orient abolished Art. I of the Constitution adopted in 1849 declaring "belief in God and the immortality of the soul" to be a fundamental principle in Masonry. It replaced that with the statement "The basis of Freemasonry is absolute liberty of conscience and the Solidarity of Humanity."

The Grand Lodge of England seized on the pretext that French Masonry had become atheistic to break with it and proclaim to the world its own worthiness. The real reason, however, was not so much love for God as hatred for a Masonic power that had openly proclaimed its republican tendencies. In the United States the Grand Orient was taboo because it had tried to get the American Masons to recognize colored Masons. So the religious element in American Masonry had no difficulty in widening the breach between anglo-saxon Masonry and the Grand Orient when it joined with Rome in condemning the atheism of French Masonry.

In 1868, 1873 and 1879, the Supreme Council had arrested the charter of several Lodges and suspended several members that had dared to question its authority. In 1880, 12 Lodges founded the Symbolic Scottish Grand Lodge. The Grand Orient recognized this Grand Lodge and as the remaining Lodges under the Supreme Council ceased little by little to recognize its authority, on the 7th of November, 1894, the Supreme Council agreed to grant all its Lodges administrative autonomy. From that date on the various Lodges under the Supreme Council united with the Symbolic Grand Lodge and constituted in 1897 the Grand Lodge of France. However it continued to work under the auspices of the Supreme Council and was not completely independent. When it tried to enter into fraternal relations with foreign Grand Lodges, that fact stood in the way.

On the 26th of July 1904, the Supreme Council granted the Grand Lodge absolute independence and sovereignty and from that date the Grand Lodge of France entered into fraternal relations with numerous foreign Grand Lodges and particularly with the eight German Grand Lodges.

From the above it can readily be seen that the present Grand Lodge of France, working the Scottish Rite, and of which the writer is a member, has no direct connection with the Grand Lodge of England, nor with the Grand Lodge of France that was declared independent of England in 1755. Most of the descendants of that early Masonry joined the Grand Orient. A few helped to develop the

Ancient and Accepted Scottish Rite, the mother of the Grand Lodge of France, and to that extent, of course, this Grand Lodge can trace its ancestry to the first Grand Lodge of France.

The Grand Lodge of France has made considerable progress since 1904 and is recognized by most of the Grand Lodges and Grand Orients with the exception of the English speaking ones. However, since the war, probably twenty or more English speaking jurisdictions have granted it fraternal recognition.

In 1920 this Grand Lodge adopted a resolution favoring the admission of women into Masonry, as a principle, but decided to postpone action until other Grand Lodges would also favor their admission. It had at this time about 150 Lodges.

In 1921 the Grand Orient of France decided to enter into fraternal relations with the International Co-Masonic Order.

Later, the same year, an International Masonic Congress was held at Geneva.

The question of admission of women, presented by representatives of the Grand Lodge of France was postponed for action until the next Congress. However the Congress decided that none but exclusively masculine Bodies could become members of the International Masonic Federation.

In 1922 the Grand Lodge of France decided to submit to its Lodges the question of entering into fraternal relations with Co-Masonry.

Both the Grand Lodge and the Grand Orient of France were represented at the International Masonic

Congress in Geneva in 1921 and at the meeting of the International Committee in 1922.

The Grand Orient, in 1922, recognized the following Masonic Powers in France and exchanged fraternal relations with them.

The Supreme Council, Ancient and Accepted Scottish Rite. This Supreme Council is in Fraternal relations with the Supreme Councils of the Northern and of the Southern jurisdictions.

The Grand Lodge of France.

The International Co-Masonic Order.

The Grand Orient has 86 Lodges, 6 Chapters and 3 Consistories in and around Paris; 248 Lodges, 44 Chapters, 20 Consistories in the Departments (Counties); 24 Lodges, 8 Chapters and 6 Consistories in Algeria, Tunis and Moroco; 19 Lodges, 9 Chapters and 3 Consistories in the French Colonies; 33 Lodges, 8 Chapters and 3 Consistories in foreign countries, or a total of 410 Lodges, 75 Chapters and 35 Consistories.

Of the foreign Lodges 3 are in England, one in Montreal and one in New York, the Lodge l'Atlantide, which meets at No. 309 West 23d St., first and third Wednesdays.

The Grand Orient of France is in fraternal relations with the following foreign Grand Orients, Grand Lodges and Supreme Councils:

The Independent Grand Lodge, The Rising Sun, Nuremberg, Germany.

The Grand Lodge of Vienna, Austria.

The Grand Orient of Belgium.

The Grand Lodge of Bulgaria.

The Grand Orient of Spain.

The Grand Orient of Greece.

The Grand Orient of Holland.

The Grand Orient of Italy.

The Supreme Council of Luxemburg.

The United Grand Orient of Lusi-tania.

The Supreme Council of Rumania.

The Swiss Grand Lodge, Alpina.

The Rectified Scottish Rite of Switzerland.

The National Grand Lodge of Egypt.

The National Grand Orient of Egypt.

The Grand Lodge of Manitoba, Can.

The Grand Lodge of Alabama.

The Grand Lodge of Iowa.

The Grand Lodge of Louisiana.

The Grand Lodge of Minnesota.

The Grand Lodge of New Jersey.

The Grand Lodge of Rhode Island.

The Supreme Council of the Grand Orient of Central Columbia.

The Grand Lodge of the Republic of Equator.

The Supreme Council of the Dominican Republic.

The Supreme Council of Colon.

The Grand Orient of Haiti.

The Independent National Grand Lodge of San-Domingo.

The Grand Orient and Supreme Council of the Argentine Republic.

The Grand Orient of Brazil.

The Grand Orient and Supreme Council of Rio Grande Dal Sud.

The Grand Orient and Supreme Council of the State of Parana.

The Grand Lodge of Chili.

The Grand Lodge of F. and A. M. Peru.

Supreme Council and Grand Orient of Uruguay.

LOUIS GOAZIOU.

Markspur, Colorado.

