

M. Ex. Comp. M. M. McGuire Grand High Priest, ruled:—"The High Priest, 'by agreement,' may call off his Chapter from labor to refreshment at a regular convocation to a set day preceding the next regular convocation, for the purpose of conferring degrees upon the candidates who stand elected, or for the purpose of proceeding with a trial or other business regularly begun and not finished." This decision is contrary to all Masonic law, and we hold that no subordinate or operative Masonic body has either the right or the power to adjourn.

The Grand Lodge of England held a special communication to vote suitable resolutions on Her Majesty's recent escape from assassination. H.R.H. the Prince of Wales occupied the throne, and moved the resolution, which was recorded by the Pro-Grand Master, M.W. Bro. the Rt. Hon. the Earl of Carnarvon; on the dais were also their Royal Highnesses the Dukes of Connaught and Albany, the Deputy Grand Master the Earl of Latham, and a number of other distinguished brethren. Over two hundred brethren could not gain admission. Her Majesty has consented to receive a deputation of the Grand Lodge on the occasion of the presentation of the resolution.

The Grand Lodge of Mississippi censured a lodge for receiving the petition of a man with a club foot. The Grand Master of the same State was liberal enough to permit a man who had lost the sight of an eye when a child, to be initiated because said candidate had "lost none of the essential limbs or joints. The deprivation of the sense of sight is in any event only partial, and the weight of evidence from the medical faculty goes to prove that, one eye being lost, the other has added strength." Ergo, one arm being lost, the other has added strength; consequently, &c. The whole of this physical qualification nonsense is arrant humbug.

The Grand Chapter suspends for non-payment of dues, and like the Grand Lodge of Canada (Ontario) when one is so suspended "his dues, not only up to the time of suspension, but also the amount which would have accrued against him had he not been suspended, must be paid upon reinstatement." No wonder the able Chairman of the Foreign Correspondence Committee of the Grand Chapter of Nebraska says:—"That seems a very unjust and harsh rule. We punish his neglect of duty by depriving him of all the privileges of the Order, and we actually make him pay for privileges he does not enjoy." The system is a blot upon Masonry.

Grand Masters of some Grand Lodges place "32°" after the signature attached to their addresses. Symbolic Masonry has naught

to do with the Scottish Rite, which in some countries, Mexico for example, lately expelled Masons from its Rite who were attempting to establish an independent Grand Lodge of Symbolic Masonry. A Grand Master of a Grand Lodge has no right to mix up Ancient Craft Masonry with Scotch Riteism. His position, in our humble estimation, is somewhat more exalted than that of even a sublime prince of the Royal Secret of the Scottish Rite, who may not have held even the position of Inner Guard in a subordinate lodge. The more distinct and separate we ever keep our Ancient Craft Masonry from the Scottish Rite, the better will it prove for the former—especially while the Scottish Rite has so many conflicting aspirants for legitimacy amongst its so-called Supreme Grand Councils.

Grand Master McGrath, of Michigan, was asked: "A candidate is elected, and in his preliminary examination is asked if he believes in God, an overruling Providence, and in answer says that Nature is God; whereupon I declined to elect him. Did I do right?" Answer—"Yes. Masonry does not expressly define its conception of God, but by inspiration it invests the God in the existence of whom it requires a belief with attributes of personality, with capabilities and faculties which are being exercised in accordance with his will. The existence of a God is the great central truth of Masonry. It is the basis of all obligations. The Brotherhood of man depends upon the Fatherhood of God." Right!

Comp. C. S. Nestell, who died last year aged 88, during the period of excitement and persecution between 1823 and 1835, was summoned before a committee of investigation of the Rhode Island legislature and said:—"As a man and a mason, I deem my duties to my Creator paramount to all other duties. . . . The invocation attached to each degree I have always understood to be between my Creator and myself. . . . I consider the prominent objects of Freemasonry are to promote the best interests of mankind. . . . Every Mason is bound to alleviate the distress of all worthy brethren, no matter whether they originated in the immediate vicinity in which he resides, or sprang from the remotest corners of the earth. . . . I consider it my duty as a Mason so to live and conduct myself as to avoid becoming a subject of reproach, and use my endeavors to preserve unsullied the reputation of the institution."

Here is Masonic justice with a vengeance, but it is the natural outcome of suspension for poverty. Grand High Priest of Iowa, Comp. A. R. Dewey, in 1880 decided that a companion who had been suspended for