

The Grand Lodge of Minnesota holds that "a reversal of the decision of a lodge, made by the Grand Lodge, shall have the effect only to restore the accused to the general rights and privileges of Freemasonry, and not to membership within the body from which he was suspended or expelled, without its unanimous consent." This is so manifestly unjust that we cannot understand how any Grand Lodge could adopt so narrow-minded a theory, but as Bro. W. H. Hill, chairman of the Foreign Correspondence Committee, so ably expresses our views, we have pleasure in quoting his remarks in full. In alluding to the decision he says:—"Our own law (California) is the opposition of this, and is based upon the common sense and equitable rule, that when the Grand Lodge has reversed the entire proceeding of the subordinate lodge, and thus in effect pronounced the alleged culprit innocent of the charges made, it should do full justice to the accused party, and place him in the same situation he would have occupied had the lodge acquitted him on the trial. We submit that this rule is in consonance with the eternal laws of justice, Masonic and otherwise, rather than the harsher one which prevails in Minnesota." Minnesota's law, wherever adopted, involves an injustice, as by it an innocent brother may at any time, by a clique, be deprived of his lodge membership.

M. Ex. Comp. R. J. Perry, Grand High Priest of Florida, in his address in Grand Chapter in 1881, said:—"Have we endeavored to correct in any brother the misapplication of his talents, his qualities, or his possessions? Have we cautioned him against the formation of a false estimate of the value, and an indistinct idea of the blessings or evils of life, as they affected his condition or influenced his circumstances? Have we, by word or deed, been the means of enhancing that which was fair or softening that which was repulsive, in the life or daily duties of a brother or fellowman, by which his burdens of poverty or distress were the more easily borne? Have we purchased food for the hungry or clothes for the naked? Have we given them even of our smiles and words of encouragement, which, by their eloquence and example soften and expand the heart, and communicate to all animated nature a pleasing and happy appearance, a lively interest, and from which are derived the sweetest joys? Our intellectual possessions become valuable only by a proper use and improvement, and our good dispositions and passions are elevated into virtues by their active operation for the benefit of our species. When the gifts of Providence are sordidly devoted to the sole and narrow purposes of self, they are vain and unprofitable to their possessor, because they are beneficial to no

other creature in existence. The destitute beggar is as happy as the miserable miser, who broods over his buried millions."

A curious case occurred in Jamesville Lodge, No. 222, California. In conferring the third degree upon a candidate, and just as he was being instructed in the guard and sign, he was seized with sudden illness and had to be removed from the lodgeroom and carried home, where he continued for some time to be so sick that his life was in great peril. The Grand Master decided that as he had taken the O.B., which made him a M. M., he was entitled for all purposes of charity and relief to be so considered and treated, and in case of his death was entitled to Masonic burial; and that when his health was sufficiently restored it was the duty of the lodge to begin where its proceedings were interrupted, and impart to him that to which he was entitled. But it being feared that even if he survived his severe illness, he might not sufficiently recover all his faculties so as to conform to the ritual in the remaining portions of the degree, he (the G.M.) ruled:—"He was a Master Mason, and entitled to be so considered for certain purposes; but not having been fully instructed, he is not a member of the lodge, and cannot sit in a Master Masons' lodge."

The Grand High Priest of Arkansas waxed very wrothy because the G. C. of H. wrote;—"It is with regret I inform you of my inability to be with you at the present Grand Convocation. My family are in such a condition that it will be impossible to leave them," &c. The G. H. P. expressed himself strongly that it was the "duty of every officer to attend or make a sufficient excuse," and Comp. E. F. Warren, Chairman of the Foreign Correspondence Committee, of Nebraska, flies off at a tangent in the following ridiculous strain:—"We do not understand how any one competent to fill an important station in a Grand Chapter of Royal Arch Masons could for an instant think that mere 'inability' was a sufficient excuse for non-attendance. His ignorance therein was only equalled by his carelessness and culpability in permitting his family to get into such a condition. We never saw the idea expressed in that shape before, and call Comp. Dadmu's attention to it." Now we maintain the Companion's excuse was ample and sufficient. Does Comp. Warren mean to say he should have attended if his children were down with smallpox, or his wife dying of puerperal fever? Or does he mean to say that a Royal Arch Mason is so superior a being that he can prevent those financial failures that at times crash down upon the most unsuspecting? Such a "tempest in a teapot" is a little too ridiculous.