

such, would be to obliterate every landmark of the Order. He would quote, as an answer to the first accusation, the following from the charge to the newly-initiated:—

“As a citizen of the world, I am next to inform you to be exemplary in the discharge of your civil duties, by never proposing, or at all countenancing any act that may have a tendency to subvert the peace and good order of society, by paying due obedience to the laws of any State, which may for a time become the place of your residence, or afford you protection; and, above all, by never losing sight of your allegiance due to the Sovereign of your native land, ever remembering that nature has implanted in your heart a sacred and indissoluble attachment to that country from which you derived your birth and infant nature.”

He challenged the production from any source, political or ecclesiastical, of a clearer, more comprehensive, or more philosophic definition of the duties and obligations of citizenship, than that contained in the above Masonic charge. In answer to the accusation of irreligion, another part of the charge is quoted, as follows:—

“As a Mason, I would first recommend to your most serious contemplation the volume of the Sacred Law, charging you to consider it the unerring standard of truth and justice, and to regulate your actions by the Divine precepts which it contains. Therein, you will be taught the important duties you owe to God, to your neighbor, and to yourself:—To God, by never mentioning His name, but with that awe and reverence which are due from the creature to his Creator, by imploring His aid in all your lawful undertakings, and by looking up to Him in every emergency for comfort and support.”

He closed by saying:—

“If any one joins our Order in the hope that he can use the craft for political or selfish purposes, he will find himself doomed to grave disappointment; or, if any one imagines that we are going to sanction public or private hostility to religion, or to any particular form of religion, he will do well to keep outside of our portals; or, if he should accidentally happen to be within them, he will act the part of an honest man, by getting out with all convenient speed.”

The afternoon was occupied with receiving and discussing the reports of the various Standing Committees,

on the subjects contained in the above address.

At the evening session, the following Grand Officers were elected for the ensuing year:—

M. W. Bro. J. Fred. Walker, Montreal, Grand Master.

R. W. Bro. A. F. Simpson, Lennoxville, Deputy Grand Master.

R. W. Bro. E. T. D. Chambers, Grand Senior Warden.

R. W. Bro. Albert Mills, Knowlton, Grand Junior Warden.

Rev. Mr. Newman, (Montreal), and Rev. R. Ker, (Quebec), Grand Chaplains.

R. W. Bro. I. H. Stearns, Montreal, Grand Treasurer.

R. W. Bro. Dr. Lovejoy, Grand Registrar.

R. W. Bro. J. H. Isaacson, Grand Secretary.

The following are the D. D. G. M.'s:

For Quebec and Three Rivers Districts,—R. W. Bro. Henry Russell, M.D.

For Montreal District,—R. W. Bro. Dickson Anderson.

For St. Francis District,—R. W. Bro. M. B. Schofield.

For Bedford District,—R. W. Bro. Bunnell.

For Shefford and Brome Districts,—R. W. Bro. O'Regan.

For Ottawa District,—R. W. Bro. J. H. Shaw.

At the second day's session, a resolution was adopted, instructing the Grand Master to again request the Grand Lodge of England to withdraw from their unseemly position in holding authority over lodges in the territory occupied by this Grand Lodge; and, if by the first day of July next, they fail to do so, he is to issue an edict of non-intercourse between the two Grand Lodges.

To the fulfilment of the above, the Grand Master pledged himself.

We trust that the G. L. of England will act in this matter from a sense of justice and right, and without further parley, leave the Grand Lodge of Quebec in full possession of their rights.

If they do not, they must rest assured that the American Grand Lodges will see their full duty in the matter, and sustain their sister Grand Lodge.