

and exclusions for non-payment of dues is three and one-half of the total membership, taking the average of the twelve years, 1876-1887, inclusive.

"A few of our lodges have incorporated in their by-laws a remedial provision intended to hold out inducements to brethren to continue their membership. This law provides that any brother who shall continue his membership without cessation and pay his dues regularly for a period of not less than twenty or twenty-one years, shall have the privilege of continuing his membership upon payment of a sum annually, equal to the dues exigible to Grand Lodge and the Board of Charity. Under this law members of lodges in Saint John pay two dollars annually, and enjoy all lodge privileges. Although these privileged members do not actually contribute towards the support of the lodge expenses, they are not a charge upon its funds. They, however, continue their membership, and, from their mature years, and long services and experience, are a source of strength and stability to the lodge. At all events they are not pitch-forked out with the odious brand of suspension upon them, and with a hopeless prospect of regaining their membership. Instead, they remain within the fold and help, at least, to keep up the numerical strength of the membership."

#### GRAND LODGE OF ARIZONA.

The seventh annual communication of this Grand Lodge was held in Prescott, Nov. 13-15, 1888, a copy of the printed proceedings having been forwarded us by Grand Secretary M. P. Freeman, of Tucson. Representatives were in attendance from the six chartered lodges in the district, and considerable interest was manifested in the business transacted. The address of Grand Master Francis A. Shaw was full of noble utterances and inspiring

suggestions, showing conclusively that he believes Freemasonry to be a moral and honorable institution. He said: "There is no attainment but demands its price. To begin with the beginning, are we willing to attain as brother Masons, clear breath and pure speech? Will the true nobility respond: 'For the dignity of my Masonic calling I will eschew profane speech.' Our age and country demand it. Profanity is one of the belittling vices of the generation. Cannot the brethren of this noble Craft become conspicuous for more mastery of speech? To whom, if not to us, shall belong the proud ascription, 'Their yea is yea, and their nay is nay, and the Mason's word is as good as his bond?' It ought to be made easy to acquire this habit of worthy, earnest, simple speech. Shall we help each other so that the black oath and the ribald jest, the impure inuendo—the whole dark cluster of profanity—shall become things of the past? Am I told that profanity is so venial and so common? I beg to ask for what intent have we taken our Masonic obligation if not to lead nobler ways and pure methods of living?"

The tone of the entire address is of an elevating character, and it is quite evident that Bro. Shaw's conception of Freemasonry is formed by an intimate knowledge of its teachings and traditions, and not by the peculiar manner in which its affairs are so frequently administered. Those brethren in Canada who may have the privilege of reading the address cannot but feel that many matters in our jurisdiction which are injurious to the Craft are dealt with by Bro. Shaw as intelligently and honestly as if he were in our midst, and thoroughly conversant with the lax code of morals observed by too many Canadians, especially those who claim to be lights in the fraternity.

Two lodges U.D. were granted charters, thus making eight warranted lodges in the jurisdiction. The Grand