

PROCEEDINGS

OF THE

Grand Lodge of Quebec

Ancient, Free and Accepted Masons,

AT THE

Twentieth Annual Communication,

HELD IN THE CITY OF QUEBEC,

ON THE

29th and 30th days of January.

A. D. 1890—A. L. 5890.

ORDERED TO BE READ IN ALL LODGES AND PRESERVED.

ISAAC HY. STEARNS, MONTREAL,
JOHN H. ISAACSON, MONTREAL,

GRAND MASTER.
GRAND SECRETARY.

Montreal:

McQUEEN & CORNEIL, PRINTERS, 671 CRAIG ST.

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A. F. & A. M.,

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At the City of Quebec, in the Province of Quebec, was held the Twentieth Annual Communication of the Grand Lodge of Quebec, A. F. & A. M., commencing on Wednesday, the twenty-ninth day of January, A. D. 1890—A. L. 5890, there being present thereat :

- M. Wor. Bro. I. H. STEARNS, *Grand Master.*
M. Wor. Bro. E. R. JOHNSON *Dep. Grand Master.*
R. " " HENRY HIGGINS *Dis. Dep. Grand Master for Quebec
& Three Rivers Dist.*
" " " JAMES FYFE *Dis. Dep. Grand Master, Montreal
Dist.*
" " " W. H. G. GARRIOCH. *Dis. Dep. Grand Master, Ottawa
Dist.*
" " " S. LEBOURVEAU, sr. *Grand Senior Warden.*
" " " JOHN SHAW, sr. " *Junior Warden.*
" " " A. G. ADAMS, sr. " *Treasurer.*
" " " J. H. ISAACSON " *Secretary.*
" " " DAVID SEATH " *Registrar.*

V. Wor. Bro.	J. B. TRESSIDDER, as.....	Grand Director of Ceremonies.
" "	E. A. BISHOP.....	" Organist.
" "	JOSEPH MARTIN, as.....	" Senior Deacon.
" "	E. H. C. HARBESON, as.....	" Junior Deacon.
V. "	E. A. PflIEFFER, as.....	" Steward.
" "	H. D. MOORE, as.....	" "
" "	F. B. FARNSWORTH.....	" Pursuivant.
" "	HECTOR McQUEEN.....	" Tyler.

PAST GRAND OFFICERS:

M. Wor. Bro.	JAMES DUNBAR.....	Past Grand Master.
" "	E. R. JOHNSON.....	" "
R. "	C. JUDGE.....	Dep. Grand Master.
" "	EDSON FITCH.....	Dep. Grand Master.
" "	W. M. LEMESURIER.....	D. D. G. M.
" "	G. H. WILKINSON.....	D. D. G. M.
" "	HENRY RUSSELL, M.D.....	D. D. G. M.
" "	JOSEPH MITCHELL.....	D. D. G. M.
" "	TIMOTHY LEET.....	D. D. G. M.
" "	A. LYON.....	D. D. G. M.
" "	JAMES ADDIE.....	D. D. G. M.
" "	E. M. COPELAND.....	D. D. G. M.
" "	L. A. FARMER.....	D. D. G. M.
" "	F. MASSEY.....	D. D. G. M.
" "	R. W. WILLIAMS.....	D. D. G. M.
" "	H. GRIFFITH.....	Grand Senior Warden.
" "	H. J. MILLER.....	Grand Senior Warden.
" "	E. T. D. CHAMBERS.....	Grand Senior Warden.
" "	A. G. ADAMS.....	Grand Senior Warden.
" "	S. LEBOURVEAU.....	Grand Senior Warden.
" "	CHARLES KNOWLES.....	Grand Junior Warden.
" "	H. S. COUPER.....	Grand Junior Warden.
" "	JOHN SHAW.....	Grand Junior Warden.
" "	I. B. FUTVOYE.....	Registrar.
V. "	JOHN B. TRESSIDDER.....	Grand Dir. of Ceremonies.

The Committee on Credentials reported the following Lodges as being duly represented:—

THE GRAND LODGE OF QUEBEC.

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 1: Lodge of Antiquity.	Wm. M. LeMesurier... Jas. Mitchell.....	P.D.D.G.M. P.M. &	Proxy.
No. 2: Albion.....	H. Higgins Chas. Knowles..... H. Griffith..... E. A. Pfeiffer .. S. J. Dawson..... Jas. Worrington.....	P.M. & D.D.G.M. P.G.J.W. & P.M. P.G.S.W. & P.M. P.M. P.M. W.M.	
No. 3: St. John.....	John A. Ferguson... John Shaw H. J. Miller..... E. H. C. Harbeson... H. J. LeMesurier... Charles Brodie..... Walter J. Ray..... James Copeman.....	W.M. P.G.J.W. & P.M. P.G.S.W. & P.M. I.P.M. P.M. P.M. P.M. J.W.	
No. 4: Dorchester.....	I. B. Futvoys G. H. Wilkinson..... E. R. Smith..... T. H. Stearns.....	W.M. & P.G.R. P.D.D.G.M. & P.M. P.M. G.M. & P.M.	
No. 5: Golden Rule.....	E. R. Johnson... E. W. Morrill..... E. A. Baldwin.....	P.G.M., D.G.M. & P.M. W.M. S.W.	
No. 6: St. Andrew.....	O. B. C. Richardson.. J. Dunbar..... C. Judge..... E. T. D. Chambers... Henry Russell..... Geo. Rolt White..... A. F. Lay..... F. A. Faulkenberg... W. H. Little..... Alex. Pope..... Wm. Jaques..... H. Woodside..... Henry Walters..... William Jacques..... G. E. Borlase..... E. A. Bishop.....	W.M. P.M. & P.G.M. P.D.G.M. P.M. & P.G.S.W. P.M. & P.D.D.G.M. P.M. P.M. P.M. P.M. P.M. P.M. P.M. S.W. P.M. J.W. Grand Organist.	

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 7: Elgin.....	John H. Isaacson..... H. S. Couper..... James P. Griffin..... W. M. Briggs..... R. I. Griffin.....	P. M. & G. S. P. M. & P. G. J. W. P. M. P. M. S. W.	
No. 9: Nelson.....	H. D. Moore.....	P. M. &	Proxy.
No. 11: St. George.....	James Fyfe.....	D. D. G. M., P. M. &	Proxy.
No. 12: Zetland.....	Joseph Mitchell..... Sam. S. Grant..... P. A. Crossby.....	P. M. & P. D. D. G. M. P. M. & P. M.	Proxy.
No. 15: St. Francis.....	G. H. Alymer Brooke..... T. Leet.....	W. M. P. D. D. G. M. & P. M.	
No. 16: Victoria.....	Alex. Ames..... S. Lebourveau..... James Addie..... E. S. Stevens.....	W. M. P. G. S. W. & P. M. P. D. D. G. M. & P. M. S. W.	
No. 18: Shefford.....	W. R. Peters..... Jno. P. Noyes..... Geo. E. Robinson.....	W. M. P. M. P. M.	
No. 20: Montreal Kilwinning..	I. H. Stearns..... J. H. Isaacson..... A. Forbes.....	G. M. & P. M. P. M. S. W.	
No. 21: Yamaska.....	F. B. Farnsworth.....	P. M.	
No. 24: Browne.....	F. C. Martin.....	W. M.	
No. 25: Royal Albert.....	B. Tooke..... E. M. Copeland.....	W. M. P. D. D. G. M. & P. M.	
No. 28: Tuscan.....	John McLeay..... L. A. Farmer..... Edson Fitch.....	W. M. P. D. D. G. M. & P. D. G. M. & P. M.	Proxy.

THE GRAND LODGE OF QUEBEC.

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LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 29: Royal Canadian.....	G. W. Boright.....	W. M.	
No. 30: Ascot.....	I. H. Stearns..... James Addie.....	G. M. & P. M. P. D. D. G. M. & P. M.	
No. 31: Ashlar.....	C. E. Lyman.....	W. M.	
No. 32: Mount Royal.....	F. Massey..... David Seath..... John B. Tresidder..... I. H. Stearns.....	P. D. D. G. M. & P. M. G. Reg., P. M. & P. M. & P. G. D. C. G. M. & P. M.	Proxy.
No. 34: Doric.....	Timothy Leet..... I. H. Stearns..... W. H. Burbank.....	P. D. D. G. M. & P. M. G. M. & P. M. S. W.	
No. 36: Chateauguay.....	John H. Isaacson..... I. H. Stearns..... E. S. Elsworth.....	P. M. G. M. & P. M. J. W.	
No. 38: Mount Moriah.....	A. G. Adams..... Joseph Martin.....	P. M. & P. G. S. W. P. M.	
No. 39: Sutton.....	F. C. Boright.....	W. M.	
No. 40: Pontiac.....	A. Lyon.....	P. D. D. G. M., P. M.	& Proxy.
No. 41: Eddy.....	David MacFarlane..... W. H. G. Garrioch.....	W. M. D. D. G. M. & P. M.	
No. 44: St. Charles.....	Saml. Dever.....	W. M.	
No. 45: Cœurs Unis.....	H. Trepanier.....	W. M.	
No. 48: Mount Orford.....	I. P. Plummer.....	W. M.	

8 TWENTIETH ANNUAL COMMUNICATION OF

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 49: Shawenegan.....	R. W. Williams	P.D.D.G.M., P.M.	♂ Proxy.
No. 52: Prince Consort...	C. R. Corneil..... John Laing..... Jas. Patterson.....	W. M. P. M. P. M.	
No. 53: St. Andrew	Jas. McCrudden..... W. McLea Walbank..	W. M. P. M.	
No. 54: Ionic	John Stewart.....	P. M.	
No. 58: Montarville.....	W. M. LeMesurier... W. M. Bruce.....	P.D.G.M. & P.M. S. W.	
No. 62: Corinthian	C. R. Willis..... C. B. Greaves.....	W. M. P. M.	
No. 63: Prince of Wales....	James Addie..... J. H. Armstrong.....	P.D.D.G.M. & P.M. S. W.	
No. 64: King Solomon.....	W. Byrd.....	P. M. ♂	Proxy.
No. 65: Argyle.....	T. B. Collinson..... C. J. Williams.....	W. M. P. M.	
No. 66: Friendship.....	Walter Nutt.....	S. W.	
No. 67: Argenteuil	George L. Moir.....	W. M.	
No. 68: Good Samaritan....	Henry Russell.....	P.D.D.G.M. ♂	Proxy.
No. 69: King Solomon.....	J. N. Wright.....	P. M. ♂	Proxy.
No. 70: Portage-du-Fort....	J. N. Wright.....	P. M. ♂	Proxy.
No. 71: Acacia	S. P. Franchot.....	W. M.	

A constitutional number of Lodges being represented in Grand Lodge, prayer was offered to T.G.A.O.T.U., supplicating His aid and guidance, and the Twentieth Annual Communication of the Grand Lodge of Quebec was then opened in ample form, M. Wor. Grand Master I. H. STEARNS presiding.

The M. Wor. GRAND MASTER directed that all Master Masons in good standing, and properly vouched for, might be permitted to visit Grand Lodge during its present Session.

ORDER OF BUSINESS.

The following order of business was adopted :

1. Grand Lodge opened at 10 a.m.
2. Representatives from Sister Grand Lodges, not already introduced, will be received.
3. Grand Master will deliver his Address.
4. Grand Secretary will present his Report.
5. Grand Treasurer will present his Report.
6. Deputy Grand Master will deliver his Address.
7. District Deputy Grand Masters will present their several Reports.
8. Reports from different Standing Committees received.
9. Election of Grand Officers for the ensuing year at 8 p.m.
10. Reports from Special Committees will be received.
11. Installation of Grand Officers elect.
12. Unfinished Business.
13. Grand Lodge will be closed.

The GRAND SECRETARY commenced to read the Minutes of the last Annual Communication of Grand Lodge, held in the City of Montreal, on the 30th and 31st days of January, A.D. 1889—A.L. 5889, when it was moved by R. W. Bro. JOHN SHAW, seconded by R. W. Bro. W. H. G. GARRIOCH :

“That the Proceedings of the Grand Lodge, at its last Annual Communication, have been printed and distributed amongst the several Lodges of its jurisdiction, the same shall be considered as having been read, and they are now confirmed.”

The motion was carried.

The regulations for the government of Grand Lodge, during the time of its business, were read by the GRAND SECRETARY.

Letters were received from M. Wor. Bros. Graham, P.G.M. ; G. O. Tyler, P.G.M. ; J. F. Walker, P.G.M. ; R. W. Bros. T. P. Butler P.D.G.M. ; Dickson Anderson, P.D.G.M. ; Frank Edgar, Grand Treasurer ; R. W. Bros. H. C. Channell, W. H. White, P.D.D. Grand Masters ; R. W. Bro. W. B. Smith, G.S.W. ; A. D. Stevens, G.J.W. ; R. W. Bro. T. L. Brown, D.D.G.M., and V. W. Bro. H. R. Sample, G.S.D.

The following Brethren presented their credentials as Representatives from Foreign Grand Lodges near this Grand Body—viz., K. W. Bro. Arthur Lyon, from Grand Lodge of Maryland; R. W. Bro. S. Lebourveau, from Grand Lodge of Mississippi, and R. W. Bro. E. T. D. Chambers, from Grand Lodge of New Jersey. They were introduced to Grand Lodge, welcomed by the Grand Master, and received the Grand Honors.

FOREIGN GRAND LODGES.

The following named Grand Lodges were represented by their duly accredited representatives :

California.....	By R. Wor. Bro. Edson Fitch.
Connecticut.....	“ “ “ E. M. Copeland.
Colorado.....	“ “ “ D. Seath.
Georgia.....	“ “ “ James Addie.
Idaho.....	“ “ “ H. Russell.
Indian Territory.....	“ “ “ P. Crossby.
Indiana.....	M. “ “ E. R. Johnson.
Kentucky.....	R. “ “ Joseph Mitchell.
Kansas.....	“ “ “ C. Judge.
Maine.....	“ “ “ J. H. Isaacson.
Maryland.....	“ “ “ A. Lyon, M.D.
Mississippi.....	“ “ “ S. Lebourveau.
Minnesota.....	“ “ “ J. P. Noyes.
New Hampshire.....	M. “ “ I. H. Stearns.
New Mexico.....	R. “ “ James Fyfe.
New Jersey.....	“ “ “ E. T. D. Chambers.
Ohio.....	M. “ “ J. Dunbar, Q.C.
Rhode Island.....	R. “ “ F. Massey.
South Carolina.....	“ “ “ C. Knowles.
Spain.....	“ “ “ A. G. Adams.
Utah.....	“ “ “ T. Leet.
United Grand Lodge of N. S. Wales..	“ “ “ J. H. Isaacson.

The M. W. Grand Master, I. H. STEARNS, then delivered the following address :

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GRAND MASTER'S ADDRESS.

Brethren of the

GRAND LODGE OF QUEBEC.



A KIND Providence has once more permitted us to meet in Annual Communication, to extend our fraternal greetings each to the other, and to legislate for the welfare of our beloved fraternity.

It becomes our duty, as we assemble around our sacred altar, to offer up our thanks to the Great Architect of the Universe for His manifold blessings during the past year, and more especially to implore His guidance and assistance

during our deliberations.

Two decades have now passed since the formation of our Grand Lodge, and for the second time we meet in the historic and renowned City of Quebec, endeared to us, and to all Masons, by many hallowed associations, but more especially as the birthplace of Free Masonry in this Province.

Quebec is intimately associated with the early history of the Craft on this Continent; and amongst its long roll of illustrious members of our Order we find Princes of the Royal blood, who did not think it derogatory to their dignity to "patronize our mysteries and join our assemblies," and who, by their active assistance, contributed largely to the success of the Craft in the early days of the colonies.

In many respects we meet to-day under more favorable circumstances than for a number of years past, and I extend to you a most hearty and fraternal welcome to this, our Twentieth Annual Communication, and express the hope that the business of this Session may be conducted with the same degree of dignity, decorum, and wisdom, which has characterized our labors in the past, that the prosperity of the Craft, in this jurisdiction, may be promoted and continued.

DECEASED BRETHREN.

Death, the great leveller of all human distinctions, has not been idle during the past year. Some of our beloved Brethren who were active laborers with us at our last Communication have been called to their Eternal rest; they have gone from labor to reward, and will no more appear in our assemblages.

Death ever takes us by surprise,—the workman falls, but the work still goes on. Our Brethren were true and faithful men, and filled places of honor and trust in various departments of life. Let us, therefore, pause a moment before we commence our active business, that some mention of their lives may be inscribed on our pages, in order to pay a fitting tribute of respect to their memories.

R. W. Bro. Andrew Sword died at his residence, in Quebec City, on the 5th of April, 1889, after a brief illness, deeply regretted by all who knew him. He was a faithful man and zealous Mason, a P. M. of Albion Lodge, and at the time of his decease he held the important position of D. D. G. M. for Quebec and Three Rivers District. He was buried with Masonic honors by Albion Lodge. His memory will long be revered by his Brethren.

On the 7th of May last, we were called upon to mourn the loss by death of our esteemed Deputy Grand Master, R. W. Bro. S. J. Foss. Our deceased Brother was made a Mason in Victoria Lodge, Sherbrooke, on the 11th October, 1859; was elected W. M. in 1865; and was D. D. G. M. of St. Francis District 1870-71. He was again elected W. M. of Victoria Lodge in 1887, and at the meeting of Grand Lodge, in January of last year, was elected to the office of Deputy Grand Master. R. W. Bro. Foss was a resident of the City of Sherbrooke for many years, and was one of its most influential and highly respected citizens, holding from time to time many offices of public trust. He was ever devoted to the cause of Masonry, and took a very active part in the formation of this Grand Lodge.

In testimony of the universal esteem in which our departed Brother was held, I instructed the Grand Secretary to require the Lodges in this jurisdiction to be draped in mourning in the customary form for a period of three months.

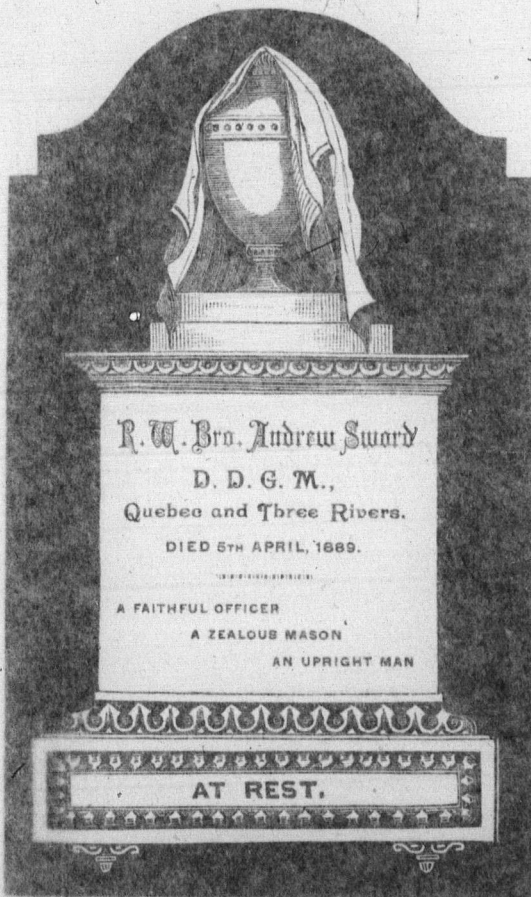
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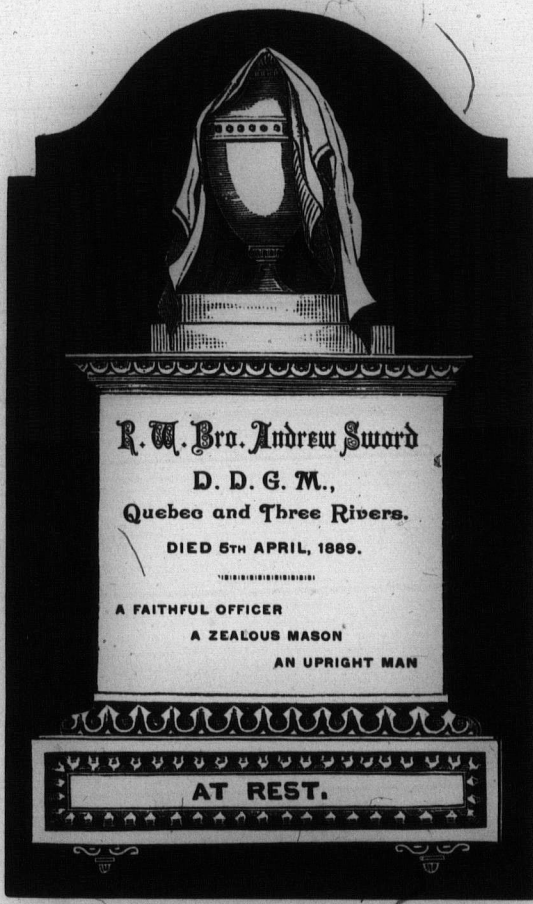
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R. W. Bro. Andrew Sward

D. D. G. M.,

Quebec and Three Rivers.

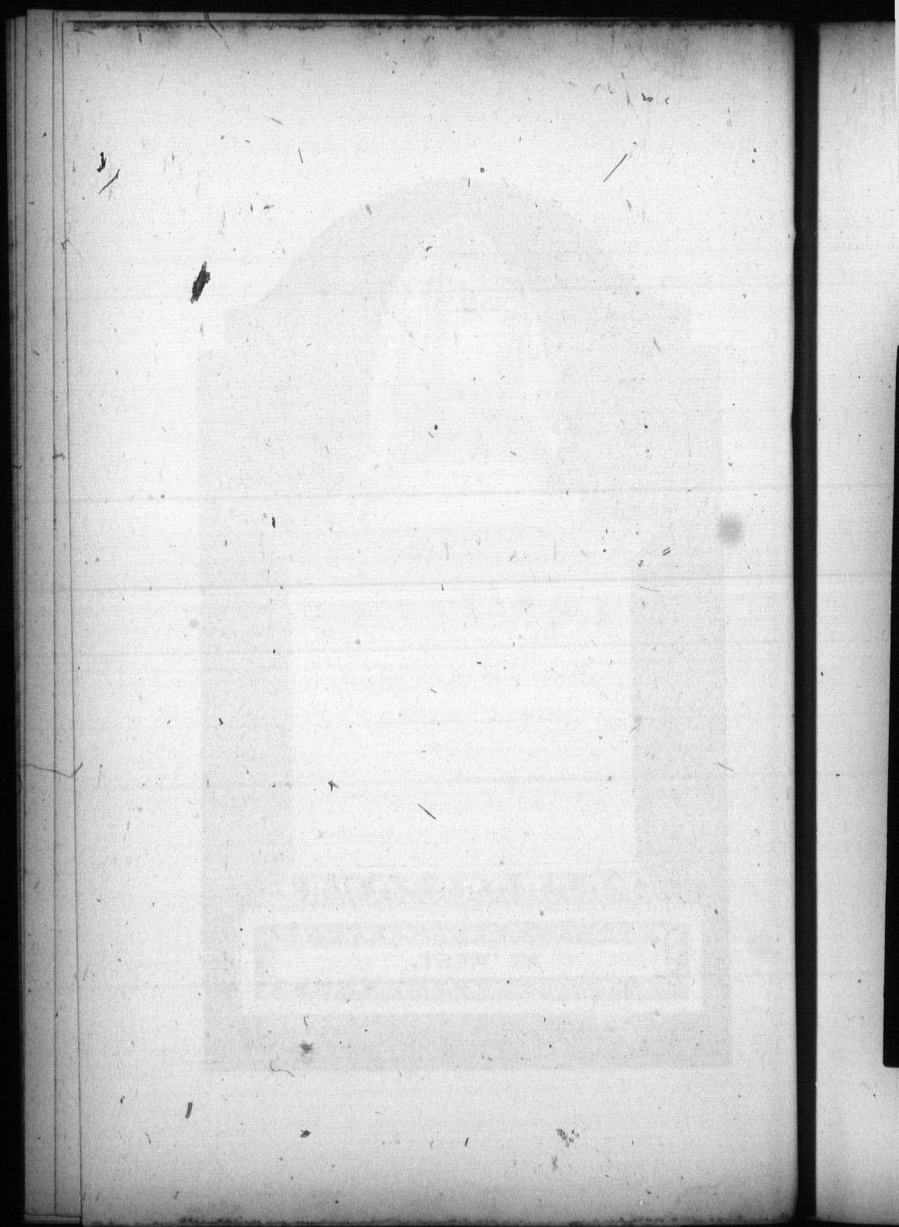
DIED 5TH APRIL, 1889.

A FAITHFUL OFFICER

A ZEALOUS MASON

AN UPRIGHT MAN

AT REST.

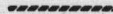




R. W. Bro. S. J. Hass

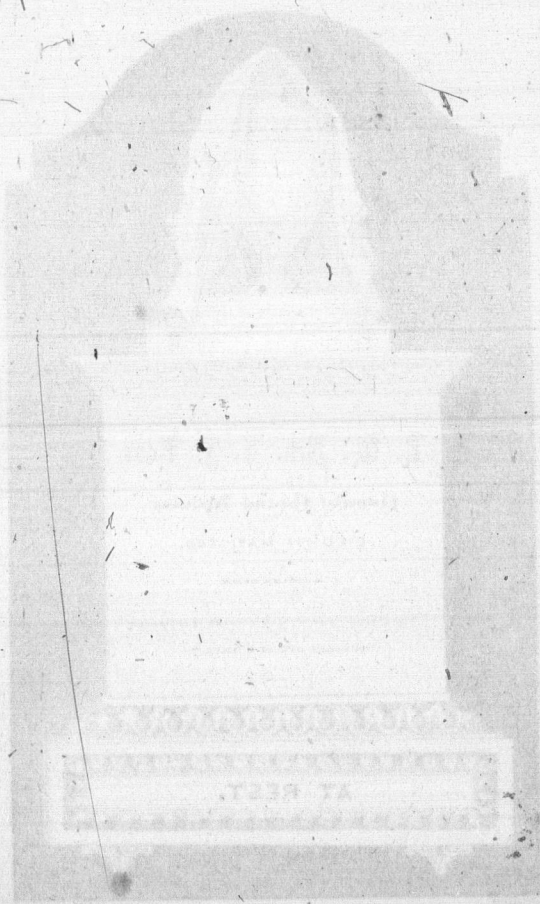
Deputy Grand Master

DIED 7TH MAY, 1889.



**" HE SLEEPS, BUT HE SHALL WAKE ELSEWHERE,
FOR GOD HAS SAID AMEN."**

AT REST.



AT REST



R. W. Bro. W. Brinsmaid

HON. GRAND JUNIOR WARDEN

Died at Burlington, Vt.

27TH NOVEMBER, 1899.

WATERBURY, VERMONT

THIS ENDS THE SCENE! EARTH'S FITFUL STRIFE

IS O'ER;

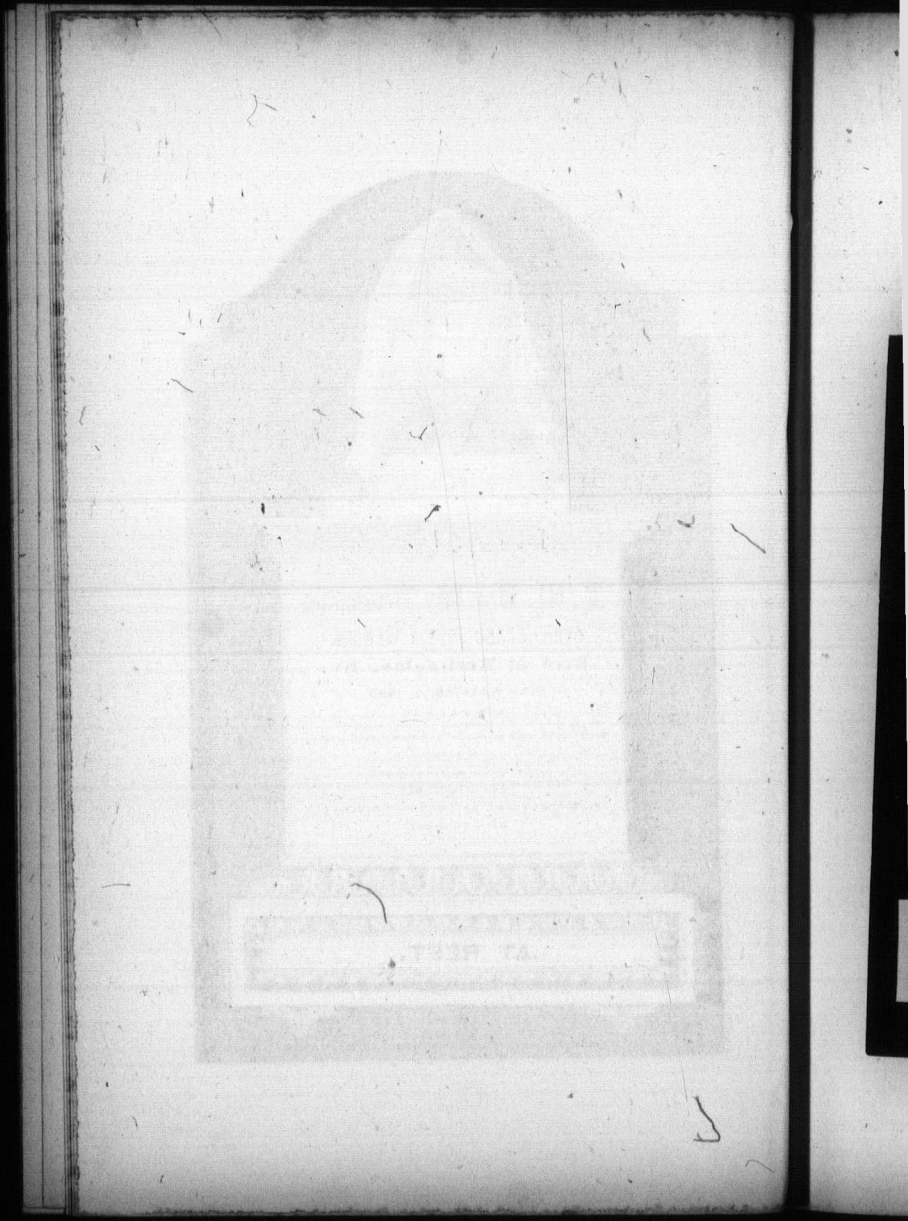
FOR TO ITS WAITING SHORE

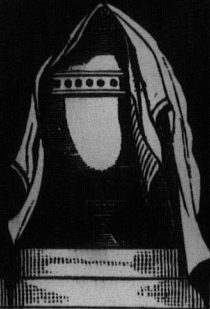
ONE FATEFUL DAY

THE BOATMAN CAME, AND WITH HIS DRIPPING OAR

BORE HIM AWAY.

AT REST.





In Memoriam

R. W. BROTHER

C. M. Church, M. D.,

Past Grand Junior Warden,

DIED AT AYLNER,

2nd SEPTEMBER, 1889.

AT REST.



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I have also received the melancholy intelligence of the death of R. W. Bro. William Brinsmaid, Honorary Past Grand Junior Warden of this Grand Lodge. This sad event took place at Burlington, Vermont, on the 27th of November last. Our departed Brother was a staunch and firm friend of this Grand Body, and in the early days of its history he labored unceasingly to promote its interests. His unswerving fidelity and sterling qualities were well known to the Brethren of this jurisdiction. I would suggest that memorial pages be set apart in our Proceedings to the memory of these esteemed Brethren.

Official notice has been received of the death of the following distinguished Brethren of other jurisdictions : R. W. Bro. Benjamin Curran, Grand Secretary of the Grand Lodge of Nova Scotia, died at Halifax, on the 31st March, 1889 ; M. W. Bro. Alexander T. Darrah, Past Grand Master of the Grand Lodge of Illinois, died at Bloomington, Ill., on September 4th, 1889 ; M. W. Bro. David Clark, Past Grand Master of Connecticut, died 8th October, 1889 ; M. W. Bro. William Cowgill, Past Grand Master of the Grand Lodge of Kansas, died 19th June, 1889. R. W. Bro. Alfred Morris, a former representative of this Grand Lodge near the Grand Lodge of New South Wales, died during the past year ; and R. W. Bro. Nicholas Weekes, late Grand Secretary of the Grand Lodge of New South Wales, also passed away during the last year. You will, I trust, see that due respect is paid to these departed Brethren.

GRAND REPRESENTATIVES.

Since our last Annual Communication I have appointed Representatives of the Grand Lodge of Quebec near other Grand Lodges, as follows :—

- W. Bro. JOHN J. HINDSON, near Grand Lodge of Montana
- W. Bro. EDWARD P. KINGSBURY, near Grand Lodge of Pennsylvania.
- W. Bro. M. M. MCPHERSON, near Grand Lodge of Idaho.

The following have been accredited Grand Representatives near the Grand Lodge of Quebec by sister jurisdictions :—

- M. W. Bro. JOHN H. GRAHAM, from Canada.
 R. W. Bro. ALEX. CHISHOLM (re-appointed), Illinois.
 R. W. Bro. ARTHUR LYON, M.D., from Maryland.
 M. W. Bro. J. F. WALKER, from Pennsylvania.
 R. W. Bro. S. LEBOURVEAU, from Mississippi.
 R. W. Bro. E. T. D. CHAMBERS, from New Jersey.

I trust these appointments may be acceptable to this Grand Body, and I ask the confirmation of the same.

DISPENSATIONS.

During the year I have granted dispensations as follows:—

To appear in regalia in public,	15
To confer the Degrees in less time than required by the Constitution,	2
To elect an officer at a time other than the regular period,	1
To receive and act upon the petition of a person not possessing the qualification of residence,	1
To change the date of regular meetings,	1
To receive and act upon the petition of rejected applicants for the Degrees within a less period than required by the Constitution,	3
To Pass and Raise Sea-going Mariners at a less interval of time than one month,	2

While the Grand Master should be ever ready to exercise his prerogative for the benefit of the Craft, due caution should be observed by him in not lightly over-riding constitutional regulations.

On this subject, I wish to say to Worshipful Masters that it is sometimes very perplexing to Grand Masters to receive applications for dispensations in which no clear or legal reasons are given why the request should be granted. Delay is often better than undue haste; and in order to ensure the granting of the dispensation, it

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ought to be established to the satisfaction of the Grand Master that it is a necessity, and for the best interests of the Order, and not simply to gratify the ambition of some impatient Brother.

NEW LODGES.

On the 9th of February last, I granted a dispensation to Bros. Stanislas P. Franchot, J. L. Wills, George Bothwell, and others, residing at the Village of Buckingham, authorizing them to open and hold a Lodge at that place, under the name of "Acacia Lodge."

On the 26th of April last, I granted a dispensation to Bros. Walter Demouilpied, W. D. Curran, Samuel McCutchie, and others, residing at Hemmingford, authorizing them to open and hold a Lodge at that place, to be known and designated as "Hemmingford Lodge."

The petitions in both these cases were strongly recommended by the nearest Lodges, and by the D.D.G.M.'s of the respective districts wherein they are situated, and I understand they have since been doing good work.

The Brethren to whom these dispensations have been granted, will, no doubt, apply to the Grand Lodge at this Session for Charters, and if their work and proceedings prove satisfactory, I recommend that they be granted.

OFFICIAL VISITATIONS.

During the past year I have officially visited the following Lodges in the City of Montreal—viz., Mount Moriah, Montreal Kilwinning, Royal Albert, Corinthian, Prince Consort, Mount Royal, Lodge of Antiquity and Cœurs Unis.

My reception by all was most fraternal, and of the heartiest description.

In several of these Lodges I had the pleasure of witnessing the work, and was much gratified at the creditable manner in which it was performed. At these visitations I was attended by a number of prominent Brethren, to whom I desire to return my hearty thanks for their assistance and kind co-operation.

On the 19th December last, accompanied by R. W. Bro. J. H. Isaacson, I visited Eddy Lodge, of Hull. The meeting was largely attended, and representatives were present from nearly all the Lodges in Ottawa District. The Second Degree was conferred, and the work was done in a most creditable manner. A very enjoyable feature of the evening was a visit from M. W. Bro. the Rev. Canon O'Meara, Grand Master of the Grand Lodge of Manitoba. It was a source of very great pleasure to me to make the acquaintance of this distinguished Craftsman, and to be able to accord him a most hearty and fraternal welcome to this jurisdiction. I am sure the Brethren who had the pleasure of listening to his eloquent remarks will long remember his visit. May he be spared for many years to occupy the high position he so ably and worthily fills, and to continue his works of usefulness to our Brethren of the Prairie Province. After the close of the Lodge a magnificent collation was enjoyed, at which a large number of the Brethren were present. The able and zealous D.D.G.M., R. W. Bro. Garrioch, was indefatigable in his attentions to the Grand Secretary and myself. Altogether, our visit was an exceedingly pleasant one.

On the 14th January, I had the pleasure of visiting Dorchester Lodge, of St Johns. I was accompanied on this occasion by R. W. Bro. Fyfe, D.D.G.M., and a number of other prominent Brethren from Montreal. We were most heartily received and hospitably entertained. The officers of the Lodge were regularly installed by R. W. Bro. Fyfe in an able and impressive manner, and a very pleasant and enjoyable evening was passed.

APPOINTMENTS.

Owing to the death of our esteemed Brother, the late R. W. Bro. Sword, the office of D.D.G.M. for Quebec and Three Rivers became vacant, and, after consultation with some of the prominent Brethren of that District, I named and appointed R. W. Bro. Henry Higgins, of Quebec City, to fill the vacancy.

On the 29th May, I appointed M. W. Bro. E. R. Johnson, of Sherbrooke, as Deputy Grand Master, to fill the vacancy caused by the decease of our late lamented Brother, R. W. Bro. S. J. Foss.

I trust these appointments may meet with your approbation.

REVISION OF CONSTITUTION.

At the last Annual Communication a resolution was adopted that a Committee be appointed to revise the Constitution of this Grand Lodge and the Appendages thereto. I therefore named the following well-skilled Brethren to perform that important work: M. W. Bros. J. H. Graham, James Dunbar, E. R. Johnson, J. F. Walker; R. W. Bros., T. P. Butler, Frank Edgar, J. H. Isaacson, W. H. White and G. G. Foster. Their report you will find published on the summons for this Communication.

REGALIA.

The regalia belonging to this Grand Lodge has been in constant use for the past sixteen years, and is much in need of repairs. I would suggest that the Finance Committee, in making their estimate for next year's expenses, would include an amount sufficient to cover this outlay.

GRAND LODGE OF NORTH DAKOTA.

By reason of the division of the Territory of Dakota, U. S. A., and the formation of the States of North and South Dakota, a new Grand Lodge has been established, styled the Grand Lodge of North Dakota. Information having been received of the regular organization of said Grand Lodge, I would beg to recommend to this Grand Body the advisability of fraternally and officially recognizing the said Grand Lodge of North Dakota as an independent and Sovereign Grand Lodge in and for North Dakota, and the interchange of Grand Representatives therewith.

UNITED GRAND LODGE OF VICTORIA

(AUSTRALIA).

My immediate predecessor, M. W. Bro. Robinson, in his address, alluded at some length to the happy termination of long-existing difficulties in that far-away land, and the formation there of a Grand Lodge. Official information has been received announcing the fact that this Grand Lodge was inaugurated and constituted

on the 20th March last, and the officers installed by His Excellency Lord Carrington, M.W.G.M. of New South Wales, and asking for official recognition and an interchange of Representatives.

I would suggest that their request be complied with.

ENGLAND AND QUEBEC.

The differences between the Grand Lodge of England and that of Quebec have formed no unimportant part of the business submitted for your consideration in the past. You are, no doubt, familiar with every step which has been taken, up to and including the action of this Grand Lodge at its last Annual Communication. Your then, M. W. Grand Master recommended that, in view of strengthening the hands of M. W. Bro. Walkem in his endeavor to mediate, Grand Lodge should authorize and empower his successor in office to suspend, or even withdraw, the edicts of this Grand Lodge against the Grand Lodge of England and its Lodges, whenever advised or requested so to do by Grand Master Walkem.

This Grand Lodge, by unanimous vote, adopted by resolution the recommendation of your then Grand Master, M. W. Bro. Robinson.

M. W. Bro. Walkem, acting in his capacity as mediator, having requested me to withdraw the edicts, I therefore, on the 23rd of October, 1889, issued the following Proclamation:—

PROCLAMATION.

THE GRAND LODGE OF QUEBEC, A. F. & A. M.

OFFICE OF THE GRAND MASTER,

MONTREAL, P. Q., October 23rd, 1889.

To all Brethren of obedience to the M. W. the Grand Lodge of Ancient, Free and Accepted Masons of the Province of Quebec, and to all whom the following may concern :

Whereas, on the first day of January, 1885, M. W. Bro. E. K. JOHNSON, then Grand Master of this Grand Lodge, issued his Proclamation forbidding all Brethren acknowledging the authority of the Grand Lodge of Quebec to hold any Masonic intercourse with any Member or Members of any Lodge existing in this Province, enrolled on the Register of any Foreign Grand Lodge, in so far as Ancient Craft Masonry is concerned ;

And Whereas, on the fifth day of July, 1886, M. W. Bro. JAMES FREDERICK WALKER, then Grand Master of this Grand Lodge, issued his Proclamation and Edict ordering that all Masonic intercourse be suspended and cease between this Grand Lodge, its subordinate Lodges, and all Brethren in obedience thereto, and the Grand Lodge of England and all Lodges and Brethren in obedience thereto, and commanding all Brethren of the Grand Lodge of Quebec to hold no Masonic intercourse with any Brother in obedience to the said Grand Lodge of England;

And Whereas the Grand Lodge of Canada, in the Province of Ontario, at its Annual Communication, held at the City of Toronto, on the eighteenth and nineteenth days of July, 1888, authorized by resolution its Grand Master, M. W. Bro. R. T. WALKEM, to offer his mediation to both the said Grand Lodges of England and Quebec, which mediatorial offer was accepted by the Grand Lodge of Quebec;

And Whereas the Grand Lodge of Quebec, at its Annual Communication, held at the City of Montreal, on the 30th and 31st days of January, 1889, passed the following resolution:—"That with regard to the withdrawal of the Edicts of "this Grand Lodge heretofore issued against the Grand Lodge of England, and "its Lodges in this city adhering thereto, this Grand Lodge fully recognizes the "necessity of strengthening the hands of the Grand Master of the Grand Lodge "of Canada, in the province of Ontario, in his mediation between this Grand "Lodge and the said Grand Lodge of England and her Lodges, and hereby "authorizes the M. Wor. Grand Master of the Grand Lodge of Quebec, who "may be in office at any time, at the request of M. Wor. Bro. WALKEM, to "withdraw the said Edicts,"—

Now therefore be it known to you all, that I, ISAAC HENRY STEARNS, Grand Master of Masons in the Province of Quebec, by virtue of the power vested in me as the Grand Master of the Grand Lodge of Quebec, Ancient, Free and Accepted Masons, in accordance with the foregoing resolution, and at the request and desire of M. W. Bro. R. T. WALKEM, acting in his capacity as mediator as aforesaid, do hereby WITHDRAW the before-mentioned Proclamation and Edict of non-intercourse and interdict issued by the Grand Master of this Grand Lodge, of date of 1st day of January, 1885, and also the one issued by the Grand Master of date of 5th day of July, 1886, and the said Proclamations and Edicts are hereby withdrawn.

Of all which you and all others, whom the said Proclamations and interdicts may in any way concern, will take due notice, and govern yourselves accordingly.

Witness my Hand, and the Seal of the Grand Lodge of Quebec, and the attestation of the Grand Secretary thereof, at Montreal, P. Q., this twenty-third day of October, A. L. 5889, A. D. 1889.

* SEAL *

ISAAC H. STEARNS,

Grand Master.

ATTEST,

JOHN H. ISAACSON,

Grand Secretary, G. L. of Q.

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Brethren, I have carried out your instructions, and in doing so I consider the course pursued to have been the only proper one tending to promote the best interest of this Grand Lodge and the harmony of the Craft in this jurisdiction. We should, if possible, endeavor to unite with us those Masons in this Province who have differed from us. To this end no peaceful effort should be omitted on our part. In the mediator whom we have accepted, we have an able and energetic Mason, one who will spare no effort to adjust the differences between the two Grand Bodies in a manner that will be honorable to all parties concerned.

M. W. Bro. Walkem has already devoted a great deal of time to the duties which have devolved upon him in connection with this important matter, and I am sure that you will continue the confidence you have placed in him. Let us trust that it may be with the most happy and successful result.

MASONIC HOME.

At the Annual Communication of this Grand Lodge, in January, 1886, R. W. Bro. Fyfe introduced a resolution having for its object the establishment of a Masonic Home in this Province. At the same meeting, a resolution was adopted authorizing the Grand Master to appoint a Committee to endeavor to present a scheme to carry out this benevolent and laudable object. During the same year, the Grand Master, M. W. Bro. J. F. Walker, issued a circular, asking the Lodges for a voluntary contribution from their members, for the purpose of making a commencement of accumulation of funds. A few of the Lodges responded to this appeal; and if all would follow this excellent example it would be highly creditable to them, and a source of very great pleasure to me.

The formation and organization of a Masonic Home would be a noble work of charity, and ought to receive special attention from the Masonic fraternity of this jurisdiction. We cannot be too often reminded of our duty to the aged Brother, or his widow and orphans, and I do not think it out of place to again call your attention to this matter, trusting that, ere long, some practical plan may be devised to bring about the establishment of such a desirable institution by the Brethren of this Grand Lodge.

GENERAL MASONIC RELIEF ASSOCIATION OF THE UNITED STATES AND CANADA.

This Association, which has been doing good work for the past five years in protecting the Craft from Masonic impostors, who make a business of travelling through the country trading upon the well-known benevolence of our Brethren and Lodges, has decided to hold its next Annual Meeting in the City of Montreal, on the 16th September next.

Distinguished Masons from all parts of the United States and Canada will, no doubt, attend this Convention, and I trust that they may be accorded a most fraternal and cordial reception, and that the meeting may be productive of much good.

HISTORIC JEWELS.

The closing paragraph of the Report of the Committee on the State of Masonry of last year, I think, requires some notice. The article I allude to will be found on page 54 of the printed Proceedings, and reads as follows: "The attention of the Committee has been called to the fact that certain valuable and historic relics were presented to Grand Lodge, by M. W. Bro. Dunbar, on behalf of the Brethren of Quebec District, and would suggest that the same be produced in Grand Lodge for the inspection of the members."

The relics alluded to are, I presume, the old jewels which were transmitted to this Grand Lodge by the late M. W. Bro. Thomas Douglas Harrington, and which were first laid before this Grand Body by M. W. Bro. Dunbar, at the Annual Communication, held in September, 1875, and were alluded to by him in his address of that year. An excellent and interesting description of these Jewels, and the happy manner in which they have been handed down to us, appears in the Annual Address of M. W. Bro. Graham, delivered in this city, in January, 1883. For the information of the younger Brethren I beg to quote from the same, as follows:

"I need but remind the officers and members of this Grand Lodge that on the occasion of the happy union of the remaining Canada Lodges in our Province with this Grand Body, there were transmitted to us, through me, as the then Grand Master, by the late M. W. Bro. Harrington, as our proper inheritance, an Antique Masonic Square of gold, having a brilliant at the angle, and having thereon this inscription, 'The gift of His Royal Highness Prince Edward, the first

R. W. Grand Master of Ancient Masons in Canada,' and on the reverse 'R. W. Grand Lodge of Lower Canada,' and also a large key of gold, with monogram surmounted by a crown, the gift also to that Provincial Grand Lodge of Prince William Henry, the Duke of Clarence, and afterwards William IV."

I draw attention to this portion of the Report of the Committee on the State of Masonry, not because I disapprove of the suggestion "to produce these relics in Grand Lodge," which I think an excellent one, but on account of the statement that they were presented by M. W. Bro. Dunbar, on behalf of the Brethren of the Quebec District, which is misleading, and I felt required correction.

We highly prize these historic Jewels, not only out of regard to the original and illustrious donors, but also for the love and veneration we have for the memory of the distinguished Brother who transmitted them to us.

The Brethren who desire to inspect them will find them during this Communication on the desk of the Grand Treasurer.

CONCLUSION.

Before concluding my Address, I desire to return my sincere thanks for the many courtesies received at the hands of my Brethren. To our zealous and faithful Grand Secretary I am especially indebted for valuable aid and willing assistance. His long experience in Masonry has eminently qualified him for the important office he so worthily fills. Our official relations have been of the most fraternal and pleasant character, and I trust he may long continue to render his valuable services to this Grand Lodge.

I also wish to make grateful acknowledgments to the many Past Grand Officers who have given me their counsel and advice during the past year.

Brethren of the Grand Lodge of Quebec,—When I assumed the office of Grand Master I was deeply conscious of the important duties that devolved upon that responsible position. Ever mindful of the honor of the Grand Lodge, and the good of Masonry, I have endeavoured to discharge these duties to the best of my ability, striving to represent your wishes, and retain the respect due to the exalted station to which you were pleased to call me. And now, Brethren, conscious of my many failings, but at the same time trusting in your leniency, I return you the gavel of office you so

greatly honored me with one year ago, with the earnest prayer that the Most High may endow you with wisdom and knowledge, and prosper the work of your lands.

ISAAC H. STEARNS,

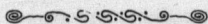
MONTREAL, 27th January, 1890.

Grand Master.

It was moved by M. W. Bro E. R. JOHNSON, seconded by M. Wor. Bro. DUNBAR :

That the Address of the Grand Master, just delivered, be referred to the Committee on the State of Masonry, with instructions to that Committee to report thereon as early as possible during the Session of Grand Lodge.

The motion was carried.



GRAND SECRETARY'S REPORT.

The GRAND SECRETARY presented his Report as follows :

To the Most Worshipful the

GRAND LODGE OF QUEBEC, A. F. & A. M.



BRETHREN,—I take pleasure in submitting for your consideration this, my Report.

Whilst nothing of an unusual import has transpired during the last past year in connection with the duties of my office, yet its routine of business has considerably increased, demanding more time, care and attention, than has heretofore been necessary to keep in proper shape the affairs of Grand Lodge. I trust it will be found that I have not been negligent of my duty, or careless in its discharge.

The Proceedings of our last Annual Meeting have been printed and distributed as usual. They are in a much improved form, at a slightly increased expense, and it is to be hoped that the creditable appearance of the volume will more than compensate for the small additional outlay.

The returns to Grand Lodge made during the year have been promptly and properly made, with some few exceptions. It appears, however, to me, that some of the Secretaries of our Lodges do not seem to bestow on them the care and attention they ought to receive.

Instances are not wanted where blanks are left unfilled, dates not inscribed, initial letters only used to given names, and in one or two cases the writing is scarcely legible.

I venture here to suggest that when Secretaries of Lodges make their returns, they should be careful to give the Post Office address of each Past Master, so that I may be enabled in the future to forward summons and other communications with the greater certainty of their reaching those entitled to receive them.

Since our last meeting, under the instructions of our M. W. Grand Master, I have issued the following Commissions to representatives of our Grand Lodge near Sister Grand Lodges, viz :—

Wor. Bro. JOHN J. HINDSON, Montana.

R. Wor. Bro. EDWARD P. KINGSBURY, Pennsylvania.

R. Wor. Bro. M. M. MCPHERSON, Idaho.

And Commissions have been received for the following representatives of other Grand Lodges near the Grand Lodge of Quebec :

M. W. Bro. JOHN HAMILTON GRAHAM, of Richmond, Que., to represent the Grand Lodge of Canada.

R. W. Bro. ALEXANDER CHISHOLM, to represent the Grand Lodge of Illinois.

R. W. Bro. ARTHUR LYON, of Shawville, to represent the Grand Lodge of Maryland.

R. W. Bro. S. LEBOURVEAU, to represent the Grand Lodge of Mississippi.

R. W. Bro. E. T. D. CHAMBERS, of Quebec City, to represent the Grand Lodge of New Jersey.

M. W. Bro. J. F. WALKER, of Montreal, to represent the Grand Lodge of Pennsylvania.

In the month of February last, a dispensation was issued from this office to establish, at Buckingham, Que., a Lodge, to be denominated "Acacia Lodge." In April last, another dispensation was issued for the formation of a Lodge at Hemmingford, Que., to be called "Hemmingford Lodge." Both dispensations have been acted on, and each of these new Lodges has, in accordance with the requirements of our Constitution, returned its dispensation, together with its books of record, has made returns, and paid dues according to law.

Since the last audit of my books, and up to the 18th day of January instant, inclusive, I have received, as dues, &c., from subordinate Lodges, the sum of \$2,193.75, which I have paid over to our R. W. Grand Treasurer, taking his receipt for the same. That sum is \$142.50 above the amount paid in last year.

I refer to the annexed Statement, "A," to show the different sources from which this money has been derived, and to Statement "B," also annexed, which gives a synopsis of the returns of Lodges for the year terminating 31st December last. It shows following particulars: Initiations, 245; Passings, 218; Raisings, 213; Joinings, 40; Withdrawals, 89; Deaths, 30; Suspensions, N. P. D., 97; Reinstated, 12; Life Members, 8; Suspensions, U. M. C., 2; Total number of Members, 3,052.

During the year I have received from Sister Grand Lodges, with whom we are in fraternal correspondence, printed copies of their Proceedings, and have distributed the same as follows: One copy to the M. W. Grand Master; one to the Chairman of the Committee on Foreign Correspondence, and one for the purpose of our Library.

I regret to have to observe that, with the single exception of these Reports from other Grand Lodges, our Library has had no increase since our last report.

The Brethren of our jurisdiction, I say it with sorrow, seem perfectly indifferent to the Library, either as to the use of the same, or as to its prosperity.

The following-named Lodges having failed to make returns and pay dues, as required by the Constitution, I would advise that, unless they do so within three months from the date of the present meeting, their Warrants be called in and cancelled: St. John, No. 27; Corner Stone, No. 37; Excelsior, No. 46; Richelieu, No. 60.

Nelson Lodge, No. 9, and Bedford Lodge, No. 59, have failed to make returns for the last past twelve months, and are disqualified from representation at the present meeting.

In conclusion, I avail myself of this opportunity to return grateful thanks to all my Brethren, from Grand Master to individual members of this Grand Body, for many and great courtesies extended to me at and since our last meeting. Be assured, Brethren, I am not unmindful of them, and will ever strive to deserve them.

JOHN H. ISAACSON,
Grand Secretary.

THE GRAND LODGE OF QUEBEC.

29	Royal Canadian.....	3 00	30 50	4 00	24 50	4 00	29 50	34 50
30	Ascot.....	3 00	35 50	6 00	24 75	14 00	47 75	42 50
31	Ashlar.....	3 00	31 50	10 00	26 50	22 00	61 00	81 00
32	Mount Royal†.....	4 00	50	3 00	50	14 00	56 50	14 50
33	Frelighsburg.....	1 00	11 50	2 00	12 00	18 00	50 00	37 50
34	Doric*.....	.....	35 50	.....	24 00	20 00	76 00	.....
35	Brome Lake.....	1 00	.....	.....	45 00	28 00	80 50	.....
36	Chateaugay.....	8 00	1 00	.....	35 50	.....	.....	.....
37	Corner Stone.....	.....	.....	.....	.....	.....	.....	.....
38	Mount Moriah.....	12 00	50	22 00	.....	.....	.....	.....
39	Sutton.....	7 00	50	14 00	.....	.....	.....	.....
40	Sontac.....	.....	12 00	.....	.....	.....	.....	.....
41	Eddy.....	8 00	.....	18 00	.....	.....	.....	.....
44	St. Charles†.....	10 00	1 00	20 00	.....	.....	.....	.....
45	Cœurs Unis††.....	15 00	2 00	28 00	.....	.....	.....	.....
46	Excelsior.....	.....	.....	.....	.....	.....	.....	.....
47	Graham*.....	1 00	.....	.....	.....	.....	.....	.....
48	Mount Orford††.....	.....	12 00	.....	.....	.....	.....	.....
49	Shawenigan.....	.....	14 00	.....	.....	.....	.....	.....
52	Prince Consort†.....	20 00	4 00	34 00	.....	.....	.....	.....
53	St. Andrew.....	3 00	27 50	4 00	.....	.....	.....	.....
54	Ionic*.....	.....	.....	6 50	.....	.....	.....	.....
55	Lake Magog.....	1 00	26 00	2 00	.....	.....	.....	.....
57	Hochelaga*.....	.....	14 00	14 00	.....	.....	.....	.....
58	Montarville.....	1 00	12 00	10 00	.....	.....	.....	.....
59	Bedford.....	.....	.....	.....	.....	.....	.....	.....
60	Richelieu.....	.....	.....	2 00	.....	.....	.....	.....
62	Corinthian.....	6 00	16 50	12 00	.....	.....	.....	.....
63	Prince of Wales*†.....	.....	19 50	.....	.....	.....	.....	.....
64	King Solomon.....	5 00	12 50	14 00	.....	.....	.....	.....
65	Argyle†*.....	3 00	50	8 00	.....	.....	.....	.....
66	Fingert†*.....	11 00	55 50	22 00	.....	.....	.....	.....
67	Argenteuil*.....	.....	.....	.....	.....	.....	.....	.....
68	Grand Samaritan.....	.....	7 50	2 00	.....	.....	.....	.....
69	King Solomon.....	3 00	12 00	2 00	.....	.....	.....	.....
70	Portage-du-Fort.....	8 00	10 50	6 00	.....	.....	.....	.....
UD	Acacia.....	3 00	2 00	12 00	.....	.....	.....	.....
UD	Hemmingford.....	18 00	6 50	36 00	.....	.....	.....	.....
Total.....		248 00	34 00	1,345 25	472 50	30 00	29 00	2,193 75

* Returns and Dues for 1889, received after books were closed.
 † Returns and Dues for 1888, received after books were closed.
 ‡ Returns and Dues for Six months of 1889, received after books were closed.

STATEMENT "B."
SYNOPSIS OF RETURNS OF LODGES FOR TWELVE MONTHS, ENDING 31ST DECEMBER, 1889.

	NAME.	LOCATION.	Initiations.	Passings.	Rankings.	Joinings.	Withdrawals.	Deaths.	Susp. Non-payment of Dues.	Reinstated.	Life Members.	Susp. for Un-lassonic Conduct.	Members.
1	Antiquity	Montreal	8	4	4	1	1	2	0	0	0	0	56
2	Albion	Quebec	4	4	4	0	5	1	0	0	0	0	53
3	St. John	Quebec	1	1	2	0	4	0	0	2	0	0	36
4	Dorchester	St. Johns	5	1	1	0	0	1	0	0	0	0	44
5	Golden Rule	Stanzad	10	9	9	1	2	1	0	0	0	0	123
6	St. Andrew	Quebec	4	4	4	0	3	0	0	0	0	0	79
7	Elgin	Montreal	0	1	2	0	4	0	0	0	0	0	42
8	Frevoet	Dunham	4	4	4	3	2	0	9	0	0	0	39
9	Nelson	St. Armand	..	..	..	..	Last returns	shew	1	..	..	..	47
10	St. George	Montreal	3	3	7	0	1	0	0	0	0	0	36
11	St. George	Montreal	6	6	7	1	0	0	0	0	0	0	68
12	Zetland	Montreal	10	8	4	3	0	0	0	0	0	0	92
13	St. Francis	Richmond	4	4	4	0	2	0	0	1	0	0	46
14	Victoria	Sherbrooke	2	2	2	0	3	2	3	0	0	0	101
15	Sheffield	Waterloo	4	4	4	0	2	0	0	0	0	0	90
16	Stanbridge	Montreal	1	1	1	0	1	0	0	1	0	0	55
17	Montreal Kilwinning	Montreal	1	5	5	0	2	0	0	0	0	0	115
18	Yamaska	Granby	9	5	1	1	2	0	1	0	0	0	62
19	Browne	West Farnham	4	5	4	0	1	0	1	1	0	0	31
20	Royal Albert	Montreal	11	9	8	9	3	1	0	0	0	0	84
21	St. John	Mansonville	..	..	..	..	Last returns	shew	0	..	..	..	56
22	Tucson	Levis	1	1	1	0	2	1	4	0	0	0	29
23	Royal Canadian	Sweetsburg	3	2	2	0	0	1	10	0	0	0	37
24	Ascot	Lennoxville	0	0	0	0	1	0	0	0	0	0	61
25	Ashlar	Coaticook	3	4	3	0	2	0	0	0	0	0	67
26	Mount Royal	Montreal	1	1	1	0	2	0	6	0	0	0	62
27	Frelighsburg	Frelighsburg	1	1	1	0	0	1	1	0	0	0	23

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36

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Danville

Brome Lake

Chateaugay

Huntingdon

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It was moved by R. W. Bro. H. S. COUPER, seconded by Wor. Bro. P. CROSSBY :

That the Report of the Grand Secretary, now presented, be referred to a Committee on the State of Masonry, to report thereon.

The motion was carried.

GRAND TREASURER'S REPORT.

R. W. Bro. A. G. ADAMS, for the Grand Treasurer, presented the following report :—

THE GRAND TREASURER PRESENTS TO GRAND LODGE HIS ANNUAL
STATEMENT FOR THE YEAR 1889-90.

GENERAL FUND.

The Receipts from this Fund are as follows :

From the Grand Secretary for Dues and Fees.....	\$2,193 75	
" " Molsons Bank, for Interest on Deposits	24 37	
		\$2,218 12

EXPENDITURE.

Sundry Expenses :

Windsor Hotel, W.M. the Grand Master of Canada's visit	\$ 10 50	
Insurance, Regalia	3 00	
Repairing Grand Lodge Seal	2 00	
Subscription to London <i>Freemason</i>	7 75	
Trunk for Grand Secretary	6 00	
		29 25

Printing and Stationery :

Becket Bros	\$ 4 75	
Jas. Innes, Binding	27 00	
Murray & Co., Stationery	17 20	
Jas. Innes, Binding	36 00	
Grand Secretary, Postages, &c	40 00	
		124 95

Travelling Expenses of Grand Secretary	17 80	
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THE GRAND LODGE OF QUEBEC.

31

Expenses Grand Lodge Communication :

Richardson, Tyler.....	\$ 17 50	
Rent of Lodge Rooms.....	20 00	
		<hr/>
		37 50
Foreign Correspondence—Bro. Chambers, Chairman....		40 00
Grand Lodge Proceedings—McQueen & Cornell, Printing		306 35
Masonic Relief Association—Grand Lodge Subscription for 1889.....		28 45
Grand Master, M. W. Bro. Stearns.....		75 00
Office Rent, Grand Secretary.....		120 00
Grand Secretary :		
Bonus voted by Grand Lodge.....	\$200 00	
Salary, 1889-90.....	800 00	
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		1,000 00
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		\$1,779 30
Surplus Receipts over Disbursements.....		\$438 82
Received from Bro. I. H. Stearns, Grand Treasurer, 29th January, 1889.....		1,382 84
		<hr/>
On hand, 24th January, 1890.....		\$1,821 66

BENEVOLENT FUND.

Received for Interest on Investments and Deposits, 1889-90.....	\$355 93	
Paid for Grants by Grand Lodge and Orders from Grand Master, 1889-90.....	275 00	
		<hr/>
		\$ 80 93
Received from Grand Treasurer, I. H. Stearns, 29th Jan., 1889.....		626 99
		<hr/>
On hand, 24th January, 1890.....		\$707 92

MASONIC HOME FUND.

Received from Grand Treasurer, I. H. Stearns, 29th January, 1889.....	\$566 98	
Received for Interest on this amount, to 24th January, 1890, in Molsons Bank.....	16 98	
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There was also handed over to me, by the late Grand Treasurer, a credit note from John Wilson, for commission on sales of Constitutions to January, 1889...

Against which there is a Contra Account.....	\$33 30 23 00
Balance due Grand Lodge	10 30

The Investments of Grand Lodge for the Benevolent Fund remain as before. viz:—

City of Montreal Consolidated Fund :	
40 shares, 6 per cent. stock.....	\$4,000 00
25 shares, 4 per cent. stock.....	2,500 00
	\$6,500 00

The funds of Grand Lodge in charge of the Grand Treasurer and several Trustees are, at this date, as follows:—

City of Montreal 6 per cent stock.....	\$4,000 00
City of Montreal 4 per cent stock.....	2,500 00
At Credit Benevolent Fund.....	583 96
Comprising the Benevolent Fund.....	\$7,083 96
At Credit General Fund.....	1,821 66
	\$8,905 62

There is also on Deposit in Molsons Bank, in the name of the Trustees Masonic Home.....

	\$583 96
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The Grand Treasurer hereby submits his books and vouchers, and hands over certificates of Bank Deposits and Cash on hand to cover the several amounts belonging to the Grand Lodge in his charge, as stated in this Report.

The Grand Treasurer regrets that important business engagements prohibit his attendance at this Session of Grand Lodge.

Respectfully submitted,
MONTREAL, 26th January, 1890.

F. EDGAR,
Grand Treasurer.

It was moved by Bro. A. G. ADAMS, seconded by Bro. J. B. TRESSIDER:

That the Report of the Grand Treasurer, now presented, be referred to the Committee on Finance.

The motion was carried.

REPORTS OF DISTRICT DEPUTY GRAND MASTERS.

QUEBEC AND THREE RIVERS DISTRICT.

R. W. Bro. HENRY HIGGINS, D. D. G. M. for Quebec and Three Rivers District, made the following report:—

To the Most Worshipful the Grand Master, Officers and Brethren of The Grand Lodge of Quebec, A. F. & A. M.

MOST WORSHIPFUL SIR AND BRETHREN,—In accordance with the requirements of the Constitution, I beg leave to submit the following Report upon the State of Masonry in the District of Quebec and Three Rivers.

Since my appointment by the Most Worshipful the Grand Master of the Grand Lodge of Quebec as D. D. G. M. of Quebec and Three Rivers, on the 8th May last, with two exceptions I visited all the Lodges in the District, and had the honor of installing the Officers for the ensuing Masonic year of the following—viz., Tuscan, No. 28 ; Albion, No. 2 ; St. John's, No. 3, and St. Andrew's, No. 6, the first mentioned on St. John the Baptist Day, the others on the Festival of St. John the Evangelist.

The meetings on these occasions were large and representative ; and I have much pleasure in reporting the Lodges in question working in perfect harmony, and membership increasing.

A dispensation was granted by the Most Worshipful the Grand Master for the Masonic fraternity of the District of Quebec and Three Rivers to appear in regalia, to attend Church Service, on the 27th December last. The sermon was preached on the occasion by Right Reverend Dean Norman. The collection, which was for the benefit of the Jeffrey Hale Hospital, of this city, amounting to \$160.

The two Lodges I was unfortunately prevented from visiting were No. 49, Three Rivers, and No. 68, New Carlisle.

Although the death of our late R. W. Brother Andrew Sword did not take place during my term of office, I feel it my duty to say a few words about him. At the time of his decease he was the

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D.D.G.M. for the District of Quebec and Three Rivers; he was also a Past Master of Albion Lodge, and previous to that he was Secretary of the same Lodge for two years, and, without doubt, the Masonic Fraternity has lost a zealous and faithful Brother. He was buried with military and Masonic honors on the 8th April, 1889.

I regret to have to report the death of our late Brother Mountain, of Tuscan Lodge, No. 28. He was buried on the 19th January, 1890, privately, and without Masonic honors.

In conclusion, I desire to thank the Brethren of the District for the courtesy and assurance extended to me during my term of office, and I bespeak from them for my successor a continuance of the same.

Respectfully submitted.

HENRY HIGGINS,

D. D. G. M., Quebec and Three Rivers.

Quebec, 29th January, 1890.



MONTREAL DISTRICT.

R. W. Bro. JAMES FYFE, D. D. G. M. for Montreal District, made the following report:—

To the Most Worshipful the Grand Master, Officers and Brethren of the Grand Lodge of Quebec, A. F. & A. M.

MOST WORSHIPFUL SIR AND BRETHREN,—As District Deputy Grand Master for the District of Montreal, I take pleasure in presenting the following brief report, relative to the condition of Masonry in my District.

STATE OF MASONRY.

In the District of Montreal there are twenty-four Lodges, one of which is working under Dispensation, and are located as follows: In Montreal city, nineteen Lodges; in Sorel, one; in Lachute, one; in St. Johns, one; in Huntingdon, one; and in Hemmingford, one working under dispensation, all of which (with the

exception of Richelieu Lodge, at Sorel), I am happy to say, are in a healthy condition, and prospering, in support of which I submit the following data: Total membership returned for the twenty three Lodges in my District in 1888, 1,175 members, or an aggregate of 51.08 per Lodge; total membership returned for the same Lodges in 1889, is 1,286 members, or an aggregate of 55.9 per Lodge; total membership of Montreal District in 1888, 1,175 members; in 1889, 1,315 members, including the Hemmingford Lodge; which shows a net gain of 140 members added to the District during the year just closed, or an increase of 11.9 per cent.; and I am also pleased to add that Brotherly love and good fellowship continue to be the chief characteristics of the Brethren in my District. In a District so large as that of Montreal, it cannot be expected that all can possibly be smooth sailing. The usual friction incident to a large District does, at times, make itself known. But the good sense and kindly feeling cultivated amongst the Brethren has always prevailed during my term of office, and rendered it unnecessary for me to take any official action of an unpleasant nature.

BENEVOLENCE.

Under this heading, it is gratifying to be able to report that the Brethren of this District take pride in continuing their support to the Montreal Masonic Board of Relief. The Board is in a better condition, financially and numerically, then it has ever been at any time since its organization. That fact is due to the business-like manner in which the members discharge their duty. This Board of Benevolence plays a very important part in Masonry, not only for the District of Montreal, but for the whole Dominion of Canada. Montreal being the chief city of the Dominion, is naturally the first place to attract the attention of visitors, quite a goodly number of whom are Masons; and it is gratifying to learn that the Board, sustained by the Brethren of Montreal, is in receipt of correspondence from those who have been recipients of their kindly care and attention, attributing their whole success in the Dominion to the truly Masonic spirit that actuates the Brethren of this District. I cannot close my report under this heading, without drawing the attention of Grand Lodge to the fact that the best opportunity ever offered during its history, to make it well known all over this

continent, will be presented in September of this year, when the Convention of the General Masonic Relief Association of the United States and Canada will be held in the city of Montreal. The Brethren of this city are alive to the importance of the occasion, many of whom have already taken action to raise funds for the purpose of tendering a whole-souled reception to those from abroad who are employed in the kindred work of extending relief and assistance to those who have been reduced to poverty and distress. I deem this matter of sufficient importance to take note of it in my report to Grand Lodge, and to express the hope that every Lodge in the Province of Quebec will mark its appreciation of any effort to cultivate a benevolent spirit in our jurisdiction. In that connection, I again ask Grand Lodge to take action on the enclosed Notice of Motion :—

NOTICE OF MOTION.

MONTREAL, Nov. 28th, 1885.

To the Wor. Master and Brethren of

Lodge, No. Q.R.

W. SIR & BRETHREN,

After an experience of nearly fourteen years in connection with the "MONTREAL MASONIC BOARD OF RELIEF," I consider myself justified in addressing you on the question of Masonic Benevolence and Charity, and submitting for your consideration the enclosed resolution, which I intend to bring before Grand Lodge at next session. I address you with the greatest humility, knowing that I am undertaking a task of vital importance to our Order, one upon which the whole superstructure of Masonry is erected; and I wish that some Brother better qualified than myself had undertaken the duty of bringing before your notice the importance of this question, as no doubt it is entitled to the first place in the highest aspirations of man, and worthy of the best talent in the universe as its advocate; and if I err in the manner of accomplishing the object sought to be attained, I do not err in the motives that prompt me.

We look upon our Masonic institution as a social one, having for its object a union of men possessing free and intellectual minds, who can look beyond the narrow limits of nationality and creed, and view in every man a common son of Adam. Masonry can justly claim the wealthiest and most intellectual in its ranks, yet we cannot deny that there are thousands who range themselves beneath our banner that have been reduced to the lowest depths of poverty and distress. On behalf of this latter class I propose to introduce my resolution, and I look to the ancient landmarks of our Order for strength and support. Let me remind the Apprentice that he is to be "especially careful to maintain in their fullest splendour those truly Masonic ornaments, Benevolence and Charity;" and the

Fellow Craft "to supply the wants and relieve the necessities of Brethren and Fellowes to the utmost of his power and ability." The sublime injunction is to inculcate universal benevolence.

As every Brother is interested in this resolution, I will give a brief explanation, so that your representatives to Grand Lodge may be able to vote intelligently on the motion, with, I trust, some practical unanimity in its favor. The primary object of the resolution is the foundation of a Masonic Home, on as liberal a basis as possible consistent with our income, where we can secure the comforts of home for such worthy people as Bro. Noxon and wife, and others, who may be similarly situated. The secondary object, though no less important than the first, is the raising of funds for the relief of transient Masons who may be in need of assistance while within the limits of our jurisdiction. This branch of Masonic benevolence is now thoroughly well organized under one central board for the whole continent of America; and we expect by this means to save a large percentage of what has been heretofore paid to unworthy Masons, and to be in a position to pay over a portion of our income to the Home Fund. Let me give you a condensed statement of what others are doing:

Last Annual Disbursement Grand Lodge of Canada.....	\$9,875 00
Grand Lodge of Kentucky has a Masonic Home Fund of..	148,149 32
Grand Lodge of Maine has a Charity Fund of.....	18,972 00
Grand Lodge of Mississippi, donation to Boys' Home.....	690 00
New York Board of Relief, last report, annual outlay.....	1,723 81
North Carolina Orphan Home	12,000 00

Let us follow their example in the good work of Masonry.

MOTION.

Resolved,—That that part of the Constitution relating to members' fees payable for Grand Lodge purposes, be amended to read as follows: "Every Lodge shall pay towards the fund for Grand Lodge purposes the sum of fifty cents per annum; for each member, also, an additional sum of fifty cents per annum for Benevolence and Charity, 50 per cent. of said Benevolent Fee to be applied for the purchase and maintenance of a Masonic Home, said proceeds to be placed in the hands of three trustees, elected by and subject to the will of Grand Lodge; and the remaining 50 per cent. of said Benevolent Fee shall be applied for the support of a Board of Relief in each District, said Boards of Relief to be composed of one representative from each Lodge, and governed by by-laws to be adopted at a joint meeting of all the Boards of Relief; any unexpended balance of the annual income of each Board of Relief to be paid over to the Trustees of the Home Fund annually."

Yours fraternally,

(JAMES FYFE,

President Montreal Masonic Board of Relief.

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RECOMMENDATION.

On April 29th, I had the pleasure of opening a new Lodge at Hemmingford, accompanied in the work by R. W. Bro. Isaacson, R. W. Bro. Dunn, and W. Bro. Smillie, of Montreal, and R. W. Bro. Muir and a large delegation from Huntingdon. Chateaugay Lodge presented the Hemmingford Lodge with a beautiful copy of the Holy Bible. I have been in constant communication with the members since the opening of the Lodge, and can testify to their zeal in the work before them. The membership on day of opening was nine; it is now twenty-nine. The books show at the close of the year a cash balance on hand, clear of all liabilities, of \$181.00. The officers are well up in their work; and I think there is every reason to believe that a good, healthy Lodge can be maintained at Hemmingford. I have, therefore, much pleasure in recommending Grand Lodge to issue a warrant to Hemmingford Lodge, and assign it such number on our *role* as Grand Lodge may direct.

AT REST.

The Brethren of this District are to be congratulated on not being called upon to mourn the loss of many of our number during the past year; and I sincerely hope that the Great Architect of the Universe may continue to pour His choicest blessings upon the Craft.

In retiring from the official position which I have held with so much profit and pleasure to myself during the past two years, I offer my sincere thanks to the Grand Lodge, Officers and Brethren of the Montreal District, for the uniform kindness and courtesy I have at all times received at their hands. I have endeavoured to discharge my duty in such a manner as to uphold the Constitution, and give the least possible offence, and ask the forgiveness of my Brethren for my shortcomings, whatever they may have been.

Respectfully and fraternally submitted.

JAMES FYFE,
D. D. G. M., Montreal District.

ST. FRANCIS DISTRICT.

The GRAND SECRETARY, for R. W. Bro. T. L. Brown, D.D.G.M.,
St. Francis District, presented the following report :

*To the Most Worshipful the Grand Master, Officers and
Brethren of the Grand Lodge of Quebec, A. F. & A. M.*

MOST WORSHIPFUL SIR AND BRETHREN,—In accordance with the
requirements of the Constitution, I, as D.D.G.M. for the
District of St. Francis during the year 5889, beg leave to
submit the following report :—

I regret that, owing to sickness in my family and other unavoi-
dable circumstances, it has been impossible for me to visit all the
Lodges in my district. Enough have been visited, however, to
show that the true spirit of Masonry permeates the whole, and
harmony and brotherly love reign supreme.

In a few instances, I have deemed it necessary to draw the
attention of Brethren to the small attendance at regular meetings ;
on the other hand, I have had the pleasure of complimenting a
majority of the Lodges on the vigor of their administration, and
the general interest taken in the work and business of their several
Lodges.

But few Lodges can show a career of uninterrupted success ;
and there comes a time in the history of nearly every Lodge when
interest lags, and symptoms of stagnation and dry rot set in. In
the interest of such it is, I think, profitable to unearth the cause or
causes of this retrogression, which can in a large number of cases be
traced to one or all of three primal sources—viz., the Ballot Box,
the Door of the Lodge, and the Annual Election of Officers.

Brethren too frequently get careless in the exercise of their
franchise, or they allow their better judgment to be imposed upon,
and objectionable material finds its way into the Lodge. The
mischief frequently ends here, but just as frequently that *one element*
of ferment "leavens the whole lump," and discord and disintegration
are the result.

District.

Again, the Tyler is allowed to leave the door of the Lodge. Petty differences, and even the business of the Lodge, are made matters of public discussion, with the inevitable result that *disgust* usurps the place of *respect*, and the Lodge languishes for the want of healthy seed.

But the most fruitful source of decay is to be traced to the careless selection of the Executive of the Lodge. Lodges are invariably found to be flourishing when none but *proved* and *well-skilled* Brethren are promoted. The contrary is just as invariably the case where indiscriminate advancement obtains.

The remedy in these cases speaks for itself ; but, in addition, I would recommend that more interest be taken in the general history of Masonry, outside of the mere exemplification of the beautiful work as laid down in our ritual. Here lies a vast and profitable field for investigation. In the hands of a well-skilled Brother, a lecture or essay on the History and Progress of Masonry would relieve the monotony of ordinary routine work, and to many would be the "open sesame" to an unknown country. With such complete works as are now extant, the epitomizing of such ought to be a matter easy of accomplishment. I earnestly commend the attention of the Brethren to this subject.

For the benefit of the outlying districts, I beg leave to recommend that a clause be inserted in the revised edition of the Constitution of this Grand Lodge, either defining the geographical limits, or giving the names and numbers of the Lodges included in the several districts. The want of such is at times a source of considerable annoyance, as the only source of definite information is the office of the Grand Secretary.

I would also beg leave to recommend that the printed copies of the Proceedings of Grand Lodge for 5889, and each succeeding year, contain a list of all the Past Officers of this Grand Lodge. Again, the only source for information in this respect is Grand Secretary's office ; and I consider this Grand Lodge owes it to itself that a proper and comprehensive list of Brethren it has honored should be at its disposal.

I have endeavored, by means of correspondence and several visits, to carry out the wishes of Grand Lodge in regard to Excelsior

Lodge, No. 46, Actonvale. The members of this Lodge are so few and scattered as to make it almost impossible to hold a meeting, but they are anxious to close the Lodge, and surrender their Charter, and I am able to report considerable progress in the matter. They are considerably in debt for rent, printing, etc., and are desirous of wiping this out before winding up the Lodge. A letter recently received from the Secretary assures me that everything will be settled in a short time, so that a comparatively easy task remains for my successor in office.

A dispensation was granted Golden Rule Lodge, No. 5, Stanstead, to re-ballot for a candidate within the time prescribed by the Constitution of Grand Lodge.

Dispensations were also granted to Ashlar, Friendship and Doric Lodges, to appear publicly in regalia.

It is with feelings of profound grief that I report the great loss sustained by the community at large, and this Grand Lodge in particular, by the death of Right Worshipful Brother S. J. Foss, Deputy Grand Master of the Grand Lodge of Quebec, which occurred in Sherbrooke, on the 7th day of May last. Stricken in the prime of a useful life, in the midst of toil, a great portion of it self-imposed, and directed towards the amelioration of the distresses of his fellow-creatures, R. W. Bro. Foss stands as a bright, shining star, and an ornament to the Craft, looked up to and loved by people of all ranks and shades of opinion for his sterling worth and straightforward manliness. His loss has created a void not easy to fill. By request of his family, the funeral was a private one, but a large number of the Brethren in Sherbrooke and vicinity, including also M. W. Bro. Stearns, Grand Master, attended without regalia.

In conclusion, I beg to return my hearty thanks to the Brethren of this District for the uniform kindness shown me during my tenure of office.

All of which is fraternally submitted.

T. L. BROWN,

D.D.G.M., St. Francis District.

MELBOURNE, QUE., *January 27th, 1890.*

SHEFFORD AND BROME DISTRICT.

The GRAND SECRETARY, for R. W. Bro. Frederick England, D.D.G.M. Shefford and Brome District, presented the following report :—

To the Most Worshipful the Grand Master and the Grand Lodge of Quebec, A. F. & A. M.

MOST WORSHIPFUL SIR AND BRETHREN,—In submitting my Report as D.D.G.M. for Shefford and Brome District for the past year, I beg to state that I have, with one exception, visited the different Lodges in the District, and would have visited that one, but circumstances beyond my control prevented.

All the Lodges under my supervision, with one exception, are in a very prosperous condition, peace and harmony prevailing.

In the matter of St. John's Lodge, Mansonville, whose returns and dues have not been sent to Grand Lodge for some time, I beg to advise that leniency should be shown. The Lodge is in arrears to Grand Lodge for dues, rent of Lodge room is owing, and other obligations incurred, which it is quite unable to pay in full.

W Bro. Manson, to whom the rent of the hall is due, kindly offers to remit the whole of the amount due him ; and I beg to submit that Grand Lodge would forward the cause of Masonry by remitting the whole or part of arrears due from the said St. John's Lodge, No. 27.

I would also recommend that more care should be taken in securing a uniformity of the work of Lodges.

I regret exceedingly that unforeseen circumstances prevent my meeting with Grand Lodge at this time.

All of which is respectfully submitted.

FREDERICK ENGLAND,
D. D. G. M., Shefford and Brome.

Knowlton, January 27, 5890.

BEDFORD DISTRICT.

The GRAND SECRETARY, for R. W. Bro. E. J. Taylor, D.D.G.M. for Bedford District, presented the following report:—

To the Most Worshipful the Grand Master, Grand Officers and Brothers of the Grand Lodge of Quebec.

MOST WORSHIPFUL SIR AND BROTHERS,—I beg respectfully to submit this, my Report, as District Deputy Grand Master for the Bedford District.

I fear that, owing to the pressing calls of business, I have been unable to devote to the duties of the responsible office to which I was, by the favor of my Brethren, nominated, all the time and labor its requirements demanded. However, I have discharged those duties in the best way I possibly could, and ask from Grand Lodge its indulgence for omissions or errors.

I have officially visited all the Lodges in my District, with two exceptions, and am happy to be able to report them working well, and harmony prevailing.

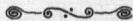
It is against the nature of events that in a Society so numerous as ours, perfect unanimity should at all times prevail. The trivial difficulties which cropped up between two or three of the Lodges in my District have been happily adjusted, and, in my judgment, need not be particularly reported to Grand Lodge.

At the solicitation of Frelighsburg Lodge, No. 33, Prevost Lodge, No. 8, and Bedford Lodge, No. 59, I obtained for them dispensation from the M. W. Grand Master to attend Divine Service and wear regalia in public. Whilst, as a general rule, I am decidedly averse to public demonstrations in connection with Masonry, unless upon such occasions as that of laying, with our usual ceremonies and as permitted by our Constitution, corner stones for public edifices, &c., &c., yet I am satisfied by my experience of the past twelve months that public displays of a like nature as those for which I obtained dispensations are calculated to create respect for our Order with the community outside the Craft.

On this subject, I cannot but think that public adoration of the Most High by our Craft is an irrefutable refutation to the vicious charge, so carefully made by hostile influences in our midst, that our Society is a dangerous and a Godless one.

With reference to the Warrant, books and property of late Prevost Lodge, No. 7, in possession of R. W. Bro. Hon. Thomas Wood, I would respectfully suggest that the Grand Master would delegate some prominent Brother of this Grand Lodge to call upon Bro. Wood, and lay before him, in a fraternal spirit, the action and wishes of Grand Lodge there anent. If this course is followed, I feel confident Bro. Wood will meet such delegate in a proper and becoming spirit, and all unpleasantness be so avoided.

E. J. TAYLOR,
D.D.G.M., Bedford District.



OTTAWA DISTRICT.

R. W. Bro. W. H. G. GARRIOCH, D.D.G.M. for Ottawa District, made the following report :—

To the Most Worshipful the Grand Master and the Grand Lodge of A. F. & A. Masons of Quebec.

MOST WOSHIPFUL GRAND MASTER AND BRETHERN,—Following out my practice of last year, I have been in constant communication with all the Lodges in the District of Ottawa, either by personal visits or by letter, and in all cases, but that of PONTIAC, NO. 40, (at Shawville), have to report a marked increase of interest and progress. The hope expressed in my last report of new life for Pontiac Lodge has not been realized. An unfortunate misunderstanding between certain of the Brethren, which resulted in a charge being made, and which was discovered to be not well founded, undoubtedly nipped in the bud the good that might have been accomplished during the past year. The Worshipful Master and Officers of Pontiac Lodge for the ensuing year express a firm resolve to amend matters, and I have no doubt will succeed.

EDDY LODGE, No. 41 (Hull), unceasingly labours to keep foremost in matters Masonic, and is to be commended for the amount and quality of her work. By increased zeal, and the very marked improvement made in the re-furnishing of the Lodge, she has her reward in the better attendance of her members.

December 19th, 5889, will long be remembered as a red letter day in the annals of this District, particularly of Eddy Lodge, for the honour conferred upon her by receiving an official visit from the Most Wor. the Grand Master, Bro. I. H. Stearns, accompanied by R. Wor. Bro. J. H. Isaacson, Grand Secretary, on which occasion the Lodge was further graced by the presence of Most Wor. Bro. Rev. Canon O'Meara, Grand Master of Masons of Manitoba. The Lodge was filled to overflowing with members and visiting Brethren, representing many different Grand Lodges, all of whom were afterwards entertained at a sumptuous banquet, in a hall kindly placed at the disposal of the Lodge by R. Wor. Bro. E. B. Eddy. The Masonic Band of the City of Ottawa furnished appropriate music during the banquet.

It is impossible to estimate the good resulting from such visits, as representatives from every Lodge in the District and surrounding Districts listening to such stirring addresses could not fail to carry away with them the conviction of their duties as Masons, and a renewal of interest and endeavour to live more conformably to the principles and teachings of the Order. Most Wor. Bro. Rev. Canon O'Meara was listened to with rapt attention throughout his most eloquent address, in which he set forth the grand work Masonry was doing in our Sister Province, and which she will, no doubt, continue to do, so long as such Brethren as our M. Wor. Bro. are enrolled under her banner.

We wish our Brethren of the Grand Lodge of Manitoba God-speed in their good work, and sincerely trust we may again have the pleasure of welcoming our M. W. Brother to the District of Ottawa.

Eddy Lodge officers for the ensuing year I installed on 27th December, at 7.30 p.m.

KING SOLOMON LODGE, No. 69, Aylmer, I have frequently visited, and am pleased to report continued progress and excellent work. I regret to have to report the death of Wor. Bro. Collar M. Church, P.M., which occurred on the 2nd September. He was buried with Masonic honours on Wednesday, 4th September, 1889, by the Brethren of King Solomon Lodge, a large number of Brethren from Hull and Ottawa, and the Ottawa Masonic Band, taking part. R. Wor. Bro. Church will long be missed in Aylmer, both as a citizen and Brother Mason, for his kind and genial disposition, which endeared him to all with whom he came in contact.

To his widow and family, on behalf of King Solomon Lodge and the Masonic fraternity in this District, we hereby express our most sincere sympathy.

I installed the officers for the ensuing year on St. John's day, 27th December, at 2.30 p.m.

PORTAGE-DU-FORT, No. 70, I have only been able to visit once, although I have had frequent correspondence and reports from them, and am pleased to note steady progress and continued zeal on the part of the Wor. Master, Bro. Wm. Thomson, and members of the Lodge.

I installed the officers on St. John's day, 24th June.

ACACIA, U.D., Buckingham—My first official act of the past year being the handing over to Wor. Bro. S. P. Franchot and others, on the 12th March, a dispensation from the Most Wor. the Grand Master to open and work Acacia Lodge, in the village of Buckingham, a full account of which was, on the 15th March, duly reported, through the Grand Secretary, to the M. W. the Grand Master. I have been a frequent visitor to the Lodge, especially during the early portion of the year, and am much pleased with the progress made, and the prospect for good material to build up a strong Lodge in the near future.

The books and all documents of the Lodge, together with the dispensation, are now in my possession, and will be laid before the Committee, who, I trust, will make a thorough examination of them, and, if satisfactory, that this Most Wor. Grand Lodge may be pleased to grant them the prayed-for Charter of Confirmation.

I would here repeat a request made in my report to the M. Wor. the Grand Master, that some steps should speedily be taken to place in the hands of the Officers of Acacia Lodge, and other new Lodges, the help necessary to keep them fully up to their work, the absence of which has been of great inconvenience and expense to myself, as I have no doubt it has been to others similarly situated.

In conclusion, permit me to express to my Brethren of this District my fraternal regards and sincere thanks for many acts of kindness and hospitality, and, beyond all, for their ready acquiescence in every endeavour to forward the interests of the Order.

All of which is most respectfully submitted in brotherly affection, justice and truth.

W. H. G. GARRIOCH,
*D.D.G.M., District of Ottawa,
Grand Lodge of Quebec.*

It was moved by R. W. Bro. W. M. LEMESURIER, seconded by R. W. Bro. D. SEATH :

That the Reports of the several District Deputy Grand Masters be referred to the Committee on the State of Masonry, to report thereon during the present Session.

The motion was carried.

The M. W. GRAND MASTER appointed the following Brethren to act on the Committee of Jurisprudence, in the place of the absent members therefrom:—W. Bro. James Fay, W. Bro. G. H. A. Brooke, W. Bro. E. R. Smith; and the following Brethren on the Finance Committee—namely, R. W. Bros. James Addie, A. G. Adams, W. H. G. Garrioch and Wor. Bro. George E. Robinson.

The GRAND SECRETARY laid before Grand Lodge a petition from Mr. J. H. Gilmour, a former member of Chateauguay Lodge, No. 36, and on the motion of the GRAND SECRETARY, seconded by R. W. Bro. A. G. ADAMS, it was referred to the Committee on Jurisprudence, with instructions to report thereon as speedily as possible.

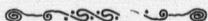
Grand Lodge was called from labour to refreshments.

AFTERNOON SESSION.

The business of Grand Lodge was resumed at 2.30 p m. this day, M. W. Grand Master STEARNS presiding.

The GRAND SECRETARY laid before Grand Lodge the petition of Wor. Bro. S. B. Franchot, Worshipful Master of Acacia Lodge, U.D., on behalf of its members, that a Charter be granted to said Lodge; also a petition from members of Hemmingford Lodge, U.D., asking that a Charter be granted to that Lodge.

On the motion of R. W. Bro. EDSON FITCH, seconded by R. W. Bro. JOHN SHAW, both petitions were referred to the Committee on the State of Masonry.



REPORT OF COMMITTEE ON FINANCE

W. BRO. JAMES MITCHELL, for the Committee on Finance, made the following Report:—

The Committee beg to report having examined the books and vouchers in the hands of the Grand Treasurer, and find same correct.

They find the Revenue of General Fund \$2,218.12, and the Expenditure and Appropriations voted at last Annual Communication, to be as follows:—

	ACTUAL.	ESTIMATED.
Sundry Expenses.....	\$ 29 25	\$ 50 00
Printing and Stationery.....	124 95	100 00
Travelling Expenses, Grand Secretary....	17 80	.....
Expenses Grand Lodge Communication... ..	37 50	35 00
Foreign Correspondence.....	40 00	40 00
Printing Grand Lodge Proceedings.....	306 35	200 00
Masonic Relief Association.....	28 45	30 00
Grand Master.....	75 00	75 00
Office Rent.....	120 00	120 00
Grand Secretary, Bonus.....	200 00	200 00
Grand Secretary, Salary.....	800 00	800 00
Certificates.....	.....	100 00
	\$1,779 30	\$1,750 00

Making an excess of Expenditure over Appropriations of \$29.30.

The \$100 voted for Certificates was not expended.

The details of the Grand Lodge Fund and Benevolent Fund will be found in the Grand Treasurer's Report.

The Committee estimate the Revenue for Grand Lodge for the coming year will be \$2,200.

The Committee recommend the following appropriations :—

Grand Secretary's Salary.....	\$	800	00
Office Rent.....		120	00
Repairing Grand Lodge Regalia.....		75	00
Printing, Stationery, Advertising and Postage.....		100	00
Printing Proceedings.....		300	00
Certificates.....		100	00
Expenses of Annual Communication.....		35	00
Committee on Foreign Correspondence.....		40	00
Masonic Relief Association.....		30	00
Grand Master.....		75	00
Sundry Expenses.....		50	00
		\$1,725	00

As the sum of \$500, voted to Benevolent Fund at last Annual Communication, was not invested, the Committee recommend that now the sum of \$1,000 be transferred from the General to the Benevolent Fund, and invested by the Grand Master and Grand Treasurer in the name of the Trustees of the Fund.

The Committee again recommend that the expenses of Grand Lodge be kept within the estimates voted.

The Grand Treasurer has handed to the Committee the Bank Books, certified, with balances stated in his Report.

The Committee recommend—

That as all moneys of the Grand Lodge are deposited in Chartered Banks in the name of Trustees, or the joint names of the Grand Master and Grand Treasurer, no "Bond" should be required from the Grand Treasurer, but from the officer into whose hands the moneys from the several Lodges are paid, unless Grand Lodge should rule that these moneys be paid direct to the Grand Treasurer.

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That it be made a regulation of Grand Lodge that no accounts be paid unless certified as correct by the Chairman of the Finance Committee, whose duty it should be to see that, if possible, no moneys be paid in excess of the estimated expenditure voted by the Grand Lodge at its Annual Communication.

That in future all moneys received by the Grand Secretary shall be entered in his books as soon as received, and at once paid over to the Grand Treasurer.

That the Finance Committee shall have access to these books at any time, and shall, every six months, audit these receipts, and see that the collections have been paid over to the Grand Treasurer as received.

JAS. FRED. WALKER,
Chairman.
DICKSON ANDERSON.

On the motion of Wor. Bro. MITCHELL, seconded by R. W. Bro. A. G. ADAMS, the Report was received.



REPORT OF COMMITTEE ON STATE OF MASONRY.

R. Wor. Bro. W. M. LEMESURIER, for the Committee on the State of Masonry, made the following Report:—

THE Committee on State of Masonry beg to report as follows:

STATE OF MASONRY.

We heartily congratulate Grand Lodge on the marked progress of the past year, and the healthy and prosperous condition, as a whole, of the Lodges in the jurisdiction. It is gratifying to record a steady increase in the number of members on our roll, and in receipts from Lodges, and to note the ability and care with which

those having the management of the general business and finances of Grand Lodge, have performed their duties, to the satisfaction of the Craft and the lasting credit of themselves.

It is with great pleasure that we note, from official reports, the loyal and enthusiastic receptions accorded to G. M., D. D. G. M.'s and Grand Lodge Officers, on occasions of paying official visits to the various Lodges; and we concur heartily in the opinions expressed in said reports, that these official visits have been productive of much good, and awakened a greater interest amongst our members in Masonic work, and increased their respect and regard for our Grand Lodge and its rulers. The next year's officers, we trust, will make a note of this.

We heartily concur in the tributes to the memory of "those who have gone before," contained in the G. M.'s and D. D. G. M.'s reports, and would endorse the recommendations to set apart memorial pages in our printed Proceedings.

GRAND MASTER'S ADDRESS.

We heartily sympathize with our Grand Master in expressing our feelings of thankfulness for the many blessings that we have experienced during the year from the hands of the G. A. O. T. U., and "May our labors thus begun in order, be continued in peace and closed in harmony."

We congratulate ourselves on being permitted, as pointed out by the Grand Master, to meet once more in "classic old Quebec," so intimately connected with the early history of the Craft on this continent; and we are pleased to know that, among the votaries of the Craft in Quebec to-day, we have men who, perhaps, are not one whit behind their illustrious predecessors, mentioned by our Grand Master, in chivalric devotion to duty and the best interests of the Craft, and possessing the intelligence and capacity to shed lustre on the Masonry of to-day.

We are pleased that our Grand Master has referred in appropriate terms, to the memories of those good men, whom, alas! "we shall not again have with us." No doubt many of us will miss their genial smile and the hearty grasp of the hand that make these

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annual gatherings so dear to all of us. While we profess to admire their many good qualities, may we not forget to emulate their excellencies, which will serve to keep their memories ever green in our hearts.

The following are reported by our Grand Master as being amongst our "Honoured Dead":—

R. W. Bro. S. J. Foss, D. G. M., G. L. of Quebec.

R. W. Bro. Andrew Sword, P. D. D. G. M., Quebec and Three Rivers.

And the following from Sister Jurisdictions, with whom we cannot but help sympathize:—

R. W. Bro. Wm. Brinsmaid, Hon. P. G. W., G. L. Q., of Burlington, Vermont.

R. W. Bro. Benjamin Curran, G. Sec'y, G. L. of Nova Scotia.

M. W. Bro. Alexander T. Darrah, P. G. M., G. L. of Illinois.

M. W. Bro. David Clark, P. G. M., G. L. of Connecticut.

M. W. Bro. William Arogill, P. G. M., G. L. of Kansas.

R. W. Bro. Alfred Morris, G. L. of New South Wales.

R. W. Bro. Nicholas Weekes, P. G. Sec'y, G. L. of New South Wales.

Doubtless Grand Lodge will concur in the suggestion of Grand Master, that steps be taken to give these names memorial pages in our printed Proceedings, and may we never ourselves forget *Memento Mori*.

The Grand Master reports the appointment of the following Representatives near other Grand Lodges:—

W. Bro. John J. Hindson, near G. L. of Montana.

R. W. Bro. Edward P. Kingsbury, near G. L. of Pennsylvania.

W. Bro. M. M. McPherson, near G. L. of Idaho.

The following have been accredited Grand Representatives near Grand Lodge of Quebec by Sister Grand Lodge Jurisdictions:

M. W. Bro. John H. Graham, from Canada.

R. W. Bro. Alex. Chisholm (re-appointed), Illinois.

R. W. Bro. Arthur Lyon, M. D., from Maryland.

M. W. Bro. J. F. Walker, from Pennsylvania.

R. W. Bro. S. Lebourveau, from Mississippi.

R. W. Bro. E. T. D. Chambers, from New Jersey.

We heartily concur in the wisdom of the selections made, and congratulate members of our Grand Lodge on the honour conferred upon them.

We feel our Grand Master has exercised good judgment in granting dispensations, referred to in his Report, and concur in his opinion that, while a Grand Master should be ever ready to use his prerogative for the benefit of the Craft, due caution should be observed in not lightly exercising the privileges of his office.

It must be a matter of congratulation to this Grand Lodge that the beneficent teachings of our Order are gradually extending their scope, and that we have to record the institution of two new centres, or Lodges, for the dissemination of the principles of Brotherly Love, Relief and Truth.

OFFICIAL VISITS.

It is a matter of congratulation that during the past year we have had a ruler who not only had the leisure, but also the desire, to devote so much of his time to further the ends of the Craft, by following the good example supplied by his predecessors, which we know have been productive of so much benefit to the different Lodges who have been favored by his visits. We unite with him in his expression of satisfaction at his meeting with M. W. Bro. Rev. Canon O'Meara, Grand Master of the Grand Lodge of Manitoba, whom we so warmly welcomed on his visit to this jurisdiction. We feel that the presence of men at our meetings occupying such high positions in the Church, must be a standing rebuke to the bigotry that would write us down as being unworthy of anything, but repressive.

APPOINTMENTS.

The positions vacant by the deaths of R. W. Bro. S. J. Foss, D. G. M., and R. W. Bro. Andrew Sword, D. D. G. M. of Quebec and Three Rivers, have been filled respectively by the appointments of M. W. Bro. E. R. Johnson, of Sherbrooke, as D. G. M., and R. W. Bro. Henry Higgins, as D. D. G. M. of Quebec and Three Rivers. From the past distinguished services rendered to Grand Lodge by these well-known Brethren, we feel sure the Grand Master's course meets the full approbation of all.

REVISION OF CONSTITUTION.

We are pleased to notice that the Revision of the Constitution has been placed in the hands of a Committee of marked ability, who, from the evidence before us, have been diligent in their work, and have carefully considered our requirements.

REGALIA.

We have no doubt that Grand Lodge will heartily endorse the suggestion of our Grand Master, to put the Regalia in creditable shape.

We hail with pleasure the birth of another Grand Lodge, that of North Dakota, and endorse the recommendation to extend to our new-born sister a fraternal recognition, and the exchange of the usual courtesies. We also commend the suggestion in reference to the recognition of the United Grand Lodge of Victoria, and interchange of Representatives. We are pleased at this further evidence of the extension of Masonic teachings.

ENGLAND AND QUEBEC.

We note with pleasure and satisfaction the efforts made to bring about a peaceful solution of the difficulties between England and Quebec. We feel assured Grand Lodge and its officers will continue to do everything possible to strengthen the hands of our distinguished mediator, M. W. Bro. Walkem, continue to give him our confidence, and trust he may be enabled to bring matters to an honorable, happy and successful issue.

The correspondence between our Grand Master and M. W. Bro. Walkem, as mediator between England and Quebec, has been laid before us, and fully justifies the action of our Grand Master in withdrawing edicts at Grand Master Walkem's request, thus carrying out in letter as well as in spirit the plain and decided instructions and intentions of Grand Lodge.

MASONIC HOME.

We heartily recommend the efforts making towards establishing a Masonic Home, and trust they may be persisted in until brought to a successful result.

HISTORIC JEWELS.

We are pleased with the happy allusion to the antique jewels presented to the Craft by Brethren holding such exalted positions in our Imperial Empire. This fact should be a strong reply to those enemies who attribute to us disloyalty and sedition. We thank our Grand Master for the full and interesting explanation he has offered us in this matter.

REPORTS OF D. D. G. M.'s

Quebec and Three Rivers.—R. W. Bro. Higgins, D. D. G. M., reports favorably of the increase in membership and the harmony prevailing amongst the Lodges of his District. He alludes to the death of R. W. Bro. Andrew Sword, his predecessor in the office of D. D. G. M. of Quebec and Three Rivers, by whose decease the fraternity has lost a zealous and faithful Brother.

Montreal.—The D. D. G. M. reports a successful and prosperous year, a gain of 140 members, and that harmony and good-fellowship prevail amongst the Brethren, any slight differences arising amongst the Craft having been happily adjusted without necessitating any official action of an unpleasant nature. Richelieu Lodge, No. 60, Sorel, in this District, is not at present in good working order, owing to many adverse circumstances. He alludes with pride and satisfaction to the work of the Montreal Masonic Board of Relief, and the general support accorded to it by the Lodges of his District, its good financial position, and the recognition of thanks it has received from those who, for a time, have been the recipients of its kindly care and attention. We cannot but commend the truly Masonic principle underlying such efforts, and express our regret that other Districts in our jurisdiction do not attempt something of the same kind.

R. W. Bro. Fyfe, as well as the Grand Master, refers to the coming Convention of the General Masonic Relief Association of the U. S. A. and Canada, to be held in Montreal, in September next. The D. D. G. M. states that action has already been taken by the Montreal Lodges to raise funds to entertain the delegates in a proper manner. We trust they may be able to do this in a way worthy of the Masons of the chief commercial city of our

Dominion, and of the able and distinguished Masons occupying leading positions in their own homes, who will visit them on that occasion. He, also, in this connection refers again to the permanent charities established in the United States, and presses upon Grand Lodge the advisability of aiding the fund already started, to create and maintain a Masonic Home, by increasing the *per capita* fees payable to Grand Lodge, part of which to be devoted to said purpose. Without desiring to influence Grand Lodge action, we heartily commend his purpose, and trust that the near future will see the carrying out of his wishes, as far as the establishment of such a worthy charity itself is concerned.

Allusion is made to the establishment of Hemmingford Lodge under dispensation, the zeal shown by its officers and members, its rapid increase, sound financial position and good work. The books, papers, &c., of said Lodge has been under our inspection, and we heartily support his recommendation that Grand Lodge order the issue of a Warrant or Charter of Constitution at this Session.

St. Francis.—R. W. Bro. T. L. Brown, D. D. G. M., reports in a complimentary manner of the majority of the Lodges in his District as showing vigor of administration and a general interest in the work. He takes occasion to refer at some length to causes affecting the success of the Lodges under his control, and to point out some of the faults which, he believes, ought to be amended.

We heartily endorse his suggestion in regard to relieving the monotony of ordinary routine work in our Lodges, by securing well-skilled Brethren to deliver lectures or essays on the History and Progress of Masonry, or such matters relating thereto, as would assuredly be of interest to members of Lodges.

We commend his recommendation in regard to adding to our new Constitution, or rather printing therewith information defining the geographical limits of the several Districts in our jurisdiction.

We concur with him most heartily in the graceful tribute to the memory of our late lamented R. W. Bro. S. J. Foss, D. G. M. of Grand Lodge of Quebec, and deeply sympathize with the District in the great loss sustained by them, as well as the Craft in general, by the removal of one who was such an ornament to the Craft.

Ottawa.—R. W. Bro. Garrioch deserves mention for the energetic manner in which he appears to have performed his duties as D. D. G. M. Keeping himself well posted in the doings and welfare of Lodges under his control, both by frequent visits and constant communication, he reports, with one exception, all the Lodges doing well, making steady progress, and showing excellent work. He alludes with marked pleasure to the visit of the Grand Master and Grand Lodge officers to "Eddy Lodge," No. 41, Hull, on 19th December, which appears to have been availed of by the Lodge to give them a loyal and enthusiastic reception. The occasion was further marked by the visit of the Grand Master of Grand Lodge of Manitoba, M. W. Bro. Canon O'Meara. Representatives from all the other Lodges in the District, as well as many visiting Brethren, being present, they had the opportunity of listening to stirring addresses, which could not fail but to have a good effect, and produce in the hearers an increased interest in Masonic relations.

He records the death of R. W. Bro. Collar M. Church, of King Solomon Lodge, Aylmer, who endeared himself to all those with whom he came in contact. We recommend Grand Lodge to devote a memorial page in Proceedings to his memory.

He reports Acacia Lodge, of Buckingham, under dispensation, working satisfactorily, and with a prospect of good material to build up a strong Lodge in the near future. The books and papers, with dispensation, having been under our inspection, we have great pleasure in recommending Grand Lodge to confirm by a Warrant or Charter of Constitution at this Session. He refers to the disadvantages under which officers of new Lodges are placed in outlying Districts, in perfecting themselves in their work; but it appears to your Committee the end wished for may be attained with the assistance of such energetic members as D. D. G. M. Garrioch, who, no doubt, would be at all times as willing as he is competent to instruct Brethren seeking more light.

Shefford and Brome.—The D. D. G. M. reports the Lodges in this District, with one exception, prosperous, and harmony prevailing.

In the matter of St. John's Lodge, Mansonville (reported by Grand Secretary as in arrears, with the recommendation that the Warrant be cancelled), the D. D. G. M. reports the difficulties of debt under which its members labor, the intention of Brethren to whom the Lodge is indebted to cancel their claims, and desires Grand Lodge to remit in part or whole the arrears due. We would strongly recommend Grand Lodge to allow the Grand Master and Grand Secretary to grant this request, to such amount or extent as, in their opinion, is advisable, on receiving proper assurance that the regular working of the Lodge be again proceeded with, and cancellation of Warrant be in the meantime suspended.

Bedford.—R. W. Bro. Taylor reports Lodges working and harmony prevailing. He alludes to granting dispensations to several Lodges to wear regalia in procession and occasion of attending Divine Service. He thinks such public displays calculated to do much good, especially in this Province, as a refutation to the charge made by a powerful church in our midst that our society is a dangerous and Godless one. Though we believe our Order in this nineteenth century requires no such refutation in the estimation of intelligent men, in view of the fact that we have on our roll some of the leading Divines of the world, yet we concur in the sentiments expressed. Again from this District we have reference to the books, papers, and Warrant of late Prevost Lodge, now in the hands of R. W. Bro. Hon. T. Wood. R. W. Bro. Taylor is of opinion it would be well for the Grand Master to delegate some prominent member of Grand Lodge to wait on R. W. Bro. Wood, and lay before him the wishes of Grand Lodge in a fraternal spirit, and he feels confident such delegate will be met in a proper and becoming spirit, and unpleasantness be avoided. The suggestion is, perhaps, worthy of being acted upon, though we think the new D. D. G. M. should be allowed to attend to the matter in the way pointed out.

We would impress upon D. D. G. M.'s generally the prime necessity of complying with the requirements of the Constitution, to have Reports forwarded to Grand Secretary at least fourteen days before meeting of Grand Lodge, thereby greatly facilitating the work of Grand Lodge, and not, as in many instances, only present them on the day of meeting.

GRAND SECRETARY.

We congratulate the Grand Secretary on the improved form of our last printed Proceedings, and believe with him the creditable appearance of the Volume fully compensates for the small additional expense. We feel sure Grand Lodge, in view of the interest the Masonic world takes in receiving and commenting on such proceedings, will bear him out in aiming at still further improvements, even if attended with additional expense.

We are pleased to note the improvements during the last year in Lodges promptly and properly making returns; but further improvement is necessary, and we cannot too strongly impress upon D.D.G.M.'s of Districts the necessity of urging Lodges under their control to give proper attention to this matter of returns, and in giving the Grand Secretary the full addresses of Past Masters, as well as of officers of Lodges.

We commend the care and fulness exercised by Grand Secretary in compiling the Tabular Statement presented with his Report, showing the sources from which the various revenues were derived, the returns of the various Lodges, their Admissions, Withdrawals, and present strength.

We note with satisfaction a nett gain of 230 members in the year, which, in face of 88 Withdrawals, 99 Suspensions, and 30 Deaths, is a very satisfactory showing.

The Grand Secretary has unfortunately to regret that, exclusive of Reports of Sister Grand Bodies, our Grand Lodge Library has had no increase during the year, and that the Brethren of our jurisdiction are seemingly indifferent, either as to the use of the Library or its prosperity. We would recommend this matter to the careful consideration of our members generally, with the hope that in future our Grand Secretary will have the opportunity to amend his comment on their indifference.

The following Lodges have failed to make returns for some time past:—St. John, 27; Corner Stone, 37; Excelsior, 46; Richelieu, 60. With the exception of St. John, 27, we recommend that this

suggestion be carried out, to cancel the Warrants, unless returns are made within three months.

Respectfully submitted.

E. R. JOHNSON,
Chairman.
W. M. LEMESURIER.
DAVID SEATH.

It was moved by M. Wor. Bro. E. R. JOHNSON, 'seconded by R. W. Bro. W. M. LEMESURIER :

That the Report now presented from the Committee on the State of Masonry be received and adopted.

The motion was carried.

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REPORT OF COMMITTEE ON JURISPRUDENCE.

R. W. Bro. J. P. NOYES, for the Committee on Jurisprudence, made the following Report :—

To the M. W. the Grand Lodge of Quebec, A. F. & A. M.

BRO. JAS. E. TAYLOR AND ASCOT LODGE, No. 30.

THE Committee on Jurisprudence beg to report on the Appeal of Bro. John E. Taylor, from the penalty of suspension pronounced against him by Ascot Lodge, No. 30.

The most prominent of the particulars of this case were reported upon by your Committee at the last Annual Communication of Grand Lodge, and a recommendation made that the further consideration of this Appeal be suspended until the present Communication of this Grand Lodge, and in the meantime Ascot Lodge be instructed to forward the evidence adduced at the trial of Appellant.

That evidence has been supplied, and your Committee are now enabled to appreciate the same, and report accordingly.

The charge was that Appellant was present at a meeting of Ascot Lodge in a state of intoxication, in violation of his duty as a Mason, and to the scandal and disgrace of the Craft.

Whilst your Committee refrain from deciding what degree of intoxication is a Masonic offence, or if it is a Masonic offence at all, under present conditions they are, nevertheless, of the opinion that when a Brother in such an unfortunate state so conducts himself in open Lodge as to bring scandal upon the Craft, that it is the right and duty of such Lodge to take steps to purge their Lodge of such an offender. Great respect should be paid to the action of the officers and members of such Lodge acting immediately upon the committal of the offence, who ought, under ordinary circumstances, to be the best judges of those lapses from due decorum and propriety which disturb the harmony and dignity of the Lodge.

To aggravate the position, the Appellant has, in his Appeal, made serious charges and reflections against officers and members of his Lodge—charges which do not appear to have been formulated at his trial, and which appear utterly unwarranted.

After carefully examining the evidence and record, and considering all the circumstances of the case submitted, your Committee have come to the conclusion that the suspension of Bro. Jas. E. Taylor, in Ascot Lodge, No. 30, was fully warranted, and therefore report that said Appeal be rejected and disallowed.

JOHN H. GILMORE AND CHATEAUGUAY LODGE, No. 36.

The Appellant was suspended by said Lodge in 1885, and upon Report of Committee on Jurisprudence was expelled by Grand Lodge on the 29th day of January, 1886. In November last, the expelled Brother presented a petition to said Lodge asking to be restored to his Masonic rights, and to his membership in said Chateauguay Lodge. That petition was received, and at a regular meeting, of which due, full and sufficient notice of what particular business was given, the Lodge, on the 10th day of December last, after apparently taking the matter into careful consideration, decided by a vote of 19 against 3 to reject the petition. On the 14th day of January instant the minutes of that meeting were confirmed. The papers and documents of Chateauguay Lodge submitted show

that every care was exercised, and the fact that so few of the members of that Lodge appeared willing to restore Mr. Gilmore to membership, is an indication that Grand Lodge should hesitate as to over-riding that decision.

It is unnecessary for your Committee to enter at this time into the particulars of this case, which led to the expulsion of Mr. Gilmore. At the time they were found such as to justify expulsion; and inasmuch as the members of the Lodge where Mr. Gilmore resides are opposed to his restoration, and inasmuch as such members are in a better position than your Committee or Grand Lodge to decide as to the advisability of such restoration, your Committee cannot in this case report in favor of the application of Mr. Gilmore, particularly as there is no evidence before the Committee to warrant the somewhat harsh step of over-ruling the decision of said Chateaugay Lodge.

Nevertheless, your Committee would recommend that the M. W. the Grand Master be authorized to remove such expulsion, and restore Mr. Gilmore to Masonic life, whenever recommended so to do by said Chateaugay Lodge.

All of which is respectfully submitted.

JNO. P. NOYES,
Chairman.

E. R. JOHNSON.

J. E. FAY.

QUEBEC, 29th January, 1890.

G. H. AYLMER BROOKE.

It was moved by R. Wor. Bro. NOYES, seconded by M. W. Bro. E. R. JOHNSON :

That the Report, now presented, be received and adopted.

R. W. Bro. JAMES ADDIE moved in amendment, seconded by W. Bro. C. E. LYMAN :

That that portion of the Report of the Committee on Jurisprudence referring to the case of Bro. J. E. Taylor and Ascot Lodge be amended, and that final action on the matter of Bro. J. E. Taylor be deferred until the next Regular Communication of this Grand Lodge.

The amendment was put to Grand Lodge, and declared carried.

The original motion, as amended, was then carried.

REPORT OF COMMITTEE ON BENEVOLENCE AND
CHARITY.

R. W. Bro. JAMES FYFE, for the Committee on Benevolence and Charity, made the following Report:—

To the Grand Master, Officers and Brethren of the Grand Lodge of Quebec:

YOUR Committee beg to report that they have only received one application for charity during the year. At the request of R. W. Bro. H. Higgins, the sum of twenty-five dollars was granted for the relief of the family of our late deceased R. W. Bro. A. Sword, D.D.G.M. for Quebec and Three Rivers.

During the present Session the following applications have been received:—

From Golden Rule Lodge, for Bro. L. C. Bates.

From R. W. Bro. J. Fyfe, for widow late W. Bro. Noxon.

From R. W. Bro. J. Fyfe, for widow late R. W. Bro. Alex. Walker.

From R. W. Bro. J. Fyfe, for widow late R. W. Bro. A. Sword.

From W. Bro. McLeay, of Tuscan Lodge, for sister late Bro. John Mountain.

From W. Bro. G. H. Presby, for Jas. Murray, of Ascot Lodge.

The several applications have been taken into consideration, and your Committee recommend the following petitions be granted:—

That the sum of \$50 be granted for the relief of L. C. Bates, of Golden Rule Lodge.

That the sum of \$50 be granted for the aid of Bro. James Murray and wife.

Your Committee would also recommend that the Committee on Benevolence and Charity take immediate steps to assist the petitioners in the above cases to procure some permanent asylum for the above.

That the sum of \$50 be granted for the aid of the widow of R. W. Bro. Noxon.

That the sum of \$25 be granted in aid of the widow of R. W. Bro. Sword.

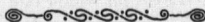
That the sum of \$25 be granted in aid of the widow of R. W. Bro. Alex. Walker.

That the sum of \$25 be granted in aid of the sister of our late Bro. John Mountain.

Your Committee would also recommend that the sum of \$50 be placed in the hands of the Chairman on Benevolence and Charity, for the relief of the widow of Bro. Thom, said sum to be applied as he may think best in the interests of Grand Lodge and the applicant.

JAMES FYFE, *Chairman*.
JOSEPH MARTIN.
CHAS. KNOWLES.
ARTHUR LYON.

On the motion of R. W. Bro. JAMES FYFE, seconded by Wor. Bro. J. MARTIN, the Report of the Committee on Benevolence and Charity was received and adopted.



REPORT OF COMMITTEE ON FINANCE.

R. W. Bro. A. G. ADAMS, for the Committee on Finance, made the following Report :—

THE Committee on Finance beg to recommend that the following clause in their Report, as submitted, which reads as follows :
“ That as all moneys of the Grand Lodge are deposited in Chartered Banks in the names of Trustees, or the joint names of the Grand Master and Grand Treasurer, no Bond should be required from the Grand Treasurer, but from the officer into whose hands the moneys are paid, unless Grand Lodge should rule that these moneys be paid

direct to the Grand Treasurer," be struck out, as being fully covered by the last section of the said Report; all of which, with the amendment as herein stated, we endorse, and recommend be adopted.

JAMES MITCHELL.
W. H. G. GARRIOCH.
A. G. ADAMS.

It was moved by R. W. Bro. A. G. ADAMS, seconded by R. W. Bro. Garrioch :

That the Report of the Committee on Finance, as amended, be received and adopted.

The motion was carried.



REPORT OF COMMITTEE ON REVISION OF CONSTITUTION.

The Committee named in pursuance of a resolution passed by Grand Lodge, at its last Annual Communication, "to Revise the Constitution," presented its Report.

It was moved by R. W. Bro. FVFE, seconded by R. W. Bro. NOYES :

That no action be taken by Grand Lodge at its present Session on the Report now presented, but that the Committee appointed to Revise the Constitution be authorized to receive proposed amendments to the Constitution until July next, and then to have the proposed amendments printed in full, and sent to each Lodge, and that final action be taken on the Report of the Committee at next meeting of Grand Lodge.

V. Wor. Bro. JAMES MITCHELL laid before Grand Lodge a communication from Good Samaritan Lodge, No. 68, asking for the reasons therein set forth that Grand Lodge would, from its funds, lend to that Lodge the sum of three hundred dollars. The letter was referred to the Committee on Finance.

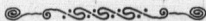
Wor. Bro. SAML. DEVER called the attention of Grand Lodge to the Certificates of Membership as now issued, complaining of the same as being generally unsatisfactory to the members, and the Grand Secretary was instructed for the future to have them printed upon skin parchment.

Grand Lodge was then called to refreshment, to re-assemble at 7.45 p.m.



EVENING SESSION.

Grand Lodge resumed labor at 7.45 p.m. this day, and at 8 p.m. the M. W. GRAND MASTER, proceeding to the election of Grand Officers, appointed as Scrutineers, R. W. Bros. E. Fitch, F. Massey and J. P. Noyes, who were duly obligated.



ELECTION OF GRAND OFFICERS.

M. Wor. Bro. ISAAC HENRY STEARNS, Montreal,	was unanimously re-elected	<i>M. W. Grand Master.</i>
R. W. Bro. HENRY RUSSELL, Quebec.....		<i>R. W. Dep. Grand Master.</i>
“ “ “ E. T. D. CHAMBERS, Quebec.....	<i>Dis. Dep. Grand Master,</i>	<i>Quebec and Three Rivers.</i>
“ “ “ H. S. COUPER, Montreal.....	<i>Dis. Dep. Grand Master,</i>	<i>Montreal District.</i>
“ “ “ AUGUSTUS E. LEE, Danville.....	<i>Dis. Dep. Grand Master,</i>	<i>St. Francis District.</i>
“ “ “ C. P. TABER, Cowansville.....	<i>Dis. Dep. Grand Master,</i>	<i>Bedford District.</i>
“ “ “ F. B. FARNSWORTH, Granby.....	<i>Dis. Dep. Grand Master,</i>	<i>Shefford & Brome District.</i>
“ “ “ J. N. WRIGHT, Aylmer.....	<i>Dis. Dep. Grand Master,</i>	<i>Ottawa District.</i>
“ “ HENRY DAVIDSON, Sherbrooke.....		<i>Grand Senior Warden.</i>
“ “ GEORGE E. ROBINSON, Shefford.....	“	<i>Junior Warden.</i>
“ “ “ FRANK EDGAR, Montreal (re-elected)	“	<i>Treasurer.</i>
“ “ “ J. H. ISAACSON, Montreal (re-elected)	“	<i>Secretary.</i>
“ “ “ GEORGE ROLT WHITE, Quebec.....	“	<i>Registrar.</i>
“ “ “ REV. WM. P. CHAMBERS, Knowlton.	“	<i>Chaplain.</i>
“ “ “ REV. J. F. RENAUD, St. Johns.....	“	<i>Chaplain.</i>
“ “ “ ISAAC RICHARDSON, Montreal.....	“	<i>Tyler.</i>

A ballot was taken for the Nominating Committee, and the following Brethren were chosen :

M. Wor. Bro. E. R. JOHNSON.
 R. " " H. GRIFFITH.
 " " " JAMES FYFE.
 " " " GEO. H. WILKINSON.
 " " " J. P. NOYES.
 " " " W. H. G. GARRIOCH.
 " " JOSEPH MARTIN.
 " " WILLIAM BYRD.
 " " GEORGE W. BORIGHT.

The Scrutineers were then discharged, and the thanks of Grand Lodge voted them for the manner in which they had performed their duties.



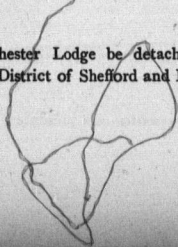
NOTICES OF MOTION.

R. Wor. Bro. DAVID SEATH gave notice that he would, at the next Annual Communication of this Grand Lodge, make the following motion :—

That the M. W. the Grand Master may, when he deems it expedient, appoint a member of this Grand Lodge to be Assistant Grand Secretary, such office to be honorary.

W. Bro. E. R. SMITH gave notice that he would, at the next Annual Communication of Grand Lodge, make the following motion :—

That Dorchester Lodge be detached from the Montreal District, and attached to the District of Shefford and Brome.



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REPORT OF COMMITTEE ON FINANCE

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R. W. Bro. JAMES MITCHELL, for the Committee on Finance, made the following Report :—

YOUR Committee on Finance beg to report on the matter referred to in the communication from Good Samaritan Lodge, of New Carlisle, that, under the Constitution of this Grand Lodge relating to the investment of its funds, your Committee is not warranted in recommending the loan. At the same time, your Committee sympathizes with the Brethren at New Carlisle in their endeavours to erect a suitable Lodge Room, knowing their isolated position, and the difficulties under which they labour.

Your Committee has much pleasure in recommending that the sum of two hundred dollars be placed at the disposal of the Montreal Masonic Board of Relief, for the purpose of aiding the Lodges in Montreal in entertaining in a befitting manner the Delegates from the Masonic Relief Association of the United States and Canada, who purpose holding their Fifth Annual Convention at Montreal, on the 16th, 17th and 18th September next.

Your Committee also recommends payment of an account of sixty-four dollars, being amount due R. W. Bro. Joseph Martin and V. W. Bro. Smillie, for expenses incurred by them as Delegates to the Fourth Annual Convention of the above Association, held at New York, in September last.

JAMES MITCHELL.
A. G. ADAMS.
W. H. G. GARRIOCH.

It was moved by R. W. Bro. JAMES MITCHELL, seconded by R. W. Bro. W. H. G. GARRIOCH :

That the Report of the Finance Committee, just presented, be received and adopted.

The motion was carried.

REPORT OF COMMITTEE ON FOREIGN RELATIONS
AND CORRESPONDENCE.

R. Wor. Bro. E. T. D. CHAMBERS, Chairman of this Committee, presented its Report, and moved, seconded by R. Wor. Bro. JAMES FIFE :—

That the Report on Foreign Correspondence, now presented, be received, and printed with the Proceedings of this Grand Lodge.

The motion was carried.

On the motion of W. Bro. CROSSBY, seconded by W. Bro. WRIGHT :

It was Resolved,—That the next Annual Communication of this Grand Lodge shall be held in the City of Montreal.

Moved by R. Wor. Bro. ISAACSON, seconded by R. Wor. Bro. A. G. ADAMS :

That the balance of money now in the hands of the Ritual Committee—say twelve dollars—be paid into the Benevolent Fund.

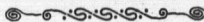
The motion was carried.

At 11 p.m. Grand Lodge was called from labour, to re-assemble at 10 a.m. on the morrow.

JANUARY 30th, 5890.

Grand Lodge resumed labour at 10 o'clock a.m. this day,
M. Wor. Bro. I. H. STEARNS, Grand Master, Presiding.

R. W. Bro. C. JUDGE presented to Grand Lodge, for its
Library, a volume of its early Proceedings.



REPORT OF NOMINATING COMMITTEE.

THE Nominating Committee reported that they had made the
following selection of Standing Committees:—

JURISPRUDENCE.

- R. W. Bro. Jno. P. Noyes, *Chairman*.
M. " " E. K. Johnson.
R. " " T. P. Butler.
V. " " G. H. A. Brooke.
" " J. E. Fay.

STATE OF MASONRY.

- R. W. Bro. Henry Russell, *Chairman*.
" " " W. M. LeMesurier.
V. " " E. R. Smith.
R. " " W. H. G. Garrioch.
" " " H. E. Channell.

FOREIGN RELATIONS AND CORRESPONDENCE.

- R. W. Bro. E. T. D. Chambers, *Chairman*.
" " " G. W. Boright.
" " " H. Griffith.
" " " W. H. White.
" " " R. W. Williams.

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The GRAND SECRETARY read the ancient charges, which were assented to by those Officers.

R. W. Bro. GEORGE H. WILKINSON, as Proxy for R. W. Bro. Henry Davidson, was invested, installed and proclaimed as Grand Senior Warden.

The GRAND MASTER directed that the District Deputy Grand Masters chosen for St. Francis and Bedford Districts should be installed, the former by R. W. Bro. T. Leet, and the latter by R. W. Bro. Hobart Butler.

R. W. Bro. GEORGE ROLT WHITE was proclaimed and invested as Grand Registrar.

It was moved by R. Wor. Bro. J. H. ISAACSON, seconded by R. Wor. Bro. FYFE :—

That this Grand Lodge desires to express, by this present motion, its sincere and hearty thanks to the Brethren of the City of Quebec for the gratuitous use of their commodious Hall for the purposes of Grand Lodge during its present Session, and also for their hospitable and fraternal reception in their ancient, beautiful and historical city.

A vote of thanks was then passed to the different Railway Companies for facilities offered by them to delegates attending the present meeting.

The M. W. GRAND MASTER, in fitting terms, returned thanks to the members of Grand Lodge who had attended the present meeting for their attention to its business, and for courtesies extended to himself.

No other business offering, Grand Lodge was closed in ample form with prayer at 11 a.m.



John H. Isaacson
Grand Secy
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LIST OF GRAND LODGES

IN CORRESPONDENCE WITH THE GRAND LODGE OF QUEBEC,
WITH THE NAMES AND RESIDENCES OF THEIR
GRAND SECRETARIES.

GRAND LODGE.	TIME OF MEETING.	GRAND SECRETARIES.	RESIDENCE.
Alabama.....	December..	Myles J. Greene.....	Montgomery.
Arizona.....	November..	M. P. Freeman.....	Tucson, A. T.
Arkansas.....	October ...	Fay Hempstead.....	Little Rock.
Argentine Republic.....		Carlos Urien.....	Buenos Ayres.
Belgium.....		Gustav Washer.....	Brussels.
Brazil.....		Dr. A. Freire de Amaral.....	Rio Janeiro.
British Columbia.....	June.....	Henry Brown.....	Victoria.
California.....	October.....	Alex. G. Abel.....	San Francisco.
Canada.....	July.....	J. J. Mason.....	Hamilton.
Columbia, District of.....	November..	W. R. Singleton.....	Washington.
Colorado.....	September..	Edward C. Pamelee.....	Georgetown.
Connecticut.....	January....	Joseph K. Wheeler.....	Hartford.
Dakota.....	June.....	Charles T. McCoy.....	Bonhomme.
Delaware.....	October ...	Wm. S. Hayes.....	Wilmington.
Florida.....	January ...	DeWitt C. Dawkins.....	Jacksonville.
Georgia.....	October ...	A. M. Wolihin.....	Macon.
Hungary.....		Henri lby.....	
Idaho.....	September..	J. H. Wickersham.....	Silver City.
Illinois.....	October ...	Loyal L. Münn.....	Freeport.
Indiana.....	May.....	Wm. H. Snythe.....	Indianapolis.
Indian Territory.....	September..	J. S. Murrow.....	Atoka, Choctaw
Iowa.....	June.....	Theodore S. Parvin.....	Iowa City. [Nat'n
Ireland.....		The Earl of Bandon.....	Cork.
Kansas.....	February..	John H. Brown.....	Wyandotte.
Kentucky.....	October ...	H. B. Grant.....	Louisville.
Louisiana.....	February ...	James C. Bachelor, M.D.....	New Orleans.
Manitoba.....	February ...	Wm. G. Scott.....	Winnipeg.
Maine.....	May.....	Ira Berry.....	Portland.
Maryland.....	November ..	Jacob H. Medairy.....	Baltimore.
Massachusetts.....	December ..	Sereno D. Nickerson.....	Boston.
Michigan.....	January ...	Wm. P. Innis.....	Grand Rapids.

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GRAND LODGE.	TIME OF MEETING.	GRAND SECRETARIES.	RESIDENCE.
Minnesota	January	A. T. C. Pierson	St. Paul.
Missouri	October	Rev. John D. Vincil, D.D.	St. Louis.
Mississippi	February	J. L. Power	Jackson.
Montana	October	C. Hedges	Helena.
Nebraska	June	W. R. Bowen	Omaha.
Nevada	June	C. N. Noteware	Carson City.
New Brunswick	April	Edwin J. Wetmore	St. John.
New Hampshire	May	George P. Cleaves	Concord.
New Jersey	January	Joseph H. Hough	Trenton.
New Mexico	November	A. A. Keen	Los Vegas.
New South Wales		Arthur H. Bray	Sydney.
New York	June	Edward M. M. Ehlers	New York.
Nova Scotia	June	Wm. Ross	Halifax.
North Carolina	December	Donald W. Bain	Raleigh.
Ohio	October	John D. Caldwell	Cincinnati.
Oregon	June	F. J. Babcock	Salem.
Peru		J. Arturo Ego-Aguirre	Lima.
Pennsylvania	December	Michael Nisbet	Philadelphia.
Portugal		Jayme Larche	Lisbon.
Prince Edw'd Island	June	B. Wilson Higgs	Charlottetown.
Rhode Island	May	Edwin Baker	Providence.
Scotland		D. Murray Lyon	Edinburgh.
South Carolina	December	Charles Inglesby	Charleston.
South Australia		J. H. Cunningham	Adelaide.
Spain		Esteban I. Miniet	Seville.
Texas	December	T. W. Hudson	Houston.
Tennessee	January	John Frizzell	Nashville.
Utah		Christopher Deihl	Salt Lake City.
Vermont	June	Lavant M. Read	Burlington.
Victoria		David Meadowcraft	Melbourne.
Virginia	December	William B. Isaacs	Richmond.
Washington	September	Thomas M. Read	Olympia.
West Virginia	November	Geo. W. Atkinson	Wheeling.
Wisconsin	June	John W. Laflin	Milwaukee.
Wyoming	December	W. L. Kuykendall	Cheyenne.

- 20 IRELAND..... R. W. Bro. George Hill Major, Dublin.
R. W. Bro. Benjamin Burland, Stottsville, Que.
- 21 KANSAS M. W. Bro. J. H. Brown, Wyandotte, Kan.
R. W. Bro. C. Judge, Quebec, Que.
- 22 KENTUCKY..... R. W. Bro. A. J. Turpin.
R. W. Bro. Joseph Mitchell, Montreal, Que.
- 23 LOUISIANA R. W. Bro. Joseph P. Horner, New Orleans, La.
R. W. Bro. Thomas Wood, Dunham, Que.
- 24 MAINE..... M. W. Bro. J. H. Drummond, Portland, Maine.
R. W. Bro. J. H. Isaacson, Montreal, Que.
- 25 MANITOBA..... W. Bro. Samuel L. Bedson, Winnipeg, Man.
R. W. Bro. Wm. H. Whyte, Montreal, Que.
- 26 MARYLAND R. W. Bro. John S. Tyson, Baltimore.
R. W. Bro. A. Lyon, M.D., Shawville, Que.
- 27 MICHIGAN R. W. Bro. D. Burnham Tracey, Detroit, Mich.
V. W. Bro. George G. Bown, Montreal, Que.
- 28 MINNESOTA..... M. W. Bro. James N. Castle, St. Paul, Minn.
R. W. Bro. John P. Noyes, Waterloo, Que.
- 29 MISSISSIPPI..... R. W. Bro. Hon. George G. Dillard, Macon.
R. W. Bro. S. Lebourveau, Sherbrooke, Que.
- 30 MISSOURI..... Rev. Bro. Charles C. Woods, D.D., Kansas City.
M. W. Bro. H. L. Robinson, Waterloo, Que.
- 31 MONTANA..... W. Bro. John J. Hindson, Missoula, Mon.
R. W. Bro. W. McWood, Pt. St. Charles, Mont^l
- 32 NEBRASKA..... R. W. Bro. Milton J. Hull, Edgar, Neb.
R. W. Bro. W. M. LeMesurier, Montreal.
- 33 NEVADA..... R. W. Bro. W. S. McClellan.
W. Bro. G. G. Foster, Knowlton, Que.
- 34 NEW BRUNSWICK.... R. W. Bro. E. Willis, St. John, N. B.
R. W. Bro. T. P. Butler, Montreal, Que.
- 35 NEW HAMPSHIRE..... R. W. Bro. Alpheus Gay, Manchester, N. H.
M. W. Bro. I. H. Stearns, Montreal, Que.
- 36 NEW JERSEY..... R. W. Bro. Geo. B. Edwards, Jersey City H'ghts.
R. W. Bro. E. T. D. Chambers, Quebec, Que.
- 37 NEW MEXICO..... R. W. Bro. Simon B. Newcomb.
R. W. Bro. James Fyfe, Montreal, Que.
- 38 NEW YORK..... R. W. Bro. D. W. Tallcott, West Troy, N. Y.
M. W. Bro. M. M. Tait, Montreal, Que.
- 39 NEW SOUTH WALES { R. W. Bro. S. E. R. Jones.
UNITED GRAND LODGE. { R. W. Bro. John H. Isaacson, Montreal, Que.
- 40 NORTH CAROLINA..... R. W. Bro. D. W. Bain, Raleigh, N. C.
R. W. Bro. H. J. Pratten, Quebec, Que.
- 41 NOVA SCOTIA R. W. Bro. George T. Smithers, Halifax, N. S.
R. W. Bro. E. L. Foster, Montreal, Que.

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- 42 OHIO R. W. Bro. C. A. Woodward, Cleveland, Ohio.
M. W. Bro. James Dunbar, Quebec, Que.
- 43 OREGON W. Bro. J. C. Moreland, Portland, Oregon.
V. W. Bro. W. S. Evans, Montreal, Que.
- 44 PENNSYLVANIA W. Bro. Edward P. Kingsbury, Scranton.
M. W. Bro. J. F. Walker, Montreal, Que.
- 45 PERU R. W. Bro. Ricardo H. Hartley, Lima, Peru.
R. W. Bro. Rev. H. W. Nye, Bedford, Que.
- 46 PORTUGAL V. W. Bro. A. Boisseau, Montreal, Que.
- 47 PRINCE EDWARD ISLAND... R. W. Bro. Neil McKelvie.
V. W. Bro. D. A. Manson, Mansonville, Que.
- 48 RHODE ISLAND R. W. Bro. E. W. Brunsden, Bristol, R.I.
R. W. Bro. Frederick Massey, Montreal, Que.
- 49 SOUTH CAROLINA R. W. Bro. Charles Inglesby, Charleston, S.C.
R. W. Bro. Charles Knowles, Quebec, Que.
- 50 SPAIN R. W. Bro. Richard Etheridge, Seville.
R. W. Bro. A. G. Adams, Montreal, Que.
- 51 TENNESSEE M. W. Bro. G. C. Connor.
- 52 TEXAS M. W. Bro. J. H. McLeary, St. Antonio.
R. W. Bro. Charles D. Hanson, Montreal, Que.
- 53 UTAH R. W. Bro. Christopher Deihl, Salt Lake City.
R. W. Bro. Timothy Leet, Danville, Que.
- 54 VERMONT M. W. Bro. A. A. Hall, St. Albans, Vt.
R. W. Bro. Hobart Butler, Bedford, Que.
- 55 VIRGINIA R. W. Bro. James G. Bain.
V. W. Bro. W. Simpson Walker, Montreal, Q.
- 56 WASHINGTON TERRITORY... R. W. Bro. Rev. A. S. Nicholson, Vancouver.
R. W. Bro. T. P. Prentiss, Aylmer.
- 57 WEST VIRGINIA R. W. Bro. O. S. Long, Wheeling, W.V.
R. W. Bro. H. W. Wood, Knowlton, Que.
- 58 WISCONSIN W. Bro. H. M. Littlejohn, Milwaukee, Wis.
R. W. Bro. A. F. Simpson, Lennoxville, Que.
- 59 WYOMING R. W. Bro. James H. Hayfield.
R. W. Bro. J. C. Wilson, Montréal, Que.

GRAND SECRETARY'S TABULAR STATEMENT.

Compiled from Returns to January, 1890.

No.	Lodge.	PLACE OF MEETING.	MASTER	SECRETARY.	ADDRESS OF SECRETARY.	TIME OF MEETING.
1	Antiquity	Montreal	W. N. King	George Verry	P. O. Box 1779 Montreal	Third Wednesday.
2	Albion	Quebec City	James Barrington	J. O'Kill Richardson	Quebec City	Second Friday.
3	St. John	Quebec City	John A. Ferguson	H. C. Harkness	46 D'Alouillon St., Que.	Second Wednesday.
4	St. George	Quebec City	W. B. F. Smith	E. K. Smith	110 St. Louis St., Que.	Tuesday on or before Full Moon.
5	Golden Rule	Stansstead	E. W. Morrill	H. E. Channell	Stansstead	Second Monday.
6	St. Andrew	Quebec City	O. B. C. Richardson	James Ellis	131 St. Peter St., Quebec.	Second Monday.
7	Edwin	Montreal	G. Glover	L. Provan	114 Mansfield Street, Montreal	First Monday.
8	Prevoist	Dunham	George Doherty	W. E. O'Brien	Dunham	Tuesday before Full Moon.
9	Nelson	St. Armand Station	P. C. Moore	F. H. Throop	St. Armand Station	Thursday on or before Full Moon.
10	St. George	Montreal	Thomas Ryan	Geo. C. Nicholson	St. Anne's M'ket, Montreal	Third Tuesday.
11	St. George	Montreal	George Payne	Samuel Gray	183 St. Hypolite Street, Montreal	Third Tuesday.
12	Zeland	Montreal	John MCB Taylor	Wm. Seale	43 St. Antoine St., Montreal	Second Thursday.
13	St. Francis	Richmond	G. H. Aylmer Brooke	E. F. Cleveland	Richmond	Second Thursday.
14	Victoria	Sherbrooke	Alexander Ames	M. B. Schofield	Sherbrooke, P. O. Box 654	Second Tuesday.
15	Shefford	Waterloo	Wilfred Peters	A. C. Lytle	Waterloo, Que.	First Monday.
16	Stambridge	Waterloo	John Smalgie	W. E. Cooper	Waterloo, Que.	Second Monday or before Full Moon.
17	Yamaska	Grandy	Nelson Mitchell	Joseph T. Seale	Grandy	Second Monday or before Full Moon.
18	Royal Albert	West Farnham	F. C. Martin	Geo. T. McKinnon	Farnham	First Wednesday.
19	St. John	Montreal	Benjamin Tooke	Samuel C. Fatt	P. O. Box 604, Montreal	Second Monday.
20	St. John	Mansenville	John McLellan	Geo. W. Baker	Mansenville P. O., Lewis Co.	First Thursday before Full Moon.
21	St. John	Lennoxville	George N. Boright	H. F. R. Sangle	Sweetsburg	Second Wednesday.
22	Royal Canadian	Sweetsburg	G. H. Presby	W. W. Baker	Lennoxville	Monday on or before Full Moon.
23	Acot	Coaticook	C. E. Lyman	F. H. Bridgman	Coaticook	First Wednesday.
24	Ashlar	Montreal	A. S. Sempoll	W. H. Holderson	Montreal	Third Monday before Full Moon.
25	Mount Royal	Stambridge	W. S. Steward	H. I. Elliot	Stambridge	Wednesday before Full Moon.
26	Doric	Danville	John S. Riddle	H. I. Elliot	Danville	Wednesday before Full Moon.
27	Brome Lake	Knowlton	E. E. Mills	A. W. Pettes	Knowlton	First Wednesday.
28	Chateaugay	Huntington	James A. Miller	F. W. R. Jennings	Huntington	Second Tuesday.
29	Currier Stone	Cowanaville			Cowanaville	Wednesday.

34	Doric Brome Lake	Danville Knowlton	John S. Kiddie E. E. Mills	James A. Millar John James Reed	F. W. R. Jennings Samuel Denis Jones	Huntington Cowansville	Second Tuesday Wednesday on or before Full Moon
35			A. W. Pettes Knoxville	Chas. W. Shepard Montreal	1777 Notre Dame Street Montreal	First Friday Saturday on or before Full Moon	
36	Chateaugay	Huntington Cowansville		F. C. Boright Montreal	Shawville Hull	Tuesday on or before Full Moon	
37	Corner Stone	Montreal		H. W. Ireland D. R. Macfarlane Samuel Dever H. Freppanier	J. H. Shaw Antoine Perron George Langwell Charles Hubbard	Second Thursday Fourth Monday	
38	Mount Moriah	Montreal		L. H. Fuller J. P. Plummer Ashley Kilburn	Actonville Bolton Centre Georgetown	Fourth Wednesday Tuesday on or before Full Moon	
39	Sutton	Sutton Flats		T. L. Louthood West Shefford	Three Rivers West Shefford	Monday on or before Full Moon	
40	Pontiac	Shawville		Charles R. Corneil Montreal	856 Notre Dame Street Montreal	Second Wednesday after Full Moon	
41	Eddy	Hull		James McCrudden Montreal	42 Sanguinet Street Montreal	Fourth Tuesday	
42	St. Charles	Montreal		Eugene Hershey David Stevenson Herbert Walker G. A. Costlet E. C. Wirtzle	Thos. Wynde F. D. Smith George T. Figgitt R. C. T. Jones E. W. Morgan L. G. T. Fostroskie	Second Tuesday Fourth Friday First Tuesday First Thursday Third Friday Monday on or before Full Moon	
43	Ceaus Unis	Montreal		C. R. Willis John A. Ready Charles Byrd	P. O. Box 664, Sorel Sherbrooke Post Office, Montreal	First Tues. from Dec. to May, First Wed. from June to Nov. Third Wednesday First Thursday	
44	Graham	Montreal		Thos. Collinson Samuel Cooper George L. Moir W. M. Sheppard W. G. Gaudet Wm. Thomson Stanislas P. Frauchot W. L. Mouillipied	664 Wellington Street, Montreal Cookshire Lachute New Carlisle Rymer Porage-du-Fort Buckingham Hemmingford	First Tuesday Second Wednesday Third Monday First Tuesday Second Friday Thursday on or before Full Moon Tuesday on or before Full Moon Last Monday	
45	Excelsior	Actonville					
46	Mount Orford	Bolton Centre					
47		Georgetown					
48		Three Rivers					
49	Shawenagan	West Shefford					
50	Olive Branch	Montreal					
51	Prince Consort	Montreal					
52	St. Andrew	Montreal					
53		Montreal					
54	Ionic	Montreal					
55	Montreal	Montreal					
56	Hochaga	Montreal					
57	Montreal	Montreal					
58	Montreal	Montreal					
59	Bedford	Bedford					
60	Richelieu	Sorel					
61	Corinthian	Montreal					
62	Prince of Wales	Sherbrooke					
63	King Solomon	Montreal					
64		Montreal					
65	Argyle	Pr. St. Charles Montreal					
66	Friendship	Cookshire					
67	Argeneuil	Lachute					
68	King Solomon	New Carlisle					
69	Porage-du-Fort	Porage-du-Fort					
70	Acacia	Buckingham					
71	Hemmingford	Hemmingford					
72							

OFFICERS OF THE GRAND LODGE FOR 1890.

M. W. Bro.	ISAAC HENRY STEARNS.....	Montreal	....	<i>Grand Master.</i>
R. " "	HENRY RUSSELL, M.D.....	Quebec.....		<i>Deputy Grand Master.</i>
" " "	E. T. D. CHAMBERS.....	Quebec. . .	}	<i>U. D. G. M. Quebec and Three Rivers District.</i>
" " "	H. S. COUPER	Montreal. . .			D. D. G. M. Montreal Dis.
" " "	AUGUSTUS E. LEE.....	Danville.....	"	<i>St. Francis "</i>
" " "	C. P. TABER	Cowansville..	"	<i>Bedford "</i>
" " "	F. B. FARNSWORTH.....	Granby....	"	<i>Shelford & Brome "</i>
" " "	JAS. M. WRIGHT.....	Aylmer.....	"	<i>Ottawa "</i>
" " "	HENRY DAVIDSON.....	Sherbrooke..		<i>Grand Senior Warden.</i>
" " "	GEO. E. ROBINSON.....	Waterloo.....	"	<i>Junior Warden.</i>
" " "	FRANK EDGAR	Montreal	"	<i>Treasurer.</i>
" " "	J. H. ISAACSON.....	Montreal	"	<i>Secretary.</i>
" " "	GEORGE ROLT WHITE.....	Quebec.....	"	<i>Registrar.</i>
" " "	REV. WM. P. CHAMBERS....	Knowlton. . .	"	<i>Chaplain.</i>
" " "	REV. J. F. RENAUD.....	St. Johns....	"	<i>Chaplain.</i>
V. " "	BENJ. TOOKE.....	Montreal	"	<i>Director of Ceremonies.</i>
" " "	G. H. A. BROOKE	Richmond	"	<i>Organist.</i>
" " "	JOHN WILSON	Montreal	"	<i>Senior Deacon.</i>
" " "	D. R. MACFARLANE.....	Hull.....	"	<i>Junior Deacon.</i>
" " "	E. R. SMITH	St. Johns....	"	<i>Steward.</i>
" " "	JAMES DOUGHERTY	Montreal	"	"
" " "	H. J. LEMESURIER.....	Quebec	"	"
" " "	G. W. BORIGHT.....	Cowansville .	"	"
" " "	JOHN FALES.....	Sherbrooke .	"	<i>Pursuivant,</i>
" " "	ISAAC RICHARDSON.....	Montreal	"	<i>Tyler.</i>

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RECAPITULATION OF RETURNS OF LODGES FOR THE
YEAR ENDING 30TH JANUARY, 1890.

Lodges working under Warrants.....	59
Initiations reported.....	241
Passings ".....	214
Raisings ".....	209
Joinings ".....	40
Resignations ".....	88
Reinstated ".....	12
Deaths ".....	30
Suspended for non-payment of dues.....	97
Total Members.....	3050

GRAND LODGE

Since the Organization of Grand Lodge

<i>Grand Master.</i>	<i>Deputy Grand Master.</i>	<i>Senior Grand Warden.</i>	<i>Junior Grand Warden.</i>
John Hamilton Graham	*J. S. Bowen	*Malcolm R. Meigs...	John P. Peavey
John Hamilton Graham	H. J. Pratten	*Malcolm R. Meigs...	*Thomas Milton
John Hamilton Graham	James Dunbar	*Thomas Milton	H. W. Wood
John Hamilton Graham	James Dunbar	Stevens Baker	*James T. McMinn...
John Hamilton Graham	James Dunbar	*James T. McMinn...	J. P. Martin
James Dunbar	James O'Halloran	Daniel Thomas	*Samuel Johnson
John Hamilton Graham	James O'Halloran	*Samuel Johnson	C. Judge
James Dunbar	Melbourne M. Tait	Percival L. Cowan	M. Burnie
Melbourne M. Tait ..	Thomas Wood	Edson Fitch	Edwin R. Johnson
Melbourne M. Tait ..	C. Judge	Arthur F. Simpson	C. M. Church
John Hamilton Graham	C. Judge	Thomas Page Butler	*G. R. Marvin
John Hamilton Graham	Thomas Page Butler	Hobart Butler	John Shaw
John Hamilton Graham	Hobart Butler	Charles D. Hanson	*John Godwin
Edwin R. Johnson	Edson Fitch	Alex. G. Adams'	H. C. Blinn
Edwin R. Johnson ..	James Fred. Walker	*James Bowen, Jr.	H. W. Nye
Edwin R. Johnson	James Fred. Walker	H. J. Miller	H. W. Nye
James Fred. Walker ..	Arthur F. Simpson	E. T. D. Chambers	Albert E. Mills
James Fred. Walker ..	H. Luke Robinson	H. Griffith	S. R. Whitman
H. Luke Robinson	Dickson Anderson	S. Lebourveau	Charles Knowles
Isaac Henry Stearns ..	*S. J. Foss	W. B. Smith	A. D. Stevens
Isaac Henry Stearns ..	Henry Russell	Henry Davidson	George E. Robinson ..

* Deceased.

† Di

OFFICERS ELECTED

of Quebec, October 20th, 1869.

<i>Grand Treasurer.</i>	<i>Grand Secretary.</i>	<i>Grand Registrar.</i>	<i>Grand Chaplains.</i>	<i>Date of Election.</i>
Peavey.....	Henry J. Gear....	Edson Kemp...	*Samuel McClung	*Rev. C. P. Reid... Oct., 1869
Milton.....	†H. M. Alexander.	John H. Isaacson	C. P. Tabor.....	*Rev. C. P. Reid... Oct., 1870
Food.....	†H. M. Alexander.	John H. Isaacson..	Timothy Leet.....	*Rev. W. C. Clark . Sept., 1871
f. McMinn...	†H. M. Alexander.	John H. Isaacson..	Daniel Boyd.....	Rev. H. W. Nye.... Sept., 1872
rtin.....	†H. M. Alexander.	John H. Isaacson..	George O. Tyler...	Rev. H. W. Nye.... Sept., 1873
Johnson....	†H. M. Alexander.	John H. Isaacson..	John McLean	Rev. H. W. Nye.... Sept., 1874
.....	†H. M. Alexander.	John H. Isaacson..	S. R. Whitman....	Rev. H. W. Nye.... Sept., 1875
ie.....	†H. M. Alexander.	John H. Isaacson..	Alex. Chisholm....	Rev. H. W. Nye ... Sept., 1876
t. Johnson...	†H. M. Alexander.	John H. Isaacson..	John Shaw	Rev. H. W. Nye.... Sept., 1877
Church.....	Isaac Henry Stearns	John H. Isaacson..	E. E. Spencer.....	Rev. John Scrimger. Sept., 1878
Marvin....	Isaac Henry Stearns	John H. Isaacson..	T. B. Prentiss....	Rev. John Scrimger. Sept., 1879
aw.....	Isaac Henry Stearns	John H. Isaacson..	*John Massie, Jr..	Rev. John Scrimger. Sept., 1880
odwin.....	Isaac Henry Stearns	John H. Isaacson..	*Thomas Simpson.	Rev. John Scrimger. Sept., 1881
lins.....	Isaac Henry Stearns	John H. Isaacson..	W. Darling	Rev. M. Fothergill... } Jan., 1883
Nye.....	Isaac Henry Stearns	John H. Isaacson..	J. C. Wilson.....	Rev. Lewis Evans... } Jan., 1884
Nye.....	Isaac Henry Stearns	John H. Isaacson..	Isaac B. Futvoye.	Rev. J. A. Newnham } Jan., 1885
E. Mills....	Isaac Henry Stearns	John H. Isaacson..	Geo. W. Lovejoy.	Rev. Robt. Kerr... } Jan., 1886
Whitman....	Isaac Henry Stearns	John H. Isaacson..	S. Lebourveau...	Rev. J. A. Newnham } Jan., 1887
Knowles....	Isaac Henry Stearns	John H. Isaacson..	Henry Dunne....	Rev. J. B. Muir... } Jan., 1888
Stevens....	Frank Edgar	John H. Isaacson..	David Seath.....	Rev. J. Smyth.... } Jan., 1889
E. Robinson..	Frank Edgar	John H. Isaacson..	Geo. Rolt White.	Rev. J. F. Renaud... } Jan., 1890
			Rev. W. P. Chambers	Rev. T. Blaylock... }
			Rev. J. F. Renaud..	Rev. J. F. Renaud... }

† Dimited.

DISTRICT DEPUTY GRAND MASTERS.

<i>District of Quebec and Three Rivers.</i>	<i>District of Montreal.</i>	<i>District of Bradford.</i>	<i>District of St. Francis.</i>	<i>District of Ottawa.</i>	<i>District of Sheffield and Bromer.</i>	<i>Date of Nominating and Appointment.</i>
H. P. Leggett.....	Frank Edgar.....	Thomas Wood.....	W. R. Colby.....	.....	.....	October, 1869
William Miller.....	Isaac Henry Stearns.....	Thomas Wood.....	S. J. Foss.....	.....	.....	October, 1870
Christopher Staveley.....	Melbourne M. Tall.....	Malcolm R. Meigs.....	S. J. Foss.....	.....	.....	September, 1871
.....	Thomas Milton.....	Stevens W. Baker.....	Wright S. Lowell.....	.....	.....	September, 1872
John H. Mitchell.....	Eugene M. Copeland.....	Charles A. Rice.....	J. Hevey.....	.....	.....	September, 1873
Corneilus Judge.....	James T. McMinn.....	Herbert B. Newel.....	James Adde.....	.....	.....	September, 1874
J. B. Charlson.....	James T. McMinn.....	Horatio Horskin.....	W. S. Foss.....	E. B. Eddy.....	.....	September, 1875
.....	James M. LeMeunier.....	J. P. Martin.....	W. M. Keys.....	George H. Millen.....	.....	September, 1876
Edson Fitch.....	Joseph Mitchell.....	C. A. Hill.....	Edwin R. Johnson.....	Arthur Lyon.....	.....	September, 1877
Edson Fitch.....	James Fred. Walker.....	John Masie, Jr.....	Arthur F. Simpson.....	Arthur Lyon.....	.....	September, 1878
.....	James Fred. Walker.....	John Wood.....	George L. Puckham.....	C. D. Chitt.....	.....	September, 1879
.....	William Henry Whyte.....	H. C. Rowell.....	Henry E. Channell.....	C. D. Chitt.....	.....	September, 1880
Charles Knowles.....	Dickson Anderson.....	E. L. G. Burrell.....	M. B. Schofield.....	John H. Shaw.....	.....	January, 1881
Henry Russell.....	Dickson Anderson.....	A. M. Stone.....	John H. Willford.....	Arthur Lyon.....	.....	January, 1882
W. A. Farmer.....	James Fyfe.....	E. J. Taylor.....	T. L. Browne.....	W. H. O'Kegan.....	.....	January, 1883
.....	H. S. Couper.....	C. P. Tabor.....	Augustus E. Lee.....	W. H. G. Garrloch.....	.....	January, 1884
E. T. D. Chambers.....	.....	.....	.....	J. N. Wright.....	.....	January, 1885
.....	.....	.....	.....	.....	.....	January, 1886
.....	.....	.....	.....	.....	.....	January, 1887
.....	.....	.....	.....	.....	.....	January, 1888
.....	.....	.....	.....	.....	.....	January, 1889
.....	.....	.....	.....	.....	.....	January, 1890

† Resigned, and R. W. Bro. Frank Edger appointed in his place.

RESTORATIONS.

St. John's, No. 3.

JAMES J. MCCORKELL, JAMES H. MICHAUD.

St. Francis, No. 15.

THOMAS DRINKWATER.

Stanbridge, No. 19.

GEORGE FREDERICK SLACK.

Browne, No. 24.

GEORGE STARKE.

Eddy, No. 41.

NATHAN BUTLER.

St. Charles, No. 44.

ROBERT WHITEHEAD.

Cours Unis, No. 45.

NAPOLEON MONETTE, EUGENE LAFORCE.

Graham, No. 47.

JOHN C. HALL.

St. Andrew's, No. 53.

A. ANGUS.

Portage-du-Fort, No. 70.

JOHN McLEAN.

RESIGNATIONS.

Antiquity, No. 1.

WILLIAM A. MORRISON.

Albion, No. 2.

WILLIAM IMRIE, FRANK GERRETT, GEORGE REYNOR,
T. T. CLEMENT, FRANCIS PEEL.

St. John, No. 8.

WILLIAM ALBAUGH, GILBERT STANLEY, JOHN J. MCCORKELL,
JAMES H. MICHAUD.

Golden Rule, No. 5.

W. L. TUCK, LEROY ROBINSON.

St. Andrew's, No. 6.

GEORGE J. CAMPBELL, GODFREY W. RHODES, CHARLES MILLER.

Elgin, No. 7.

STERLING GLOVER, GAVIN HOUSTON, DR. R. H. WILSON,
EUGENE DAVIS.

Prevost, No. 8.

C. N. WALES, W. M. REED.

St. George, No. 10.

JOHN G. DARLING.

St. Francis, No. 15.

J. F. McDONALD, F. S. SCHEFFLER.

Victoria, No. 18.

H. J. ROBIE, JOHN W. STOCKS, JOHN HARKNESS.

Shefford, No. 18.

CHAS. E. PARENT, LOUIS PAYAN.

Stanbridge, No. 19.

GEORGE FREDERICK SLACK.

Montreal Kilwinning, No. 20.

C. S. NORMAN, JOSEPH RENNICKS.

Yamaska, No. 21.

JAMES CHALMERS.

Browne, No. 24.

JAMES CAVANAGH.

Royal Albert, No. 25.

CHARLES J. MCINTYRE, JAMES BASTEN, ANDREW P. CASSILS.

Tuscan, No. 28.

JOHN ANDERSON, WILLIAM FINDLAY.

Ascot, No. 30.

WILLIAM MCINTOSH.

Ashlar, No. 31.

SAMUEL G. BUSH, H. B. PRAY.

Mount Royal, No. 32.

JAMES J. DAWSON, JNO. M. O'LOUGHLIN.

Dorlc, No. 34.

A. W. DENNISON.

Brome Lake, No. 35.

E. W. ALLBEE, CHARLES H. TARBELL.

Chateauguay, No. 36.JAMES SWITZER, ANDREW J. PIERSON, DUNCAN McDONALD,
DANIEL PURCELL.**Pontiac, No. 40.**

ANDREW TELFER, JAMES R. HOMER. WILLIAM CLARK.

Eddy, No. 41.WILLIAM M. PAITON, C. W. PEARSON, C. E. PARKER, GEO. BOTHWELL,
HUGH McALLUM, J. F. HIGGINSON, WALTER WILLIAMS,
E. A. LEETHAM, ALEX. DRUMMOND, WALTER PERCY,
A. H. PARKER.

St. Charles, No. 44.A. METCALFE, B. A. FOX, W. G. HULBERT.

Graham, No. 47.EDWARD PEASLEY.

Mount Orford, No. 48.WM. GEORGE HOWIE.

Shawenegan, No. 49.H. J. COOPER.

Prince Consort, No. 52.GEORGE HALL.

Ionio, No. 54.ROBERT MCAFEE.

Montarville, No. 58.F. J. WALKER, JOHN WALKER, T. A. ADKINS,
E. W. BARNES, C. D. SOMERVILLE.

Corinthian, No. 62.ARCHIBALD BOWES.

King Solomon, No. 64.A. EKERS, R. BOYER, C. C. ROUILLARD,
W. G. SLACK, C. A. HOGUE.

Argyle, No. 65.EDWARD MAY.

Argenteull, No. 67.SAMUEL BICE.

Good Samaritan, No. 68.DUNCAN MCPHERSON.

Portage-du-Fort, No. 70.CHARLES N. PURVIS.

Acacia, No. 71.

ALEXANDER DRUMMOND.

Deaths.

When laurel'd ruffians die,
The Heaven and earth
And the air give warning!
*Shall the good
Perish, and not a sign!*

Antiquity, No. 1.

ANDREW HAMILTON, PETER WHITE.

Albion, No. 2.

ANDREW SWORD.

Dorchester, No. 4.

PETER DUFFY.

Golden Rule, No. 5.

JOSHUA PERRY.

St. George, No. 10.

DAVID D. MANN.

Zetland, No. 12.

JOHN H. WEBSTER.

Victoria, No. 16.

ALEXANDER MCKINNON, S. J. FOSS.

Stanbridge, No. 19.

EDWIN CORNELL.

Deaths.

Yamaska, No. 21.

JOSEPH TAYLOR.

Royal Albert, No. 25.

J. J. BARNARD.

Tuscan, No. 28.

ROBERT WILKIN.

Royal Canadian, No. 29.

CHANCEY W. GETTY.

Frelighsburg, No. 33.

ELIJAH ROWELL.

Sutton, No. 39.

JOHN ROBINSON.

St. Charles, No. 44.

WILLIAM PAGE.

Cœurs Unis, No. 45.

PIERRE CIZOL, ALFRED ABRAM SCHWOR.

Deaths.

Shawenegan, No. 49.

A. S. ADAMS.

Prince Consort, No. 52.

RICARDO RUTLEDGE.

Ionic, No. 54.

JULES FALLIGAN DEVERGNE, WILLIAM CONNELL.

Lake Magog, No. 55.

L. K. DREW, GEORGE SHEDRICK.

Corinthian, No. 62.

JAMES MARTIN, F. E. WAXMAN.

Argyle, No. 65.

WM. G. McWOOD.

Friendship, No. 66.

ALAMANZO D. PARKER.

King Solomon, No. 69.

C. M. CHURCH.

FOR



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REPORT

— ON —

FOREIGN CORRESPONDENCE.

To the M. W. the Grand Lodge of Quebec.



THE undersigned, Chairman of your Committee on Foreign Correspondence, fraternally submits herewith his Fourth Annual Review of the Proceedings of Sister Grand Bodies.

Peace and harmony continue to prevail throughout all the jurisdictions, and there is cause for congratulation in the increased membership of the American and Canadian Grand Lodges. The statistical table prepared by Bro.

Drummond, of Maine, shows the number of affiliated Master Masons on the North American Continent to be 630,748,—a gain over the preceding year of 15,500, the largest for many years. This is due in part to the fact that in several of the Southern Grand Lodges there has been an increase, in place of a loss in former years. In our own jurisdiction, despite all the influences that operate against the Order, Masonry has more than held its own.

It would be idle to deny the fact that the increase in membership, both in our own and in other jurisdictions, would be very much larger if we could but keep the members that we make. The evil of non-affiliation is one of the greatest with which we have now to contend; and the best means of decreasing it is not unnaturally, and, we trust, not unprofitably, engaging the attention of the leading Masonic thought of the day. The present writer has an abiding faith in the necessity of making Lodge meetings interesting and attractive, if we would command the attendance of the Brethren. A poor and irregular attendance is not infrequently the first step towards resignation of membership. Let useful and interesting instruction be provided for all meetings at which there is no work

to do, and let work be done in an efficient and workmanlike manner. To ensure all this it is necessary that none but well-skilled Master Workmen be selected to preside over the Craft; and we cannot insist too strongly upon the duty of Installing Officers seeing well to it that none other are seated in the Oriental chair of King Solomon.

With fraternal regards to our Brethren of this jurisdiction, and to our Brother Reviewers of Sister Grand Bodies, we append hereto the body of our Report:—

ALABAMA.—1889.

AS usual, the Grand Lodge of Alabama, being A 1 on the list, is the first to engage our attention.

Before noticing the Proceedings of the Sixty-ninth Annual Grand Communication, held at Montgomery, on the 2nd December, 1889, we desire to correct an involuntary error that crept into our notice of the Proceedings of 1888. Speaking of Past Grand Master Myles J. Green, M.D., we wrote, "Grand Lodge dissented from his decision that a candidate who could not sign his name was eligible for the degrees of Masonry, and so do we." As a matter of fact, this decision was rendered by the predecessor in office of Bro. Greene, not one of the decisions rendered by the latter while Grand Master having been dissented from by Grand Lodge. We trust that this explanation will prove acceptable to Bro. Greene, and that he will overlook the unintentional blunder committed by us last year.

Grand Master HENRY HART BROWNE presided at the last Annual, and our congratulations are extended upon the prosperous condition of the State, which he describes in choice language, concluding as follows:—

The people of Alabama are making rapid strides in every direction, and in everything that is material and essential in building up a great State and a rich and powerful population. A kind and beneficent Providence seems to be smiling upon us as a people, and the future of our State bids fair to be superbly grand and glorious.

He thus pictures the part that is being played in the progress of the State by operative and speculative Masonry:—

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In this grand march of material progress and development "Operative Masonry" is doing its work. The foundations of the magnificent structures, that adorn and go to make up the splendor and beauty of our Alabama cities and towns, are laid deep and broad, and the walls are carefully raised by the use of the plumb, square and level, and the cement is well prepared, and then skilfully spread by the use of the trowel. Such is the work of "Operative Masonry," and it is essential to the material progress and development of a State and of a people. But this is not all. In order that our State may reach that high and noble position which Nature has marked out for it, something more than material wealth is necessary. We must have a high and exalted civilization, a noble manhood, a close and elegant social relationship, a high moral standard, and a God-fearing, Christian citizenship. We must have character building going on; and this work should be kept in advance of city, town and railroad building. As free and accepted Masons we profess to be engaged in the grand work of character building. By the use of the symbolic tools and implements of speculative Masonry, we propose to prepare men for the high and responsible duties of life.

Several corner-stones were laid during the year by the Grand Master, and dispensations for seventeen new Lodges were granted.

We learn with regret of the decease of R. W. Bro. Adam R. Baker, who so recently succeeded the late lamented R. W. Bro. Daniel Sayre as Grand Secretary.

The present membership of constituent Lodges in this jurisdiction is 8,501, as against 7,590 at the end of 1888.

Bro. Palmer Job Pillans again furnishes the Report on Foreign Correspondence, an interesting paper of 114 pages, in which Quebec for 1889 has brief, though courteous, notice.

M. W. BRO. HENRY HART BROWN,

Grand Master.

R. W. BRO. MYLES JEFFERSON GREENE,

Grand Secretary.

ARIZONA. 1889.

THE Eighth Annual Communication of the Grand Lodge of Arizona was held at Tuscan, on November 12th, 13th and 14th, 1889, and when we learn from the Grand Master's address the difficulties encountered by some of those who attended the Session, we cannot avoid a feeling of shame at the paltry excuses that many Masons advance for failure to attend the meetings of their Lodge.

Some of the members of the Grand Lodge of Arizona journeyed four or five days to attend its Session, and that without either *per diem* or mileage allowance. The Grand Lodge was originally to have assembled at Globe, but the Deputy Grand Master and G. S. W. telegraphed the Grand Master that it was not safe to go there, on account of the Indians, who were out on the warpath, and had already had a fight with the U. S. troops.

In the address of Grand Master MORRIS GOLDWATER, who presided, we find much that is worthy of the widest publicity. We cannot too strongly commend to the Lodges in our jurisdiction the following counsel, in reference to the evil of an indiscriminate adherence to the principle of rotation in office :—

In many of the older jurisdictions complaints are made of the evils arising from rotation in office. Here the evil is not yet apparent, and I hope will not become so. On the contrary, many of our Brethren think they have a grievance because they have not been advanced.

Let it once become understood that no Warden will be elected Master unless as Warden he has made himself proficient in the Master's work, and we shall have better officers, a larger attendance, and a greater interest will be taken in our meetings. Let merit be the just title to our honors; and if a Brother who has been elevated in station does not show zeal and ability, let him be rotated—back from whence he came.

There is a good deal of wholesome truth, too, in the following reference to demitting Brethren, and to those who threaten to demit, but fail to execute their promise :—

Presuming that this address will be read by most of our members, I wish to say a few words to the fellow who is always going to demit, because his motion is not carried, his scheme not approved of, or his version of the work not followed. Much to my sorrow, I have found this Brother in nearly every Lodge; and, much to my regret, while he is always going to demit, he never does. He generally has a following of two or three, who believe that on his membership and goodwill hangs the welfare of the Institution, and it needs but little urging, and sometimes none, to induce him to remain an *active* member in the fold. Like the man who stopped a paper by discontinuing his subscription, this disgruntled Brother will find that the Lodge will go on, and doubtless flourish, even if he should take his demit.

As to the non-affiliates, my experience has been that they are seldom worth the trouble taken to induce them to re-enter the Lodge. The Brother who is able, but not willing, to contribute his mite—who does not willingly share the burdens he voluntarily assumed, who is unable to appreciate the beauties of the lessons taught—is better off outside than in, and is of no use to us inside.

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The eight Lodges in this jurisdiction report a membership of 424, a gain of seven over the preceding year.

A magnificent oration, prepared by Bro. Thomas Jefferson Butler, Grand Orator, was read to Grand Lodge, and merits a place with the former splendid efforts of the same kind that have reached us from the giant Masonic minds of the Craftsmen of Arizona. It recalls the fact that Masonry has never descended to the jealousies and littlenesses and persecutions that have proceeded from the zealots who constitute themselves the champions of so-called religion, and would prove a worthy response to the agitation against our Order said to have been recently originated in some of the New England States by the leaders of certain sects.

One of the most attractive reports of the year on Foreign Correspondence is contained in the volume before us, signed only with the initial letter "G." In its introduction we find the following very pertinent question, to which we submit that there cannot possibly be but one answer:—

Do these Reports pay? We presume that, to a great extent, this depends on how they are written, and whether they are read by our members. If a knowledge of the ritual, the possession of signs, grips and passwords, is all that is required to make a Mason, then your money and the Committee's labor have been spent for naught.

If, however, Masonry means more than this—if, inculcating a thirst for knowledge, she desires to place in the hands of her votaries the means whereby they may, if willing, learn of Masonic lore and wisdom—can she avail herself of a more practicable method than the medium of these reports?

Quebec is very kindly reviewed.

Our congratulations are due to Quebec's Representative near this Grand Lodge, Bro. George James Roskruge, upon his election as Grand Master.

M. W. BRO. GEORGE JAMES ROSKRUGE,
Grand Master.

R. W. BRO. JOHN M. ORMSBY,
Grand Secretary.

ARAKNSAS.—1889.

THE Grand Lodge of Arkansas met in Fiftieth Annual Communication on the 19th and 20th November, 1889, Grand Master R. H. TAYLOR presiding. Out of 415 Lodges on the register, 334 were represented at this Communication.

The Grand Master delivered an admirable business-like address, warning his Brethren, amongst other things, from contact with Cerneauism, which, he properly pointed out, affiliates in part, if not as a whole, with the Grand Orient of France,—

A body that not only defiantly struck the august name of Jehovah from their ritual, thus openly avowing atheism, a principle abhorrent to every true Mason, but one recognizing the so-called Negro Lodges of America, thus becoming notoriously clandestine. About 1759 a large number of the people of France organized a commune for the purpose of overthrowing the then existing government. Many of these rebellious citizens were unfortunately Masons, and they, fearing that their nefarious designs would lead to expulsion, timely dimitted from their respective Lodges, and then, with no show of legitimate authority, organized this spurious Grand Orient of France. They propagated this unnatural child of sin among those only who were in sympathy with the commune. The climax of this rebellious scheme was reached in 1792, when the Bastille was destroyed and Louis XVI. was executed. Thus was it born amid the ruins and horrors of war, and rocked in the cradle of fratricidal blood. From France this unholy combination sent emissaries to Louisiana, where, about the commencement of this century, they organized in New Orleans their Lodges, receiving negroes, even slaves, and, in fact, any element that was in sympathy with an order repudiating God.

He also reported a number of decisions rendered by him, amongst which we find and particularly approve the following :—

Unless fraud or deception is shown, a Brother square of the books should not be refused a dimit because he left the State owing another Brother a debt.

Quite right ! The Lodge is not a medium for the collection of accounts, and should not be permitted to assume the place of the civil courts.

We make no apology for reproducing the following from the same address :—

The following question is not included among my decisions, since it has been forcibly answered before, and is thoroughly indoctrinated into the principles and practice of Masonry. But a distinguished Brother urges my sentiments on the important subject :

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Is there a God, and must we believe in Him and the Bible to be made Masons?

The existence of a Supreme Being, my Brothers, must be the result of analogy rather than assertion, since no man hath seen God. Man, in his marvellous mechanism, and in his splendid social and mental attributes, tells to my mind, in thundering accents, of a Masterly Creation and not a gradual evolution. What evolution could give the monkey's feeble foot the wonderful adaptation of the human thumb, or from its crude organism produce the ponderous brain of Webster? What evolution gives it the inventive genius of Morse or Edison, men who caught the lightning from the angry clouds, and bade it tamely carry burdens beneath the deep seas, and over the wire-belted earth? What gradual change could unbridle its chattering tongue and make it speak the thrilling sweetness of Prentiss? What evolution change it into a Daguerre, who, with heaven-aspiring might, captured a ray of light and chained it down forever? What accident could have made the millions of worlds that nightly sparkle on the brow of eve, like Orient gems at random strung? What accident could safely engineer the impetuous comet in its limitless flight through harmonious action? Whithersoever the contemplative mind may soar, there we read the wisdom, strength and beauty of His Divine presence. Whether viewed through the microscope or through the telescope, we find the universe moving in the symmetrical beauty of an Almighty power. Geometrical precision rounds the dewdrop, and bends the roaring cataract into graceful curves, and paints, too, His beautiful bow of promise, on the canvas, of a summer shower. Who paints the cheek of Autumn's mellow fruit, moulds in perfect symmetry the gentle dove, or marks the myriad circles of the peacock's gaudy train? Who has not, on a balmy summer evening, gazed in rapturous admiration upon the radiant beauty of Venus? What accident could have reached out into the mighty distance of 372,000,000 of miles and fashioned the glorious planet, Saturn, with her eight revolving moons engirdled with magically beautiful circles of gold? A billion of miles further on is Uranus, with her six attending worlds—and yet further on, 2,746,000,000, in limitless space is Neptune, sweeping around its stupendous orbit with a hundred times the velocity of a cannon ball, and all in unbroken harmony. Who can blame the heathen man for bowing in worship before the fiery orb of day, our vivifying, fructifying and splendid sun, vast enough for Jupiter, itself larger than the combined planetary system, to revolve in forever and be lost in immensity? Then who can doubt the existence of an All-Creative God, and who is not appalled by His universal foot-prints? Everything, my Brethren, around or beneath us, proclaims in echoing tones the power, the presence and necessity of Jehovah, the God of the Universe—the God of Masonry.

"Thou art, O God, the life and light
Of all this wondrous world we see,
Its glory by day, its smile by night,
Are but reflections caught from Thee."

On the very threshold and through all the avenues of Masonry we are confronted by His Omnipresence, His Omniscience and His Omnipotence. You must believe the Bible? No. There are over a thousand religions in the world, each with a different creed, and such a sweeping decree would exclude from the blessed privileges of Masonry ten hundred millions of the human family. Some recognized revealed Word, however, is necessary. Abraham and Isaac for the Jews, the Koran for the Turks, Confucius for the Children of the Sun—the Bible for the Christian World.

The only reservation that we desire to make, in expressing approval of the above eloquent passage, is that we have a firm and abiding faith in the absolute necessity for a belief in the Bible—in all lands of the Bible—where it is the great light upon Masonic altars.

The legislation at this Communication was for the most part of local importance only.

The membership of constituent Lodges is 12,323, a gain during the year of 670.

M. W. BRO. J. W. SORRELS,
Grand Master.

R. W. BRO. FAY HAMPSTEAD,
Grand Secretary.

BRITISH COLUMBIA.—1889.

THE 22nd June, 1889, witnessed the assembling of the Grand Lodge of British Columbia, in Victoria, in its Eighteenth Annual Communication, Grand Master A. R. MILNE presiding.

The Grand Master could not resist the temptation of falling into the old rut worn by the passage of so many others before him, and telling his Grand Lodge, "Since our last Annual Convocation, another year has come and gone." We don't doubt it in the least, Bro. Milne. If our memory serves us rightly, it is no unusual occurrence for a year to come and go between one Annual Communication and the next succeeding one of the same body. This is what makes it so wearisome to be told the same stale old fact with such annoying frequency.

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Bro. Milne's address is a much more able and interesting document than one would be led to expect from its chestnutty opening. We gladly make space for the following paragraphs:—

Our universal charity secures to us a more desirable fruition than is the usual portion of the uninitiated world around us; yet must we often drink the cup of sorrow, and tread the barren waste of disappointment.

Thus our previous life and thus the closing year have passed, till once again we meet to compare our work, exchange fraternal greetings, and legislate for the benefit of those who are to succeed us. We meet in Annual Convocation to correct the errors of the past, to merge personal views in congregated wisdom, to bury prejudice, and, by the electric current of fraternal love, to cancel space between the most distant, and fuse the whole body into a living mass, so that with one heart and one soul we may enter upon the duties of another year, consecrated anew to the service of Omnipotence in ameliorating the condition of man.

While such a past casts its shade before, and such a future beckons us to toil, we should be led to feel anew the incompetence of human strength and the blessings of proffered power divine. And while we meet, the chosen of the Craft, each with a bow of hope upon his brow, the light of faith beaming in his eye, and open hand moving only at the pulsations of a heart of charity, we are compelled to feel that there is a mystic union here, and that all the powers of evil combined cannot successfully make war upon our Craft, or set a dividing foot upon us.

The Grand Master makes feeling reference to the fraternal dead, including Past Grand Master Coote M. Chambers, of that jurisdiction.

We congratulate our M. W. Brother upon the appreciation by his Grand Lodge of the ability and courtesy which marked the performance of his duty as presiding officer.

The Deputy Grand Master, Bro. John S. Clute, reported his dedication, in the absence of the Grand Master, of the new hall of Kamloops Lodge.

The Grand Master dedicated the hall of Mount Harmon and Cascade Lodges, Vancouver, on the 29th March, and delivered an interesting address to the Brethren. There was also an exemplification of the work of the several Degrees, and on Sunday, the 31st March, Grand Lodge attended Divine Service in St. James' Church, Vancouver, when an admirable sermon, which is printed in the

Proceedings, was preached by the Rt. Rev. and V. W. A. W. Sillitoe, D.D., Lord Bishop of New Westminster, and Grand Chaplain. It was an admirable discourse upon the practical teaching of Masonry, the beauty of its precepts, the nobility of its purpose, and the influence which these ought to assert upon the lives of Masons when due diligence is applied to the study of them.

There are ten chartered Lodges in British Columbia, with a membership of 587, showing an increase of membership since last return of 91, a fact upon which Grand Lodge has our sincere congratulations.

Brother John S. Clute supplies a brief Review of Foreign Correspondence, and exhibits considerable skill in the art of condensation. Quebec's Proceedings are not reviewed, though the Grand Secretary acknowledges their receipt.

M. W. BRO. JOHN S. CLUTE,

Grand Master.

R. W. BRO. HENRY BROWN,

Grand Secretary.

CALIFORNIA.—1888.

ONE of the largest and most interesting volumes of Proceedings before us is that of California for 1888. The Thirty-ninth Annual Communication of this Grand Lodge commenced on the 8th October, and lasted until the 13th, and was held in the City of San Francisco.

Grand Master HIRAM NEWTON RUCKER presided, and his address is an exceedingly able and exhaustive document, covering the record of a very active term of office. The following truisms sparkle from out this address:—

Wherever you may turn your attention to-day over the wakeful world, you will find Masonry in its ascendancy; and wherever you may chance to find it dormant or languishing, you are sure to find it side by side with the prostrate form of freedom or enfeebled intellect, where nationality is lapsing into decay and the race arrested in its development. Amid all the fierce storms of persecution it stands abreast the times, and has ever been characterized by energy and intel-

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ligence. Masonry has no material centre. The world is its sphere. Its votaries have many tongues, but Masonry speaks intelligibly through them all. Its great pulsating heart-throb encircles the globe; its principles are steadfast as time; its life a homogeneous whole.

In endorsing the oft-repeated assertion that Masonry never designed to take the place of religion, he says:—

In comparison, the chief purposes and objects of each are greatly at variance. The church stipulates broader obligations and has a wider scope. Its direct aim is to impart knowledge of God and faith in His revealed will; to inspire the depraved with a just realization of the duties of the creature to the Creator; to plunge into heathen darkness and unfold the light of civilization and the great plan of redemption; and to lift from degradation the benighted of the earth. Masonry does not seek the reformation of men. It seeks to bind good men and true in closer bonds of fellowship and love, and to perfect the good work already begun. Its object is not to teach man of the existence of God and eternal life, for these form the basis of introduction to its mystic rites, the *sine qua non*, without which he can never become a subject for Masonic consideration. Whatever there is of religion in Masonry is that "general one of nature and primitive revelation handed down to us from some ancient and patriarchal priesthood, in which all men may agree and in which no men can differ. It inculcates the practice of virtue, but it supplies no scheme of redemption from sin. It points its disciples to the path of righteousness, but it does not claim to be 'the way, the truth, and the life.' In so far, therefore, it cannot become a substitute for Christianity, but its tendency is thitherward; and, as the hand-maid of religion, it may, and often does, act as the vestibule that introduces its votaries into the temple of divine truth."

The venerable Grand Secretary of California has our sincere congratulations upon the well-merited compliment contained in the following extract from the finding of the Committee upon his report:—

Brethren of the Grand Lodge, your Committee stopped and bowed their heads in respectful and becoming veneration upon reading the first clause of this, as usual, excellent report—"The undersigned submits his *thirty-third* Annual Report to the Grand Lodge." Let us all pause for a moment to contemplate the comprehensiveness of that statement. It indicates to us thirty-four years of earnest, honorable, acceptable service in behalf of Masonry in general, and of this Grand Lodge in particular; it indicates the appropriation of the flower of manhood to the mental and physical toil which has formed the chief factor in the success that in all the years has characterized this Grand Lodge; it indicates the devotion of the ripened powers of manhood, and the wisdom of age and experience, to the promulgation of the grandest teachings and the accomplishment of the noblest purposes to which human attention and human energies can be directed;

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it indicates the sound judgment and wise action of the noble Brother whose constant determination has been to make this one of the grandest of the Grand Lodges of Masonry ; it indicates the confidence, the respect, and, finally, the love, you bear for one who in all these years has gone in and out before you in honest, faithful compliance with his comprehensive ideas of duty.

It needs no words of praise from your Committee of our good Bro. Abell for his constant fidelity to the interest of this Grand Lodge. The estimate which the fraternity in this jurisdiction has placed upon his learning, his energy, and his devotion to his trust, is best indicated by his long service ; and the ability with which he has filled the responsible office of Grand Secretary is best praised by the large vote which has continued him therein from May, 1855, to the present time. May his years of usefulness yet be many !

To which we devoutly add our " So mote it be ! "

The noble Masonic charity of our California Brethren is exemplified in their generous contributions to the relief of the necessities of some of their aged Past Grand Officers, in their maintenance of " a little New Orleans yellow fever waif," and in the large sum annually expended by them for sweet charity's sake.

A truly eloquent oration upon the origin of Freemasonry was pronounced by W. Bro. Thomas Henry Laine. We regret our inability to reproduce it here.

A critical and carefully prepared report of Foreign Correspondence is presented by Bro. James Wright Anderson, who wields the pen of a ready writer. He is properly outspoken on the physical perfection doctrine, saying :—

No man is *perfect* ; no, not one. As well object to a person on the top of whose head the " capillary substance " ceases to " germinate," as to one who has lost any of the parts not essential to his conforming to all the requirements of the Degrees. Why the fact is, had the perfect-man doctrine been rigidly enforced, that we, ourself, would never have had opportunity to know the beauties and enjoy the benefits of our blessed institution. This " no-blemish teaching " is to us simply ridiculous nonsense, which really, after all, the most pharisaically strict constructionists indicate by their actions, whatever their words may be, that they don't believe.

Quebec's Proceedings for 1888 are favorably reviewed. Bro. Anderson thus expresses himself in regard to a burning question that came before our Grand Lodge :—

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Very positive, and we think radical, resolutions were introduced in reference to the saloon question. The Grand Lodge displayed good judgment in laying these over for future consideration. Individually, we are a believer in temperance in everything; we do not believe in radicalism in anything, except what is known to be absolutely, and beyond controversy, right.

To the writer, Bro. Anderson is exceedingly kind. After commending and quoting from our Report on Correspondence, he says:—

The views of Bro. Chambers are good and sound, and he possesses one trait that rather pleases us—he has opinions of his own, and expresses them in positive, yet courteous and fraternal manner. We wish such reports could be placed in the hands of all our Brethren.

The total membership of California Lodges is 15,125.

M. W. BRO. MORRIS M. ESTEF,

Grand Master.

R. W. BRO. ALEXANDER G. ABELL,

Grand Secretary.

CANADA.—1889.

SEVERAL Special Communications of the Grand Lodge of Canada were held in 1888-9, for the purpose of laying foundation-stones of churches and other public edifices. The Thirty-fourth Annual Communication was held at Owen Sound, on the 17th and 18th July, 1889, Grand Master R. T. WALKEM, Q.C., on the Throne.

Grand Lodge was welcomed to Owen Sound in an appropriate address by W. Bro. Duncan Morrison, Mayor of the town.

The Grand Master refers, in his address, to the mediation he has undertaken between England and Quebec, in accordance with the resolution in 1888 of his own Grand Lodge. He says:—

Acting upon this resolution, I opened communication with the Grand Master of the Grand Lodge of Quebec, in order to ascertain whether my mediation would be acceptable. I received an answer in the affirmative, and after some correspondence, I was invited by the Grand Master to visit and to be the guest of his Grand Lodge during its session in the City of Montreal. I accepted this invitation, and at the end of January last I visited the Quebec Grand Lodge, by

the members of which I was received in the most cordial manner. I found that these Brethren earnestly desired a settlement of the difficulty between their Grand Lodge and the Grand Lodge of England, which should combine "peace with honour," and, adopting a recommendation contained in the address of the Grand Master, they passed the following resolution by an unanimous vote.

(Here followed the resolution in question.)

Bro. Walkem continued as follows :—

I do not feel at liberty to say more at present than that I have entered upon the task committed to me, and am hopeful of carrying it to a successful issue. Meanwhile, I must ask the Brethren, both in Ontario and Quebec, to exercise forbearance, and to refrain from criticism respecting the matters in dispute.

We gladly comply, for our own part, with this most reasonable request, and only hope that the generous and eminently Masonic labours of our M. W. Bro. may be crowned with success.

After relating several official visitations to subordinate Lodges, the Grand Master says :—

I availed myself of the opportunities afforded by these visits to address the Brethren on subjects of interest connected with Masonry, and to impress upon the Masters of Lodges the necessity for making the Lodge meetings instructive and interesting, by means of lectures, papers and discussions on Masonic history, symbolism, and kindred subjects. I suggested to them that if these means were used there would be a better attendance at the Lodges, and fewer suspensions for non-payment of dues; that intelligent men require more than the mere working of the ritual to satisfy the desires of their intellects, and cease to attend the Lodge because they do not get what they require; that undue importance may be attached to ritual, and far too little to the great objects of Masonry.

The Grand Master of West Virginia, in his address delivered in 1888, referring to this subject, says: "We fall into error and overvalue our machinery when we suppose that the routine duty of the Lodge and the recital of the ritualistic work will meet the demands of our natures."

The subject of Masonic education in our Lodges is, year by year, becoming more important, and may fitly engage the attention of Grand Lodge.

Every word of which we most heartily endorse. The ritual is not all there is of Masonry. It is to the Brethren but its outward and visible sign. We have always taken strong ground upon the necessity that exists for making Lodge meetings more interesting and instructive. The Grand Master of Canada is right when he

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declares that if this was done there would be a better attendance at the Lodges and fewer suspensions for non-payment of dues. We are ready to go farther still, and to object to the installation of any Master-elect who is not competent as well to instruct and govern his Lodge as to properly work the several Degrees.

Grand Lodge refused a charter applied for by a Lodge at Hertz, in Roumania, because no information was furnished as to their former allegiance, nor as to the authority under which they became a Lodge. Details were also wanting as to their present state, or the particular reasons for desiring a warrant from Canada.

We notice that :

It was moved by R. W. Bro. J. Ross Robertson, seconded by R. W. Bro. T. Sargent, and

Resolved,—That whereas the one hundredth anniversary of the establishment of Masonry in Canada occurs in the year 1892, and whereas, in view of our national and Masonic importance, an event of such historic moment to the Craft in this country should be fittingly observed throughout the Dominion, and that ample time be permitted for the preparation necessary to the successful carrying out of so important an undertaking, be it therefore

Resolved,—That the M. W. the Grand Master herewith appoint a Committee to take into consideration the best means of celebrating Canada's Masonic Centennial, and to report the result of their deliberations to Grand Lodge at next Annual Communication, and that the Grand Secretary be instructed to forward a copy of this resolution to the several Grand Lodges interested.

Amongst the notices of motion given for the next Annual Communication, there is one that is diametrically opposed to the in violability of the secrecy of the ballot. It reads as follows :—

That the systematic black-balling in any Lodge of candidates for admission to the Craft, with the view of accomplishing some ulterior object, and not on account of the unfitness of such candidates, shall constitute a Masonic offence.

That Clause 202 of the Book of Constitution be amended, by providing that, upon the trial of a Brother charged with such offence, any Brother may disclose how he voted upon the taking of any ballot involved in such enquiry, provided that the District Deputy Grand Master for the particular district shall have first intimated to the Master of said Lodge that he is satisfied that there are reasonable grounds for believing such practice to exist.

Scarcely any language is too strong to aptly characterize the enormity of the offence against Masonry committed by those whom it is the desire of the Brother proposing this motion to reach. But

better, in our opinion, that the offender should go unpunished than that the secrecy of the ballot should be thus invaded. Let us beware how we make innovations upon the body of Masonry.

The 354 Lodges upon the roll report a total membership of 19,818.

R. W. Bro. Henry Robertson furnishes a Report on Correspondence covering 96 pages, and consisting largely in well-selected extracts.

Regarding the clandestine and so-called Grand Lodge of Ontario, he furnishes the following information :—

This clandestine organization was incorporated as a Grand Lodge before it had any subordinates, and the Degrees were peddled about the country by one of our expelled members for any sum he could obtain, however trifling. We afterwards, by arrangement, took in all their good members, and they surrendered their act of incorporation, and delivered up to us their seal and all their documents, and disbanded their organization, but this expelled member, whom we refused to take back, still continued his nefarious work. Latterly, however, we have heard very little of him, and his so-called Lodges may be considered as nearly all defunct.

Quebec for 1889 has friendly notice.

M. W. BRO. RICHARD T. WALKEM, Q. C.,
Grand Master.

R. W. BRO. J. J. MASON,
Grand Secretary.

COLORADO.—1889.

THE volume of Colorado's Proceedings for 1889 contains a record of the ceremonies attending the laying of the corner-stone of the Masonic Temple at Denver, on April 8th, 1889, at which very eloquent addresses were delivered by Grand Master W. D. Todd and the Hon. H. P. H. Bromwell, Past Grand Master of Illinois.

The Twenty-ninth Annual Communication of the Grand Lodge was held at Denver, on the 17th and 18th September, 1889, M. W. Bro. Wm. D. Todd, Grand Master, presiding, and 61 of the 64 Chartered Lodges being represented.

The Grand Master delivered an admirable business address, containing the record of a busy term of office. We take from it the following :—

On December 19, 1888, I issued a general order to the Craft, requiring the Proceedings of our last Annual Communication, our Constitution, Laws and Decisions, to be read in each Lodge, and the date thereof to be reported to me, my object being, that not only the officers of the Lodges should be informed as to our laws and proceedings, but every member of the fraternity as well.

I have received responses from nearly all our Lodges of their having complied with the order, but shall not enumerate those who have not reported to me, believing they have simply omitted to inform me through oversight; but oversight even should not be hereafter accepted, but the terms of the order strictly complied with.

I believe the reports of our Annual Proceedings, except as to detailed reports, should be read in each Lodge as soon as received by them, and the Grand Master informed as to the date, that it may not be overlooked.

How is it possible for our Brethren to be informed of the laws to which they are expected to conform, unless they read them or hear them read?

A very able Report on Foreign Correspondence was submitted by Bro. L. N. Greenleaf, in which Quebec has generous notice.

Being a strong advocate for the universality of Freemasonry, the present writer is altogether in sympathy with Bro. Greenleaf in his protest against the action of the Grand Lodge of Illinois, in condemning as illegitimate all Freemasonry originating from Grand Orient and Supreme Councils in foreign lands. He says of Bro. Robbins' position :—

It virtually declares that all Masonry in the world that cannot trace its origin to the Grand Lodge of England is illegitimate and illegal, and that all Masons in the world except those made under the Grand Lodge system are clandestine, and cannot, therefore, be recognized or permitted to visit the Lodges of Illinois. In the face of such a sweeping declaration, what becomes of our boasted claim for the universality of Masonry.

The Grand Lodge and Grand Orient systems are diametrically opposed to each other, the former being representative, and the latter without responsibility to the Craft in its government. They have grown up under widely different environments, fostered by the hereditary instincts and customs of the people among whom they were first organized. We believe the Grand Lodge system to be the true one for the Masons of all countries, and favor its extension by

every legitimate means, until the severance of symbolic Masonry from Grand Orients and Supreme Councils shall be an accomplished fact. But is there the slightest prospect of the realization of such a hope at present, or in the near future? We think not. Let us examine this question a little further. The origin of these opposing systems is hidden in obscurity. Out of the chaotic condition of Masonry, and the confusion of Rites which existed in Europe for upwards of half a century, they were evolved, and we are confronted by the fact that they are to-day as deeply rooted as our own. Not only this, but many of these Rites were established by, or, taken under, the direct protection of the reigning powers of those countries. For instance, in 1780, the King of Sweden established the Swedish Rite of ten degrees, while Frederick the Great placed himself at the head of the Craft in Germany, and doubtless a similar course was pursued elsewhere. What, then, is the duty of American Grand Lodges under such circumstances? The list submitted by the Grand Master and published above, would seem to indicate that the majority of our Grand Lodges have taken a broader survey of the Masonic horizon, and have adopted a line of action in accord with universal brotherhood. Hereafter, when an independent Grand Lodge is formed in unoccupied territory, whether by Lodges chartered under Grand Orients or not, let its claims to recognition be carefully considered. When Masonic powers have been established for over a century, and are supreme in their own domain, the old cry of "illegitimate" is a "scare-head" of diminished proportions.

The 68 subordinate Lodges in this jurisdiction report a membership of 4,754, a gain of 456 during the past year.

M. W. BRO. WILLIAM T. BRIDWELL,
Grand Master.

R. W. BRO. ED. C. PARMALEE,
Grand Secretary.

CONNECTICUT.—1889.

THE One hundred and first Annual Report of the Grand Lodge of Connecticut is a handsome volume, containing not only a Report of the Proceedings of the Annual Communication, but that of the dedication of a Masonic Temple at Waterbury, on the 20th November, 1888, at an Emergent Communication of the Grand Lodge. The Rev. Bro. J. W. Richardson delivered an address upon Masonry at this Communication, which deserves to take high rank amongst the orations of the year. It contains lofty outbursts of

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eloquence, and draws appropriate and oft-needed distinctions between the outward and visible sign, the ritual and the symbolism of the Order, and the inner life which the true Mason loves to live, and without which life his Masonry would be but sounding brass and tinkling cymbal, no matter how high his office, and how perfect his knowledge of law and ritual.

At the Annual Communication, held at New Haven, on the 16th and 17th January, 1889, Grand Master JOHN W. MIX, of whom a fine engraving appears in the Proceedings, wielded the gavel, and delivered a concise and business-like address, reviewing the Masonic history of his jurisdiction during the preceding twelve months.

The Grand Secretary's Report shows an increase in membership during the year of 221, the total number of affiliated Masons being now 14,731. The newly organized United Grand Lodge of New South Wales was recognized on recommendation of the Chairman of the Foreign Correspondence Committee, R. W. Bro. J. R. Wheeler, Grand Secretary, who also submitted an admirable review of the Proceedings of Sister Grand Bodies, covering 112 pages.

Under Dakota, he devotes considerable space to a discussion with Bro. Thompson upon the necessity of a belief in the God of Adam, and in the Old Testament as an inspired revelation. Bro. Thompson, to our mind, unfairly and improperly puts it, when he says:—"If they (the Scriptures) be true, then God must be like a man in form, or else it is untrue." We briefly discussed Bro. Thompson's propositions in our last Annual Review, and arrived at pretty much the same conclusion as Bro. Wheeler does. There is so much well-digested thought in the argument of our Connecticut Brother, that we know we shall be readily pardoned for quoting the following paragraphs:—

To say that we will not believe such a dogma until it has been scientifically proved to us, is equivalent to saying, I will believe when I have nothing more to believe. To believe only in the Infinite until He shall be explained, determined, circumscribed, defined, weighed and measured to the comprehension of our finite minds, would be either for ourselves to become infinite or for Deity to become finite, or a belief in the Infinite, when we have become sure that the Infinite does not exist. Hence it is that belief in God must be a question of faith to those who believe, and yet not so blind as many suppose. He says the

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blind faith theory is bad and antiquated, and yet we are living in the present life with daily illustrations of the blind faith theory before our eyes. Nothing is accomplished in this world that faith does not enter. It is faith that prompts men to invest capital in all sorts of seemingly chimerical schemes and enterprises, for the purpose of gain, with no positive assurance of success, except as they see it through their discerning, intellectual and reasoning nature. In fact, without faith, the world would be at a stand-still, and the improvements and rapid advances made in science during the last half century would never have been realized.

Faith moves the world and revolutionizes it. It controls man and educates him. It is one of the attributes implanted in the higher nature of man that distinguishes him from the brute creation, directing and controlling his intellectual or reasoning faculties, causing him to rise above nature by virtue of his intelligence, and whereby he recognizes an inner consciousness of himself as a power, not only independent of, but opposed to nature, and capable of resisting, conquering and controlling her.

It is a revelation of God *in* man which we see and comprehend within ourselves, and as man has a living faith in this power which he knows is superior to nature, which dwells within him, so by it he rises to a partial comprehension of the invisible Deity, and has a belief in God, as the intelligent, loving, infinite one, a Being not philosophically definable.

It is a part of the invisible man who simply dwells in a material or earthly tabernacle, which is destined to decay and death, very forcibly illustrated by a passage in Job; "Thou has clothed me with skin and flesh, and fenced me in with bones and sinews;" also recognized by Paul, when he says: "For we know that if our earthly house of this tabernacle be dissolved, we have a building of God, an house not made with hands, eternal in the heavens."

It is in this thought that we recognize man as created in the image of his Maker, an intellectual and spiritual image, which is the answer to the first question. The second question is involved in the first, and whether the Old Testament be accepted as an inspired revelation or not, we discover in the attributes of man's higher nature a revelation of the Divine will, which constitutes man what he is, a "religious being," seeking for something to satisfy the longings of his inner consciousness, existing within human souls, and confined strictly to humanity. It is the hope and desire to live again. How was it planted, and for what planted, and by whom? Philosophy and science are dumb, and the questioning soul is suspended between the two eternities, the eternity past and the eternity to come, striving to locate itself, and seeking to know its final destiny, and present duty, conscious of having lost something, it hardly knows what, and wondering if there be a God, whether the human soul can ever find Him.

Quebec is amongst the jurisdictions noticed, and from our Report of Foreign Correspondence of 1887, which he calls very creditable, he copies the letter of Frederick the Great, in condemn-

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ation of the Anti-Masonic attacks of German fanaticism and ecclesiasticism, and continues:—

There is a little of that spirit left which breaks out once in a while, only to cause a smile, or a look of pity for the blindness and narrow-mindedness of those who entertain it. It is the same spirit of intolerance and fanaticism that has, in the name of religion, bound and burnt its victims to the stake, confined them in prisons, and inflicted the tortures of the rack, without a twinge of conscience; which has, and ever will prove as deadly to so-called religion as it has to the victims of its intolerance. It is not the teachings of the Master or in harmony therewith, and can never succeed, because there is no religion in it; and this we would fling in the face of any bigoted crank who is using his puny efforts to crush out the Fraternity.

He very naturally devotes considerable attention to the action of Sister Grand Lodges and Grand Lodge Reviewers in the matter of Hiram Lodge. Occasionally he touches upon the origin of the difficulty,—the question of the legitimacy of the dueguard. This may prove of interest to the ritualistic student and investigator, but is by no means the question now at issue. That is the entire supremacy of Grand Lodge over all its subordinates, a principle which obtains universal recognition. Hiram Lodge has been declared by its Grand Lodge to be in revolt against her authority, and that is all we care to know. Into the circumstances attending such revolt we have no desire to enter.

We are delighted to learn from the report of a Special Communication of the Grand Lodge, held at Hartford, on the 8th May, 1889, that in response to a petition, signed by over 200 former members of Hiram Lodge, the Charter of said Lodge was restored. The Grand Lodge of Connecticut, the members of Hiram Lodge, and the Fraternity at large, have our sincere congratulations upon the happy termination of this unfortunate difficulty.

M. W. BRO. JOHN H. SWARTWOUT,

Grand Master.

R. W. BRO. JOSEPH K. WHEELER,

Grand Secretary.

DAKOTA.—1889.

AT Mitchell, on the 11th, 12th and 13th June, 1889, was held the Fifteenth Annual Communication of the Grand Lodge of Dakota, Grand Master JOHN Q. A. BRADEN presiding.

In the address of the Grand Master occurs the following paragraph :—

Congress, at its recent session, provided for the division of the Territory, and its admission into the Union as the States of South Dakota and North Dakota. The people of South Dakota have already practically adopted a constitution, and there is no doubt but each of the proposed States will become such in fact in a few months. To conform to the American plan of territorial jurisdiction will necessitate the division of this Grand Lodge, or the erection of a new Grand Lodge in North Dakota. I know of no precedent to follow. Perhaps the nearest case to our own is that of the Grand Lodge of Canada. When Canada was divided into the Provinces of Ontario and Quebec, Ontario, having the largest number of Lodges, retained the original name, property and effects of the Grand Lodge, and a new Grand Lodge was formed for the Province of Quebec. I commend this subject to your fraternal consideration, and doubt not but that your conclusions will result in action that will be equitable and satisfactory to each of the sections.

The fondest expectations of the Grand Master were realized. Grand Lodge dealt wisely and liberally with this important question, aiding by every means in its power the formation of the new Grand Lodge of North Dakota, and making a division of assets that does credit to the generosity of the majority, who remain members of the old body. The latter has also taken the initiative towards obtaining a change of name. In this they have gone further, and done better than the parties to the case quoted as a precedent by the Grand Master. The mother Grand Lodge might, of course, have held to its old name and title, simply contenting itself with adding an explanatory clause and so styling itself "the Grand Lodge of Dakota in South Dakota." We believe, however, that it has gained in the esteem of the Masonic world, and sacrificed none of its dignity and importance, by agreeing to call itself "the Grand Lodge of South Dakota." Both mother and daughter have our very best wishes for their future prosperity and success, and our Brethren of both Grand Bodies our sincere congratulations upon their admission with their neighbors to the dignity and responsibilities of Statehood.

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Brother Frank J. Thompson has our congratulations upon the well-merited compliment paid him by Grand Lodge, upon his retirement from the Chairmanship of the Foreign Correspondence Committee, in the adoption of the following resolution :—

Resolved, That we acknowledge the eminent ability of Brother Frank J. Thompson displayed in his Report on Fraternal Correspondence. His labors have been arduous, his zeal indefatigable in spreading Masonic light and knowledge among the Craft of this jurisdiction. The reports of these Committees have been an important factor in the present prosperous and enlightened condition of the Craft, and Brother Thompson has lacked none in those qualifications that tend to make the reporter a source of light. While thus expressing our high appreciation, we are cognizant of the fact that the views expressed by Committees on Correspondence are the views of such individual Masons, and not those of their respective Grand Lodges.

Bro. Thompson's Report is one of the most thoughtful, argumentative and original that has come under our notice. We talked back to him at some length last year, but this year we are entirely ignored in his Report. If our Reports do not reach our Dakota Brethren, we cannot really understand why.

As Bro. Thompson has withdrawn from the reportorial chair, we have no intention of following him out of it in his theological discussions. On page 62 of his Report, he is down on such discussions, and on the introduction of Christianity in the form of exhortations in Foreign Correspondence Reports, and we think rightly so ; but on page 47, he offends against his own teaching, by casting doubt upon the Divine inspiration of portions of the Bible. It was upon this point that we based our criticism of Bro. Thompson's former report in our last review.

There is much, very much, in Bro. Thompson's admirable Report to challenge our attention, but both in matters of time and of space we regret to have to own that we are painfully circumscribed. Though somebody else should suffer in consequence, however, we feel that Bro. Thompson's admirable plea for the universality of Masonry is so good that we gladly make room for it. It is taken from his review of Illinois, wherein he says :—

It seems to us that it matters not whether Masonry originated on the British Isles or in Hottentot. The fact is that it is all over the world, practically speaking, and so long as in spirit and in teaching it is the same, so long as its ceremonies

and modes of recognition are similar, what is it to us whether the Brethren of any particular county formulate the Grand Lodge or Grand Orient system, both of which were unknown to our ancient Brethren? It is well known that a great portion of our Masons on the Continent are working under the Grand Orient system. They know no more of the Grand Lodge system than we know of the Grand Orient; and so long as they have invaded no jurisdiction already occupied by other Masons, they are entitled to be recognized as Masons; be they York Rite, Scottish Rite, Swedish Rite, Royal York, Three Globes, or anything else. "What's in a name? That which we call a rose, by any other name would smell as sweet." The only questions we should ask are: Whether the Grand Body is the first upon the territory? Are the modes of initiation and recognition such as to make it come within what is understood by the term Masonry? The regulation they may have for local government is none of our concern. Whether they were the offspring of some existing Grand Lodge or other Body, matters not. The first Grand Lodge of England was merely the result of particular Lodges agreeing that certain persons should hold a position called Grand Master, and that a certain number of its Brethren, when assembled under certain conditions, should be called a Grand Lodge. Why should we ask that every Grand Body should have a mother in some other Grand Body, when the mother of us in the United States, the Grand Lodge of England, sprang into life full grown, like Minerva, without troubling any mother for her existence? What are Masons for? That "in every clime a Mason may find a home, and in every land a Brother." That is the true answer. And the answer is a reality so long as Masonry recognizes Masonry, irrespective of the manner of its local government. But endeavour to enforce the idea that no body of Masons are to be recognized unless of "York Kite" pedigree and English Grand Lodge paternity, we snuff out the term *universality*, and make the boundary lines of our institution practically within the United States, England and her dependencies. Let this quibbling and squabbling cease. Be Masons, and extend the hand of fraternal friendship to all who have seen the emblem of Deity in the East as we have seen it, and whose Lodge can answer the questions we have suggested.

It is pleasing to note that there has been a reasonable increase in the membership of this Grand Lodge.

M. W. BRO. GEORGE V. AYRES,

Grand Master.

R. W. BRO. CHAS. T. MCCOY,

Grand Secretary.

DELAWARE.—1888.

THE Grand Lodge of Delaware met at Wilmington, on the 3rd and 4th October, 1888. Grand Master GEORGE W. MARSHALL, who presided, congratulated the fraternity upon the evidences of financial prosperity and increased membership in the Lodges. He says the signs are propitious, and the Lodges united and interested.

The deaths are reported of Past Grand Master John Taylor, Past Deputy Grand Master Swithin Chandler, M.D., and Past Grand Junior Wardens Samuel W. Hollingsworth and Isaac K. Shortman.

The total membership of subordinate Lodges is 1,573, which shows a satisfactory gain during the past year.

P. D. G. M. Lewis H. Jackson, Chairman of the Committee on Foreign Correspondence, submits a brief though interesting report, in which Quebec has friendly notice.

Under Michigan, he has the following timely reflections :—

A very large number of questions were answered, and decisions given, which must have taken up much of the time and attention of the Grand Master. What a shame it is that Masters of Lodges do not better inform themselves as to Masonic law and usage, and thus lighten the labors of Grand Masters. To show the trivial and senseless character of "questions" often proposed, we quote the following: "Will you grant us permission to receive petition and confer Degrees upon a candidate whose left foot and ankle have been amputated, and who is now wearing an artificial one?" One wants to know if "he was right in refusing an appeal from his decision to the Lodge," and another wants to know "if it is not un-Masonic for a member of the Craft to tell of our transactions in the Lodge to people who are not Masons?" and yet another wants to know "if the Lodge inflicts a penalty of indefinite suspension, whose duty it will be to fix the length of time."

M. W. BRO. JAS. S. DOBB,
Grand Master.

R. W. BRO. WILLIAM S. HAYES,
Grand Secretary.

DISTRICT OF COLUMBIA.—1888.

THE volume now before us contains the record of a number of Special Communications, in addition to that of the Seventy-Eighth Annual.

Outside of ordinary Business Communications, there was one, on the 7th June, 1888, for the purpose of assisting in laying the corner-stone of the Cathedral, constructed by the Brethren of the A. and A. S. Rite of the Southern Jurisdiction of the United States, on which occasion an eloquent oration was delivered by the Grand Commander of the Southern Jurisdiction, A. and A. S. Rite, Brother Albert Pike; another for the purpose of dedicating the portion of such building to be used by Lodges of Master Masons, and another to lay the corner-stone of a Baptist Church.

The total membership of Lodges in this jurisdiction is 3,315.

M. W. Bro. JESSE W. LEE, JR., Grand Master, who presided at the Annual Communication, delivered a lengthy and interesting address, covering the various incidents of his term of office.

The legislation at this Session was of local interest only.

Bro. W. R. Singleton, Chairman of the Committee on Foreign Correspondence, submits an able report, in which he takes the singular ground that the conferring of Masonic Degrees is not work, and therefore may be done on the Sabbath day. This is in striking contrast with a decision of the Grand Master, who, though professing, we believe, the Jewish faith, and admittedly a non-observer himself of Sunday, decided that no Masonic work should be done on that day, unless it be the burial of a deceased Brother. We are not prepared to say that there would be actual sin in holding our Masonic Lodges on Sunday, but we do say that the general adoption of such a custom would alienate from us the sympathy of many very good and excellent men, and bring us into disrepute with most of the Evangelistic Churches.

We are sorry to find that Quebec's Proceedings failed to reach Bro. Singleton, and are at a loss to account therefor.

M. W. BRO. HARRISON DINGMAN,
Grand Master.

R. W. BRO. WM. R. SINGLETON,
Grand Secretary,

FLORIDA.—1889.

GRAND Master NORVELLE R. CARTER presided at the Sixtieth Annual Communication of the Grand Lodge of Florida, which was held at Jacksonville, on the 15th and 16th January, 1889, and delivered a business-like address, covering many pages of printed matter, and containing a large number of decisions and the report of a busy term of office. His concluding words of counsel and encouragement bear the mark of sterling worth, and we reproduce as follows:—

The life of a man consists not in seeing visions and in dreaming dreams, but in active charity and willing service. The most natural beauty in the world is honesty and moral truth; for all beauty is truth. Features make the beauty of the face, and true proportions the beauty of architecture, as true measures that of harmony and music. It has been said, if we work upon marble it will perish; if we work upon brass, time will efface it; if we rear temples, they moulder and crumble into dust. But if we work upon immortal minds,—if we imbue them with principles, with the just fear of God, and love of our fellow men, we engrave on those tablets something that will brighten to all eternity. Examples are contagious; and we should be careful ever to set good ones, for there are *none* but have their imitators.

We have shown to the world, without ostentation, that we are not lacking in true love to our God and to our fellow men, without which all our labour comes to naught. We feel that many human beings have been alleviated of some of their pain, anguish and distress, by our efforts, while we have been more tender and forbearing one to another, and more and more in love with our humble charities and our mystic society. The God of Recompense does not forget the steady, tireless help and sympathy extended to the needy who dwell within sight of our own doors.

"The God of Recompense" will, then, surely not forget the heroic self-sacrifice of the members of the Masonic Relief Committee of Jacksonville, some of whom sickened and died of fever, while labouring to alleviate and heal the sufferings of others. Over \$21,000 was subscribed by the Grand Lodges of the continent towards the relief of the yellow fever victims.

A Past Grand Master's jewel was presented to P. G. M. Hallmark; and R. H. Weller, Grand Orator, eloquently discoursed on the Teachings and Symbolism of Freemasonry.

Brother DeWitt C. Dawkins, Grand Secretary, forgets to record nothing that it is proper should be written, and hence we have a graphic pen picture of the refreshment as well as of the labours of Grand Lodge. In the language of Brother Dawkins:—

After the Grand Lodge was closed, the three hundred Masons present formed in procession, and marched, under the superintendence of Brother Major W. J. Harkisheimer, the appointed Marshal of the two city Lodges, to the St. James' Hotel, and seated themselves in appointed symmetry around the tables in the magnificent dining room of that famous hotel, and ere long despoiled them of their vivifying contents, to the entire satisfaction of all the eager and anxious appetites, encouraged by pure and sparkling liquids, to which was subjoined the mental and soul-stirring enjoyments usual upon such occasions.

Brother D. C. Dawkins submitted the Report on Foreign Correspondence, a thoughtful and creditable review of 80 pages, meriting more than ordinary commendation, from the unfavourable circumstances under which it was prepared. There is a sturdy originality of thought and expression in Bro. Dawkins' work, our admiration for which is enhanced by the spirit which it breathes of reverential devotion to the Omniscient, Omnipotent and Omnipresent Being in whom all Masons trust.

We are altogether with Bro. Dawkins in his appreciation of a decision rendered by the Grand Master of Wisconsin, as follows:—

Question 10. Can a Brother who is called upon to testify at a Masonic trial refuse to testify, upon the ground that if he knows anything relative to the case he has received it on the third point of fellowship, and cannot, therefore, disclose it?

Answer. Information received in the manner stated should be kept inviolate, and no Masonic court should undertake to force a disclosure.

Thereupon Bro. Dawkins rises to observe:—

It occurs to us that this ruling is erroneous, and seriously so; because it is not confined to such secrecy or knowledge as is worthy to be kept, for no Mason can possibly be bound, under any *truly* Masonic covenant or engagement of any kind or description, to keep any secret, or to suppress any knowledge of any kind or description which is unworthy to be kept or suppressed, and no *true* Mason will undertake to communicate to another, under cloak of impenetrable secrecy, a secret or knowledge of a fact which is unworthy to be kept.

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In the case under consideration, a brother Mason was evidently charged with some crime, and the testimony of the witness in question, if required to be given, might have disclosed the guilt of the accused of burglary, arson, larceny, embezzlement, or some other criminal conduct, that would have been shocking to the sensibilities of every good Mason then and there present, and as such would have justly turned the accused out of the Lodge and fraternity, that the honour thereof be protected against contamination and calumny. If there be anything in Wisconsin, or any other Masonry, which, strictly or literally construed, is in conflict with a Mason's sacred public or private duties as an upright man and citizen, it is not genuine Free Masonry. If any point of fellowship be so shaped or construed as to bind a Mason to keep or suppress an unworthy secret or fact, such shape or construction is wrong, and, therefore, not Masonic, and should be so changed as to harmonize with the fundamental principles given in assurance to every Mason before any obligation of any kind is entered into or imposed; and, of course, consistency must be preserved as a crowning jewel upon a pinnacle of honour, draped in virtue, and crowned with truth.

Those are our sentiments, Bro. Dawkins. There have not been wanting, from time to time, those who have urged against our Order that it leagues men together for improper purposes. Shall we give colour to the foul aspersion by encouraging any of our membership to screen from the consequences of his crime any offender against the laws of God or of the State, because he chances to be a Mason? We have not so learned Masonry, nor indeed can we, so long as it teaches justice as one of the cardinal virtues which, though banished from all other of its resorts, must ever find a place in the faithful Masonic breast.

Quebec's proceedings for 1888 are fraternally reviewed, and the present writer is complimented upon his Report on Correspondence, for which many thanks. Referring to W. Bro. Brewster's notice of motion for a system of travelling certificates, Bro. Dawkins thinks that a receipt for dues answers about the same purpose.

We are almost entirely with him in his argument with Bro. Vincil, that to entitle a Mason to Masonic honours after death, he must have been earnest in preserving the good opinion of his Masonic Brethren while living. Still, there is very much in Bro. Vincil's intention for the application of correctives before the faulty member needs a funeral, and we have already condemned, on former occasions, that Masonic charity which, while deeming a licentious

Brother good enough for fraternal intercourse while living, declines to be identified with his dead clay.

The membership of Lodges in this jurisdiction is 3,261, an increase of 134 during the year.

M. W. BRO. HENRY W. LONG,

Grand Master.

R. W. BRO. DEWITT C. DAWKINS,

Grand Secretary.

IDAHO.—1889.

THE Twenty-second Annual Communication of this Grand Lodge was held at Boise City, on the 10th, 11th and 12th September, 1889.

Grand Master JOHN HUNTER presided, and delivered an address relating his official actions throughout the year.

The present membership of subordinate Lodges is 748, a gain over 1888 of 25.

The Report on Correspondence is from the pen of Bro. Chas. C. Stevenson, and the reading of it has afforded us considerable interest and pleasure. There is a familiarity of tone about the work of our good Brother that is peculiarly attractive to us. He holds his opinions boldly, and expresses them firmly. His stand upon many of the questions discussed in the body of his report, and especially upon the anti-liquor legislation, and the Masonic necessity for a belief in God and the Holy Bible, is so pointedly yet briefly resumed in his introductory remarks, that we quote as follows:—

Revolving time has once more brought around to me the pleasant task of reviewing the works of Masonry's able writers, and striving to grasp a choice morsel or two for our home Brethren. The task is arduous, and the feelings of a reviewer are often conflicting. We, filled with consciousness of the necessity of a belief in God and the Holy Bible, often found ourself incensed at the doubting, sceptical, and often atheistic remarks of some correspondents. We were pained that such thoughts should creep into Masonic literature, and we have in our own feeble way endeavoured to place Idaho, "the Gem of the Mountains," aright

on the momentous question of *God or no God*. We have quoted largely, solely for the benefit of our own Brethren, who in this way only ascertain what is going on around them. We have antagonized the anti-retail saloon legislation now so prevalent, and in proper places have given our reasons. We are in favor of conviviality to a certain degree prescribed by the boundaries of the cardinal virtues, particularly temperance. To our mind—we may be wrong—it appears that where the modern, straight-laced, revived Puritan notions prevail, *there* there is a lack of Masonic interest, a very small attendance—like in Missouri, who has to keep up her enthusiasm by the aid of ten or twelve Grand Chaplains—and a gradual falling off from the grand, pure principles of Ancient Craft Masonry.

We say here fearlessly that we believe in the antiquity of Masonry. We believe in God (the Bible's God), in the divinity of the Holy Bible, in Solomon's Temple, and that Masonry there received organization and first commenced its active life. We defer to the statement that the *Ritual* was modified and changed in 1717 in England, but that has nothing to do with the antiquity of our Order, or its origin at Solomon's Temple. Whenever a man commences to doubt the legends and doctrines of Masonry, he will end in doubting God and the Bible.

He talks in this wise to Bro. Thompson, of Dakota, to whom we have also had something to say in a previous report:—

And do you, Brother Thompson, dare to claim that there is nothing to prevent a Mason from becoming an atheist—that he is free to become one if he chooses? Does he not retain within his mind some recollections which would make him loathe himself should he presume to entertain such a belief, or unbelief, as it really is? Is it necessary that there should be written laws to prevent Masons from becoming atheists? We think not. No one is trying to turn us into an Orthodox-Christian institution. We claim that Masonry—and by Masonry we mean principles and frame work, not the verbiage of Ritual—existed long before the Christian era, just as it does to-day. It was founded upon God and His Word, and by that Word we mean the Old Testament. We are trying to maintain Masonry pure and unadulterated, and uncontaminated with such doctrines as those advanced by Brother Thompson.

Bro. Stevenson quotes our own rejoinder to Bro. Thompson, from Quebec's Proceedings for 1889, which are fraternally reviewed.

M. W. BRO. GEORGE L. SHOUP,
Grand Master.

R. W. BRO. JAMES H. WICKERSHAM,
Grand Secretary.

ILLINOIS.—1889.

THE very large and handsome volume of Proceedings that comes to us from Illinois contains the record of the Fiftieth Grand Annual Communication of the Grand Lodge, and of the appropriate ceremonies with which the semi-centennial of its formation was celebrated. Grand Lodge met on the 1st October, 1889, and continued three days in session, under the presidency of Grand Master JOHN C. SMITH, of whom a handsome engraving appears in the report.

An address of welcome to Chicago was appropriately extended the Grand Lodge by Past Grand Master DeWitt C. Cregier, Mayor of the city. Past Grand Masters Eichbaum, of Pennsylvania, and Nye, of Indiana, were present at the Communication, and large numbers of congratulatory messages, and expressions of regret at inability to attend in response to invitations received, were presented and printed in the Proceedings,—amongst them one from Grand Master I. H. Stearns and Grand Secretary J. H. Isaacson, of Quebec.

With profound sorrow we learn of the decease of M. W. Bro. Alexander T. Darrah, who was Grand Master in 1886-1887.

From the Grand Treasurer's statement, we note that the sum of \$4,855.91 was subscribed by Brethren in this jurisdiction for the relief of the Johnstown sufferers,—a practical exemplification of genuine Freemasonry that does credit to the large-heartedness of Illinois craftsmen.

In referring to the application by European Grand Lodges for recognition at the hands of the Grand Lodge, Grand Master Smith made the following remarks :—

The importance of giving due consideration to these appeals for recognition cannot be too strongly stated. We should first ascertain that they are Grand Lodges, owing no allegiance to any higher body ; that they are the governing bodies of symbolic Lodges, teaching only the three Degrees of Ancient Craft Masonry,—and having ascertained that fact, we should be prompt in giving them recognition.

I hold this recognition by Grand Lodges to be of vital importance to these new and struggling Grand Lodges, particularly in Latin countries, as much so, Masonically, as the recognition of a little, weak nation struggling against tyranny

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by the older nations of the earth. I also believe it to be a boon not to be granted to every applicant; but, in seeking for the worthy, we should not take a pessimistic view of our neighbour, charging every little error in organization against him, that we may have an excuse for refusing his request.

Can we, as Freemasons of this great Republic, where the best genealogy man can trace is the work of his own hands, the product of his own brain, or his deeds of valour in the service of his country and for humanity are the surest passports to our confidence and respect, demand of these Brethren of other countries that they furnish us a pedigree such as required for our horses or cattle? Is it for us to say that, because a Grand Lodge, owing allegiance to no other body, composed of the representatives of constituent Lodges teaching and practicing only the three symbolic Degrees of Ancient Craft Masonry, is illegitimate, because, forsooth, some of the Lodges joining in the formation of that Grand Lodge owe their origin to some Grand Orient? As well say that a child conceived and born in wedlock, because one or even both of its parents were not, is illegitimate. We believe in no such doctrine; and it ill becomes the Freemasons of Illinois or of the United States to subscribe to such a doctrine.

Success makes the revolutionist a patriot. The repudiation of Grand Orient, yea, of Supreme Councils, by the Brethren of the three symbolic Degrees, and their formation into Grand Lodges, makes them as good Ancient Craft Masons as any that are made under sanction of any Grand Lodge in these United States. Let us take a broad, liberal Masonic and American view of this matter, and extend recognition to all Grand Lodges, by whatsoever name they be called, that are found practising the Degrees of symbolic Masonry only.

Grand Lodge, on the report of Bro. Joseph Robbins, Chairman of the Committee on Foreign Correspondence, and after considerable debate, found cause to decline the applications for recognition made by the United Grand Lodges of Colon and the Island of Cuba, the Grand Lodge of Vera Cruz, the Grand Lodge of Italy, and the Symbolic Grand Lodge of Spain, in the fact that, according to the custom of the countries in which they are established, their constituent Lodges were originally brought into being by the issue of Charters from Supreme Councils or Grand Orient.

To us this looks like a very serious blow at the much vaunted universality of Masonry. If the entire Masonry of those European and South American countries where Lodges have been chartered only by Supreme Councils or Grand Orient is bogus and illegitimate, why have we never qualified some of our familiar phrases in this sense: "Freemasonry, *some of it genuine, but a good deal of it bogus and illegitimate*, being universally diffused over the habitable

surface of the globe, &c.?" The sun, we have been told, is always at its meridian in respect to Freemasonry; but how can this be so in respect to *genuine* Freemasonry if all Lodges chartered by Grand Orientals and Supreme Councils are bogus and illegitimate? For there are many degrees of longitude included within which is to be found no Freemasonry at all that has originally proceeded from Grand Lodges.

That due care should be exercised in the recognition of newly formed Grand Bodies is, of course, essential. In foreign Grand Lodges it is, above all, necessary to be assured that their formation was regular, that they were the first in their territory, and that the modes of recognition and initiation are Masonically orthodox. So long as the constituent Lodges that united in the formation of the Grand Lodge profess obedience only to such Grand Lodge, it should matter not to us whether they were chartered by other Grand Lodges or not. What Grand Lodge issued charters to the subordinate Lodges that created the Grand Lodge of England,—the Mother Grand Lodge of us all? And how in every clime may a Mason find a home, and in every land a Brother, if he is to recognize as genuine Freemasonry that only which flows from English or American parentage?

By special invitation, Grand Lodge proceeded in a body to the Auditorium, and performed the ceremony of laying the cope-stone of that public structure.

There is a full report of the interesting ceremonies attending the semi-centennial celebration of the formation of Grand Lodge, which was marked by an exceptionally rich feast of reason and flow of soul.

M. W. Bro. Joseph Robbins supplies a very clever report on Correspondence, filling 245 pages. While expressing our admiration for the literary ability and Masonic learning and zeal that marks Bro. Robbins' report, we must frankly admit that on more than one point we dissent from his views. The fact that some of the American Grand Lodges have legislated against Cerneauism, dangles as a horrible red rag before the excited vision of our good Brother. We do not propose to follow Bro. Robbins in his attacks upon legitimate

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Scottish Rite Masonry, nor in his defence of Cerneauism, because no good purpose would be served thereby ; but we fail to see why the Grand Master of Pennsylvania, or of any other friendly Grand Body, should be called to task for declaring what lawful information he had concerning the claims of Cerneauism, nor how Grand Lodges can be blamed for legislating against those branches of a rite that pretend to the right of conferring the Degrees of Craft Masonry. In view of the length to which Bro. Robbins has gone in his report, there is nothing surprising in the use, by the Grand Master, of the following words :—

I cannot, however, overlook the fact that Committee on Correspondence is discussing this Cerneauism in such a manner that it may be questioned if views of Committees are not being quoted, if not accepted, as views of Grand Lodge. It is therefore proper that Grand Master should, on your behalf and in your name, put on record the fact that this subject is unknown to this membership, and has in no way been officially presented to you.

We desire to say that the Committee on Correspondence does not voice the sentiment of this Grand Lodge upon all subjects, and particularly as to this Scottish Rite matter. Speaking from a personal knowledge of the facts, we know his premises are false, and have no foundation in fact. If it be said that these Reports on Correspondence "express nobody's views but the author's," and are not "intended in any way to commit the Grand Lodge," then they fail to serve the purpose for which intended, and ought to be abolished. Grand Lodges ought not to incur the cost of printing the idiosyncracies and dogmatic views of any Committee, the reports from which are not in consonance with sentiment of Grand Lodge, and not subject to review and action of same.

Quebec's proceedings for both 1888 and 1889 are very kindly and considerably reviewed.

Because we desire to avoid, as much as possible, all semblance of theological discussion, we shall touch as lightly as possible upon Bro. Robbins' rejoinder to our observations upon the action of his Grand Lodge for declining to discipline a Brother who boasted that he did not believe in the Divine authenticity of the Bible. According to Bro. Robbins, the reception and investigation of a charge to this effect would constitute the introduction of sectarianism into the Lodge, and he puts the possible case of a Brother being charged with *believing in the Divine authenticity of the Bible*. A charge of this kind would be on a par with a charge that a Mason believed in the existence of a Supreme Being, or that in all cases of difficulty

and danger, he put his trust in God. If, in the Masonic acceptance of the term, there is sectarianism in the case put by Bro. Robbins, there is equally sectarianism in those which we have submitted, which is, of course, supposing an absurdity. How can that be sectarianism which requires a belief in the Divine authenticity of the Bible?—in that alone which gives it a title to rank as the first great light of Masonry, and lends its only value to that which is administered thereon?

We are prepared to go as far as the great majority of our Brethren, and the masonry; but we believe that Masonry is better universality of Freedom, which they decline to accept as administered to them upon a volume of human origin only. As we of Divine authenticity, and regard as of the Mormon are not have before contended, the Agnostic Masonic temple. It is available material for the building of the belief in the Divine begging the question to class a belief or doctrine, which are represented authenticity of the Bible with any of those different, which are represented doctrine or various Scriptural interpretations, which are represented by the various sects of Christendom.

We reiterate what we have already said upon this subject under Illinois in our Report of 1883, and under Dakota in 1884, and regret the existing difference of opinion between Bro. Robbins and ourselves.

We regret, too, that we have already so far over-run our space that we must leave the interesting report before us, more particularly as it would have done us good to remain longer in Bro. Robbins' company, and to have joined issue with him, for instance upon the following statements, which we find on page 245: "Bro. Robbins . . . originated nowhere else than in the British Isles, and all there is of Masonry descended from the Grand Lodge." Bro. Robbins must have a very poor opinion of our *Ancient Brethren*, and in fact of all Masonry prior to the formation of the Grand Lodge of England,—none of which descended from the Grand Lodge, because there was no Grand Lodge to descend from.

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There are no less than 40,774 Master Masons in Illinois, an increase of 705 during the year, upon which the Grand Lodge has our hearty congratulations.

M. W. BRO. JOHN M. PEARSON,
Grand Master.

R. W. BRO. LOYAL L. MUNN,
Grand Secretary.

INDIANA.—1889.

IN the volume of Indiana's Proceedings for 1889, we have a record of the transactions of the Sixty-eighth Stated Meeting of the Grand Lodge, being, according to the record, its seventy-second year.

The Grand Master, ISAAC P. LEYDEN, presided, and representatives of 458 of the 465 Chartered Lodges were present. The Grand Master's address bears internal evidence of much painstaking effort on behalf of the Craft in his jurisdiction.

We regret to note the death of Past Grand Master Albert P. Charles, who was buried with Grand Lodge honours. In the concluding sentence of the tribute to his memory by Past Grand Master Martin H. Rice, occurs these words:—

His Masonry was real, earnest, heart-felt, and to a considerable extent changed the course of his life.

The Grand Lodge Committee on Obituaries enlarged upon this statement as follows:—

The sentence last here quoted in all probability refers to his early mental condition as to the truth of religion, and the assistance that Masonry gave him in the clearing away of the doubts and troubles that often afflict the active and inquiring mind.

In the great story of "Robert Elsmere" we find a striking picture of the conscientious minister of the Gospel, who, through too much critical investigation, became shaken in sectarian belief and the faith upon which it must be founded, without losing, however, in all his mental trials, his faith and trust in God. If, in the instance of our beloved Brother, it is true that he entered his career of

early manhood in partial doubt of what must be a cardinal belief with every Mason, and that information of this fact—the fact that Masonry is founded on faith and trust in God - and the knowledge that this great institution, which had attracted his admiring attention, made such a belief an absolute pre-requisite to admission, caused him to investigate Divine Truth, until it could be said of him that his faith was well founded, then, indeed, through the tenets of our Order, there was saved to greater usefulness in the world a noble mind and example, and to a blessed eternity a justified and immortal spirit. Unlike Elsmere, whose faith decreased and weakened, his trust grew broader and stronger, until—with due toleration for the beliefs of others—he espoused with absolute confidence the religion in which he died.

Who shall say that the Masonic experience of our deceased Brother, and its influence upon his philosophy and faith, has not been that of many another honestly enquiring mind? Masonry tends to bring men nearer to the Author of their Being, and invites them to study His wisdom and goodness, and greatness and majesty, by minutely analyzing His works. The myriad worlds that revolve about His Throne, and the multitudinous marvels of things, animate and inanimate, that crowd about His footstool, their source and cause of being, are brought under the contemplation of the Masonic student; and if the tendency of these things is to point us away from Nature's God, then is Masonry no longer the handmaid of religion, but rather merits the condemnation and attacks of those who, like a recent congress of members of one of the religious sects in New England, pronounced our Order a foe to revealed religion. We venture the assertion, nevertheless, that no man living can honestly rise and proclaim that Masonry has led him away from either religion or revelation. In this matter we have no desire to be misunderstood. Against much that has been done in the name of religion, Masonry is a standing protest. While inculcating and demanding the practice of the most pure and sublime piety and virtue, it declines to dictate to its votaries any particular form of faith or religious belief. In the name of religion men have been burned at the stake, and women put to death on a charge of witchcraft. In the name of religion, again, men pass upon their fellow men the judgment that belongs to God alone, and dictate and even limit the methods by which they may hope to escape therefrom. Masonry, as we have already said, is a standing protest against much that is done in the name of religion. It does not encourage men to hate each other for the love of God; it frowns upon every form of re-

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ligious bigotry and intolerance, and is consequently tolerant towards every form of faith and morals that recognizes in the Great Architect of the Universe a Being of infinite goodness and mercy, who has revealed His will to man, and who will most assuredly reward or punish us, according as we obey or disregard His Divine precepts.

The Committee on Jurisprudence was charged with a great deal of work, all of which bears evidence of careful investigation, and of the exercise of excellent judicial discernment.

The membership of subordinate Lodges is 23,339, a gain during the year of 324.

The Report on Foreign Correspondence is a comprehensive review of the proceedings of sister Grand Bodies, amongst which Quebec has fraternal notice. We are entirely with the writer of this Report in regard to the futility of hair-splitting over physical qualification. It is impossible to get rid of the impression once received when first hearing of the regard paid to "the internal rather than to the external qualifications of a man," &c.

M. W. BRO. THOMAS B. LONG,
Grand Master.

R. W. BRO. WILLIAM H. SMYTHE,
Grand Secretary.

INDIAN TERRITORY.—1889.

THE Fifteenth Annual Communication of the Grand Lodge of Indian Territory was held at Purcell, on the 5th and 6th November, 1889, M. W. Bro. JOHN RENNIE, Grand Master, presiding.*

The Grand Master's address contains the record of an active term of office, and reports the decease of Bro. Caleb M. Beck, Past Grand Tyler, and the issue of seven dispensations for new Lodges.

The Committee on the Orphans' Home report subscriptions to date amounting to \$1,172.

The proceedings at this Communication were almost entirely of local interest only.

The 29 constituent Lodges in this jurisdiction report a membership of 992.

There is a Report on Foreign Correspondence of 98 pages, which fraternally reviews most of the American Grand Lodges, and is prefaced by a short introduction, from which we take the following :

As the one of last year, this is also a tripartite report, comprising the work of Past Grand Master E. H. Doyle, of R. W. Robt. W. Hill, D.D., the Grand Senior Warden, and the Grand Secretary.

When we reflect that the Proceedings which we have received embrace the utterances of men from one extreme of our land to the other—of men of all shades of politics and religions, we are lost in admiration of the harmonizing and fraternizing influences of Freemasonry. It is an exemplification of the power of the Bible to enlighten, uplift and lead men into paths of peace and righteousness.

Throughout the Report in question, there is a vigorous contention for the respect and reverence due to the great light of Freemasonry. The frequent references to Christianity seem somewhat out of place in a report of this kind, however.

M. W. BRO. LEO E. BENNETT,
Grand Master.

R. W. BRO. JOSEPH S. MURROW,
Grand Secretary.

IOWA.—1889.

THE magnificent volume now before us contains the record of Proceedings of the Grand Lodge of Iowa, at its Forty-sixth Annual Communication held at Sioux City, on the 4th, 5th and 6th June, 1889, and presided over by Grand Master EDWIN CARLTON BLACKMAR.

The address of the Grand Master, and the reports of R. W. Bro. Theodore S. Parvin, both as Grand Secretary and Grand Librarian, are admirable and business-like papers, comparing most

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favorably with any that have come under our notice. The entire Masonic world is under a debt of gratitude to Bro. Parvin for that crowning work of his life, the establishment of the Masonic Library at Cedar Rapids,—a Mecca towards which we would gladly direct our pilgrimage, did time and other circumstances permit.

On the suggestion of the Grand Master, who, though not a member of the A. and A. S. Rite, could not but realize the injury to the Craft worked by the invasion of the Cerneau Body of such Rite, Grand Lodge declared such body to be unauthorized, and prohibited intercourse with it on the part of any of the Brethren of its jurisdiction.

Iowa claims 435 subordinate Lodges, with a membership of 21,969, an increase of 397 during the year. Grand Lodge receipts for the year amounted to \$19,066.97.

A very able Report on Foreign Correspondence is again submitted by Bro. Parvin, though much of the vim and snap of his former reviews are wanting, through lack of time on the part of our good Brother to do the work as thoroughly as he would have wished. The loss to the entire Masonic world is very great, though it is in part compensated for by the very learned and able dissertations by Bro. Parvin, in the Appendix to his Report, upon "Ancient Landmarks," "Right of Visitation," "Cerneau Bodies," and other kindred subjects. We can readily understand what a busy life Bro. Parvin's must be, and regret to learn that our esteemed Brother has had cause to complain of the physical and mental results of overwork.

For the causes above mentioned, and because Bro. Parvin's review is principally an epitome of the Proceedings of Sister Grand Bodies, we find in it very little that calls for comment, unless it be the evidences of literary ability and Masonic lore that occasionally bubble to the surface, and the fraternal courtesy that marks all his utterances.

Quebec's Proceedings for 1889 were unfortunately received too late to be reviewed.

Under Canada we find the following paragraph, which we regret to have to say is as yet too good to be true, though we trust that it may in the near future be found to have been simply premature:—

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From the volume before us we learn that the difficulties heretofore existing between the Grand Lodges of England and Quebec have been harmonized, the last Lodge working under jurisdiction of England having applied to the Grand Lodge of Quebec to be placed on its roll of warranted Lodges.

M. W. BRO. JAMES DEKALB GAMBLE,

Grand Master.

R. W. BRO. THEODORE SUTTON PARVIN,

Grand Secretary.

KANSAS.—1889.

GRAND Master WATSON M. LAMB presided at the Thirty-third Annual Communication of the Grand Lodge of Kansas, which was held at Wichita, on the 20th and 21st February, 1889, and delivered a very exhaustive and business-like address, disclosing a careful supervision of the labours of the Craft in this jurisdiction. He also reported a variety of decisions, most of which were approved by Grand Lodge, and would appear to be in accordance with the general principles of Masonic law. We are entirely with our M. W. Brother in his statement that "Masonic trials are not peculiarly productive of peace and harmony in the Lodges in which they originate, and that it is far better to allow trivial offences to pass with a word of admonition and good counsel, than to involve a Lodge in turmoil and strife, that will perhaps take years to allay." We do not, however, share the opinion, which he expresses, that offences against Masons and Masonry should be tried by a commission to be selected by a Lodge other than the one of which the interested parties are members. Grand Lodge took the same view of the matter as we do, and reported against the recommendation. Surely there is justice enough in every Masonic Lodge to ensure an impartial decision in disputes between the Brethren, or in the case of charges against any of its members. Where an error of judgment is believed to have been committed, relief may be sought by means of an appeal to Grand Lodge; while for refusal to discipline unworthy members, a Lodge may and should have its Charter arrested.

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The Grand Lodge of New South Wales was duly recognized, and an admirable address on "Masonry—its Meaning and Influence," was delivered by Rev. Bro. Samuel C. Busser, Grand Orator.

The Masons of Kansas have our hearty congratulations upon the increased prosperity of the Craft in their jurisdiction. They report 321 Chartered Lodges for 1888 against 305 in 1887, and a net increase in membership of 863, the total number now being 16,661 Master Masons.

Bro. John H. Brown, who truly wields the pen of a ready writer, submits an interesting Report on Foreign Correspondence, extending over 170 pages, in which Quebec for 1888 has very full and courteous notice. The action taken in that year by our Grand Lodge in connection with the English difficulty is quoted in full, and heartily commended. For the complimentary references to the Foreign Correspondence Report of that year, and the ample extracts printed from it, the thanks of the present writer are gratefully tendered.

That Bro. Brown has a proper conception of what is necessary to true Masonic prosperity is evident from the following :—

True Masonic prosperity means much more than signs, grips and words—more than conferring Degrees, and Lodge routine work. It means high social and moral training, and its text books, its literature, and the various Proceedings of the Grand Bodies that annually assemble as Masons, point out the way by which both may be attained. The Lodge Room should, therefore, become a place for such instruction as would inspire thinking, and lead to the staple upbuilding of the character of its members. Where such provision is made and persistently applied, Lodges are not only well attended, but the members, as well singly as in a body, become a power to repress violence and crime, to elevate the moral instincts, and deepen the feeling of social responsibility.

To make a man a Mason means, if rightly understood, to give him such instructions not only once but repeatedly—each time extending its scope—as will lead him to pursue the straight path which leads to intelligent and elevated manhood. The initiate has the right to demand this much from the officers of his Lodge, and they are in duty bound to give him the instruction. If they are able to do it, but do it not, they are delinquent to obligation; if unable to instruct, they should vacate their posts, and range themselves with the initiates.

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When a man calls himself a Mason, but has no knowledge of its principles or doctrines, and imagines that the private work is the sum total of Masonry, it is evident that he has mistaken the society in which he should be enrolled. He may be an honest man, pay his dues, attend funerals of his Brethren, contribute to some charities, and be present at Masonic festivals; but since the profane do as much, and sometimes more, he has no valid right to call himself or be esteemed a Freemason, for he neither understands the fundamental principles of the Institution, nor even comprehends their best illustrations. An adept he may be in parrot work, but ask him the why and wherefore, and his vocation is at an end. Where such Masons are at the head of Lodges they should be promptly dismissed, and Brethren of competency elected to supply the vacant East.

Enter any Lodge that is prosperous, and you will find the East occupied by a Brother naturally bright—a careful student, and a candid instructor. Those whom he makes Masons will neither forget the solemnity of the proceedings nor the earnestly delivered instruction given, and, when raised, will enter the ranks prepared in mind to imitate the wholesome, instructive example he has set, and in after life recur to it as a bright spot in their lives—the one from which they date the beginning of a new life among men.

Elsewhere he says of those Brethren who accept offices which they are unable to fill :—

It has ever seemed a puzzle to me that any Brother would accept an official place which he was incompetent or unable to fill. Such an one must know, if endowed with common apprehensive faculties, that work rightfully expected to be done by him will not be accomplished, and by his inability or neglect a wrong will be inflicted upon the fraternity in whole or in part. Such conduct in any other sphere would be severely censured, if not visited with condign punishment. Since reproof is all the punishment allowed for such neglect of duty, I am in favor of that infliction with all the severity that can be bestowed. How such delinquents can stand up in the presence of their Brothers, and, without blushing from the roots of their hair to the tips of their toes, extenuate their neglect of duty, can only be accounted for by the inference that they are born tergiversators, who are not ashamed to resort to subterfuges to excuse their culpable disregard of Masonic obligations, because the laws of Masonry provided none but moral sanctions for their infringement.

Bro. Brown has our congratulations upon his stand in regard to Bible scoffers and the Vienna Lodge case of Illinois, our own views upon which have been already expressed over and over again.

He thus disposes of the spurious and irregular concern styling itself the Grand Lodge of Ontario, A. F. & A. M. :—

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The history of this pretended organization is too well known to the readers of the Proceedings of the several Grand Lodges for the last ten years or so. Not a Grand Lodge has recognized them in any sense of the word; all have slighted them in a way and manner not to be misunderstood. I have never, and do not now, intend to insult the Brethren of the Grand Lodge of Canada by giving countenance to any such concern. I have no earthly use for pretenders and innovators, or dissenters from the original plan of Freemasonry. We should not by word or deed encourage such chaps in their work of destroying our Institution. Leave them alone in their glory.

M. W. BRO. GEORGE C. KENYON,

Grand Master.

R. W. BRO. JOHN H. BROWN,

Grand Secretary.

LOUISIANA.—1889.

THE Seventy-seventh Annual Communication of the Grand Lodge of Louisiana was held at New Orleans, on the 11th, 12th and 13th February, 1889, Grand Master CHAS. F. BUCK presiding. From his address to Grand Lodge, wherein he pays a respectful tribute to the Masonic dead of the past year, we take the following:—

I cannot close this review without referring to the death of two illustrious men and Masons on the other side of the Atlantic—great figures in the history of the world, the successive Emperors of Germany, William I. and his son Frederick III.; not because they were Emperors, but because, as such, they had the *humanity* to be true and faithful Freemasons. They died so soon after each other that, in general terms, I may say nearly a year has elapsed since their death. The world has judged them; history will assign to each his appropriate place. But what concerns us most, and is most gratifying to us, is that their deeds and utterances prove that because they were Masons they were better men and greater rulers. It is well known that William I. was originally of most arbitrary and despotic, if not cruel, temperament. His accession to the throne was viewed with trepidation and alarm. History knows how just and humane a monarch he became. He clung, indeed, to the belief in his "Divine" right; but he used it not in arrogance, in defiance of his people, but in submission, as a trust confided by God for the people's welfare.

It is my belief, easy to prove from his Masonic record, that the principles of Freemasonry, and the fraternal intercourse with his Brethren, softened the rigour of his natural temper, and made him generous, sympathetic and humane.

Frederick III. was every inch a Freemason. The tenets and philosophy of Freemasonry filled every part of his being. In his life, and by his death, he exhibited its grandest virtues and illustrated its most beautiful lessons. "In sorrow fidelity proves itself, and fidelity is the core of honour," he said, at a Masonic gathering, responding to a toast in honour of the dead.

Frederick received the Symbolic Degrees in presence of his royal father, then Grand Protector of the three Grand Lodges of Prussia, who addressed him in the following words: "Be and remain thou a protector of the Order, then will not only your future welfare be assured, but you will carry with you the noble consciousness of having striven to develop around you the beneficent influences of goodness and truth;" to which the Prince responded: "So long as I live I shall be devoted to the Order, provided that it remains faithful to its fundamental principles."

The record of a case reported by the Grand Master, in which the Master of a Lodge, at the *unanimous request* of the Brethren present, had the ballot passed a second time for a candidate because two black balls were found in the first ballot, appears to us a strong argument in favour of the adoption elsewhere of the provision found in the Constitution of the Grand Lodge of Quebec for the second passing of the ballot, when the Master may deem it necessary to thus afford the opportunity for the correction of possible mistakes. This practice would probably have prevented the violation of the secrecy of the ballot, by members of the Lodge expressing surprise at the presence of black balls, and asking to have it again passed, as was *unanimously* done in the case referred to, and which, under any and all circumstances, is directly opposed to the principles of the Order, and merits severe reprobation.

The Report on Foreign Correspondence is by Bro. J. Q. A. Fellows, and is arranged under the headings of the various matters discussed by him, and not under the titles of the various jurisdictions reviewed. It is thoughtfully prepared, and contains a great deal of interesting matter, but its form, in our opinion, detracts from its general usefulness.

The membership of subordinate Lodges is given at 3,891.

M. W. BRO. CHAS. F. BUCK,

Grand Master.

R. W. BRO. J. C. BATCHELOR, M.D.,

Grand Secretary.

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MAINE.—1889.

THE proceedings of the Seventieth Annual Communication of the Grand Lodge of Maine, held on the 7th, 8th and 9th May, 1889, fill a large and handsome volume of over 300 pages, which has for frontispiece a steel engraving of the late Bro. Oliver Gerrish, Past Grand Junior Warden, who died at the advanced age of 94 years, for sixty-nine of which he had been a member of Ancient Landmark Lodge. In Maine our Brethren are evidently firm believers in the adage, "Once a Mason always a Mason," and the venerable Grand Secretary, Bro. Ira Berry, has given thirty-three of his eighty-seven years to the service of the Grand Lodge.

The membership of the 189 working Lodges in this jurisdiction is 20,340, as compared with 20,261 in 1888.

The address of Grand Master FRANK E. SLEEPER reports several decisions and a number of other official acts. Bro. E. B. Mallet, Jr., continues to provide a "free bed" in the hospital for the use of the Fraternity, and gratifying results are reported from the efforts to secure greater uniformity of ritual. Bro. Sleeper's closing words are well worthy of reproduction. May they be pondered by us all!

And let us, my Brethren, not fail to remember that each one of us bears a share in that general character which gives to our beloved institution its present strength, and that on us must depend the perpetuation of the usefulness of which it is capable.

Let us see to it that when Freemasonry shall pass from our hands, those who receive it from us shall find it possessed of all that worth and all those capabilities for good which it is our happiness to know it possesses in our own time.

We note with special pleasure the occurrence of the following remarks and recommendation, in the Report of the Committee upon the Condition of the Fraternity:—

Our own experience is that an inefficient or ill-prepared Master usually has a corps of inefficient officers and a sluggish Lodge; and would urge that some means be devised to increase the efficiency of Masters of Lodges. Unless some better method be found, we would suggest that the W. Master-elect be required to pass a satisfactory examination in ritual and Masonic law before he can be installed; or at least that every Master (or a member of his Lodge appointed by

him) be required, once a year, to go through the ritual and such parts of Masonic law as are necessary to the proper governing of a Lodge, in company with the Deputy of his district.

Which report was accepted, and the following resolution adopted :—

Resolved,—That the subject of devising some plan to increase the efficiency of Masters of Lodges be referred to a special committee, consisting of Bros. Frank E. Sleeper, Josiah H. Drummond and George E. Raymond, with the request that they report at the next session of this Grand Lodge.

This is a step in the right direction, and one that we applaud with both hands. It is worthy of imitation everywhere. We have always held that the Master should bring honour to the office, and not the office alone honour to the man; and it is our honest conviction that D. D. G! M.'s fail in their duty to the Craft when they install an incompetent Brother as Master of a Lodge. Nor should such Master-elect be simply a good ritualist. If he lacks the essential qualification of an acquaintanceship with the science of Masonic government, he may not alone forfeit the respect due to the occupant of the Chair, but seriously impair, if not absolutely destroy, the harmony of the Lodge. We have confidence that good will result from the reference of this important question by our sister Grand Lodge of Maine to a Committee of such eminent Masonic jurists as Bros. Sleeper, Drummond and Raymond.

Another of Bro. Drummond's admirable Reports on Foreign Correspondence is contained in the volume before us. In referring to the Masonic "Book of the Law," Bro. Drummond says :—

We think that Bro. Robbins is amending—no, *changing*—the landmarks, when he persuades his Grand Lodge that in Illinois a Mason cannot be disciplined for ridiculing the Bible. If there is any landmark in Masonry, it is that a profane man can be made a Mason only by taking an obligation upon a Book of the Law which he regards as containing the law of God. Bro. Robbins' position is not that there is *another* such book, but in effect that there is *no* such book. It may be that a Mahomedan may be made a Mason upon the Koran; but if he should be, and then should ridicule the Bible *in its capacity as the Great Light in Masonry in American Lodges*, (as was the fact in the Illinois case) he would deserve expulsion for his un-Masonic conduct in ridiculing and denouncing the Book upon which his Brethren were made Masons. The Grand Lodge of Texas requires its subordinates to place upon their altars the Bible as the Book of the Law; when, therefore, they require candidates to declare their

belief in the Divine authenticity of the Bible, they take only proper measures to ascertain if the candidate can take, in one of their Lodges, the necessary obligation to make him a Mason. If there was a Mahomedan Lodge, with the Koran on its altar, the same inquiry as to the Koran would be proper and necessary. The man who believes only in the "God of Nature" and the "Book of Nature" (whatever those terms may mean), can never be made a Mason unless the landmarks are changed or violated.

Under Quebec, which receives very kindly and fraternal notice, he approves and quotes what we wrote a year ago, in reply to Bro. Thompson, of Dakota, respecting the necessity for a Masonic belief in the Divine origin of our first great light.

Reviewing the Proceedings of the Grand Lodge of Texas, Bro. Drummond sides with the views of the Grand Master against those of Grand Lodge, in the matter of the duty of a Junior Warden under certain specified circumstances, and so do we. We quote his argument :—

When complaint is made by a Mason, the Junior Warden, of course, has a discretion ; but it seems to us that the powers of the Master are such, that if he directs the Junior Warden to file charges in a given case, he is bound to obey. It often happens that no one will voluntarily file charges, and if it is done, the Junior Warden must do it. But he is only the *official* prosecutor ; and it seems to us that in the case of a difference of opinion between him and the Master, who is held responsible for the proper government of the Lodge, that of the Master should prevail, and the Junior Warden be obliged to put the machinery in motion to enable the Master to have his duty performed.

We base our endorsement of Bro. Drummond's views in this matter upon the fact that the Master, and not the Junior Warden, is directly answerable to Grand Lodge for proper action in the matter of alleged offences against Masonry. As well might a jailor object to lock up a defendant committed for trial, when instructed so to do by the sheriff, and as well might the attorney for the crown or the people question the propriety of indicting a prisoner, after receiving instructions so to do from the Attorney-General, as for a Junior Warden to decline, in defiance of the Master whom he is in duty bound to serve, to lay charges of which the responsibility remains with the Chair.

Bro. Drummond has some knightly tilts with the veterans Parvin, of Iowa, and Vaux, of Pennsylvania, and the excitement of the tournament almost tempts us to break a lance in the fray. Our

means restrain us, however. If we could spare half-a-dozen pages more for Bro. Drummond and his review, we believe our readers would be the gainers. As it is, we can but assure them, and Bro. Drummond too, of the pleasure which we have experienced from following his contentions for the correctness of the faith that is in him.

M. W. BRO. ALBRO E. CHASE,
Grand Master.

R. W. BRO. IRA BERRY,
Grand Secretary.

MANITOBA.—1889.

THE 13th and 14th February, 1889, witnessed the holding, in Winnipeg, of the Fourteenth Annual Communication of the Grand Lodge of Manitoba, which was presided over by R. W. Bro. JAMES ALEXANDER OVAS, in the absence of the Grand Master, M. W. Bro. THOS. CLARK, whose address to the Brethren contains nothing of very general interest, save an intimation of the decease of R. W. Bro. A. Cohen, D. D. G. M., of the Morocco district.

The United Grand Lodge of New South Wales was duly recognized.

There are now 42 Lodges in this jurisdiction, having a membership of 1,707, an increase of 108 during the year.

M. W. BRO. REV. CANON JAMES D. O'MEARA,
Grand Master.

R. W. BRO. WILLIAM G. SCOTT,
Grand Secretary.

MARYLAND.—1889.

FROM this Grand Lodge we have two volumes of Proceedings for 1889, the first containing the Report of Semi-Annual and Special Communications and of the Committee on Foreign Correspondence, and the second that of the Annual Communication, held on the 19th and 20th Nov., 1889, and presided over by Grand Master S. L. STOCKBRIDGE.

The Grand Master's address refers, amongst other matters, to the Grand Masonic Fair, to be held in October, 1890, for the purpose of aiding in extinguishing the debt of the Grand Lodge, a movement which has our very best wishes for its most thorough and complete success.

The total membership of subordinate Lodges is returned as 5,027.

The Special Communication, held on the 2nd May, was for the purpose of enabling Grand Lodge to express its appreciation of the noble and successful efforts of Brother and Captain Hamilton Murrell, of the S.S. "Missouri," an Entered Apprentice Mason, of Fidelity Lodge, at Leeds, England, in saving so many human lives from a watery grave at the sacrifice of his cargo and at the peril of his own life and ship.

Past Grand Master CARTER presented Brother Murrell with the following address:—

MOST WORSHIPFUL GRAND MASTER:

We have the pleasure to present Brother Hamilton Murrell, Entered Apprentice, of Fidelity Lodge, Leeds, England.

This, sir, is a novel occurrence in American Masonry. Probably never before has one of less than the Master's Degree been received within the body of an American Grand Lodge. But emergencies arise when precedents are ignored, examples set aside, and the occasion makes the law. Such is the present, when the Grand Lodge is assembled to do honor to one to whom honor is due.

We are taught that the tenets of our profession are Brotherly Love, Relief and Truth. The first is an innate quality, possessed by all, and though in later years it is too oft forgotten, and requiring, perhaps, the repetition of Masonic teaching, the prattling infant intuitively illustrates it in the caresses of its nurse and the childish embrace of its infantile companion.

The third is a Divine attribute, instilled in us from birth, continuing and growing with our strength, but changed and warped by education or association, and frequently under these influences supplanted by error.

But the tenet of Relief is of a different character. Of necessity it implies the performance of duty, generally attended with self-sacrifice; often with personal inconvenience, and many times with pain, discomfort and even danger. Then it happens that the best and noblest instincts of our nature are invoked, for we must act in direct contravention of the first law of nature—self preservation.

Less than a month ago the good ship "Danmark," pursuing her course upon the broad Atlantic, met with disaster as swift and unlooked for as though a thunderbolt from heaven had fallen, imperilling the lives of her precious freight of 758 souls.

The signal of distress was hoisted to the mast head, and in anxious and prayerful suspense, they watched and waited for help. A kind Providence, who watches over us who tread upon dry land, also holds in His keeping those who go down upon the sea in ships.

The signal was observed by those upon the good ship "Missouri," and at once laying aside the strict requirements of her own voyage, the gallant vessel, with her gallant captain and crew, bore down upon her distressed neighbor.

The record of the event has passed into history. How with jettisoned cargo and insufficient food, in spite of wind and storm, with danger to life and limb, and surrounded with difficulties unknown and unappreciated by landsmen, every soul on board that fated ship was rescued from the ocean's grave, and brought safely to port.

Could we have a more striking exemplification of the second tenet of our Institution? Could age, or rank, or degree, add to the lustre or furnish better illustration of the perfect learning of the lesson?

Thus it is that we have assembled here to-night to do honor to the man who, in God's Providence, has furnished his Masonic Brethren, wheresoever dispersed, a bright and shining example of the meaning of Relief.

The youthful hero of the occasion is before you, in the person of our Brother Murrell, an Entered Apprentice.

The M. W. Grand Master responded as follows:—

BROTHER HAMILTON MURRELL :

I can assure you that it is one of the most pleasant incidents of my life, and especially during the administration of my office as Most Worshipful Grand Master of Masons of Maryland, to welcome you into the body of this Most Worshipful Grand Lodge. The occasion is an extraordinary one from several standpoints. In the first place, it is the first time in the history of this Grand Lodge when an Emergent Communication has been called to receive and welcome an Entered Apprentice Mason. Again, it is the first time in the history of our lives that it has fallen to the lot of a Brother Entered Apprentice Mason to serve humanity as well as it has been your good fortune to do. I can assure you, my dear sir and Brother, that the welcome which we extend to you here this evening is voicing not only the sentiment of the Masons of the Grand Jurisdiction over which I have the honor to preside, but also the million Masons of America, as well as those throughout the whole world. We are proud of the opportunity of voicing through our Grand Lodge the plaudits of such a distinguished body of men scattered over the face of the whole globe. We are proud

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of our Entered Apprentice, who so well learned his lessons that he flew to the relief of over seven hundred human souls, and thus exemplifies one of the tenets of our profession. And now, my Brother, on behalf of this Grand Lodge of Masons of Maryland, who fully appreciate your bravery, I have the honor of decorating you with this medal, in commemoration of your heroism in saving the lives of some seven hundred and fifty souls from the wreck of the steamer "Danmark." I sincerely trust that you may wear it with pleasure to yourself and honor to the Fraternity who have so signally honored you, and that it may be a lasting incentive to all mankind, be they Masons or profanes, to fly to the relief of the distressed wherever they may be found. Again, my Brother, I bid you a hearty and fraternal welcome within the bosom of this Most Worshipful Grand Lodge.

At the conclusion of his remarks, the Grand Master invested Brother Murrell with a beautiful round gold medal, on the rim of which is inscribed THOMAS J. SHRYOCK, Grand Master. The face of the medal has a raised Square and Compass, in a wreath of green and gold. The medal is suspended by a blue silk ribbon, with three gold bars, bearing the name "HAMILTON MURRELL," "Relief," "A. F. & A. M." The reverse side of the medal has this inscription: "Brother HAMILTON MURRELL, E. A., for his Exemplification of the Tenet of Relief in Saving the Lives of 758 Souls."

Brother MURRELL accepted the jewel, expressing his grateful appreciation of the honor bestowed upon him by his Masonic Brethren, for, as he conceived, acting in accordance with the teachings of our Order. He then graphically described the fearful scene upon the ocean in rescuing the passengers and crew of the "Danmark."

A number of other interesting addresses were delivered on this occasion. From that by Bro. M. A. Newell we select the following paragraph:—

It is part of our original savage instinct to admire those who have taken the lead in the destruction of human life; it is part of our Divine instinct to admire and love those who have saved life; and the name of Captain Murrell will go down to posterity with the names of John Howard and Florence Nightingale. A sailor's heart is as tender as a woman's. With all the mystic ties that bind us together as Masons, members of one great family, acknowledging a common brotherhood and a common fatherhood, there are none of us that could show to a distressed worthy Brother more kindness, more thoughtfulness, more self-sacrifice, than did our noble Captain to those seven hundred outcast members on the deep. A sailor's heart is soft, but a sailor's arm is strong, and a sailor's will is law; and when tenderness and strength and will are joined, there is a three-fold cord by which one might almost climb to the gates of heaven.

Bro. E. Calvin Williams, a Director of the Company owning the SS. "Missouri," spoke in the course of his speech as follows:—

In the case of Captain Murrell, I am pleased to say his Company, "The Atlantic Transport Line," fully upheld him, and if he had not done as he has done would have condemned him. His fine steamer is one of a fleet of the finest freight steamers crossing the Atlantic Ocean—entirely a Baltimore enterprise, projected by Baltimoreans, owned and run in the interest of Baltimore. The Company have passed a series of complimentary resolutions. I am honored with being one of the Directors of that Company, and when I to-day signed those resolutions, I did it with a new pen, let the ink remain, and shall keep it as an honored heirloom.

We have devoted so much space to this interesting Communication of our sister Grand Lodge, not because of the exciting nature of the incident which it was called to commemorate, but because the heroism of Bro. Murrell affords so admirable an illustration of the performance, under the most difficult of possible circumstances, of the Masonic duty of Relief. May his example make a lasting impression upon our minds, should any of us be ever placed in a similar position of trial and difficulty!

A very excellent Report on Foreign Correspondence is submitted by Bro. E. T. Schultz, Chairman of the Committee. Quebec is favourably noticed, and two or three pages of our review quoted *in extenso*.

Lack of space compels us to cut our review here, though there is very much interesting and instructive matter interspersed through the Report.

M. W. BRO. THOMAS J. SHRYOCK,
Grand Master.

R. W. BRO. JACOB H. MEDAIRY,
Grand Secretary.

MASSACHUSETTS.—1889.

THE only Proceedings that have so far reached us from this Jurisdiction are those of the Quarterly Meeting of June 12th, 1889, and of the Special Communications of August 1st and August 8th, 1889.

Grand Master HENRY ENDICOTT presided at the Quarterly Communication of June 12th, 1889, and has our congratulations upon the facts referred to in the following extract from the Committee on Grand Master's Address:—

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Your Committee cannot fail to express their sincere gratitude at the return of comparative good health to our beloved Grand Master ; also for the strength granted him in the discharge of his duties, for the wisdom displayed in the management of our Masonic affairs, and for the energy and zeal with which his work, as Grand Master during the year past, has been marked.

The Grand Lodge at this Communication sent \$500 to the suffering Brethren from the floods at Johnstown, which was largely supplemented by subscriptions from private Lodges.

The Special Communication of the 1st August was held for the purpose of dedicating the monument to the Pilgrim Fathers, at Plymouth. That of the 8th August was to lay the corner-stone of the new court house at Fall River.

We deeply regret that we are without the Proceedings of the Annual Communication of this Grand Lodge, held in December last.

MICHIGAN.—1889.

THE voluminous Report of Michigan's Proceedings for 1889 promises us a work of considerable magnitude. It is matter for regret that we must keep much of the contents of this handsome volume to ourselves. We should like to share much more that we find therein with our Brethren of Quebec, but limited space forbids.

The Grand Secretary reports 361 active Lodges, with a membership of 30,005, as against 28,823 in the preceding year.

Grand Master WILLIAM B. WILSON, who presided at the Forty-fifth Annual Communication of the Grand Lodge, held at Detroit, on January 22nd, 1889, reports an immense amount of official business transacted during the past year. Seven Lodges were instituted, ten Lodge Rooms were dedicated, four dispensations for new Lodges were issued, nine Lodges were authorized to remove into new and more commodious halls, and no less than fifty-eight decisions of the Grand Master are reported. Here is one that must command universal approval :—

A Brother of our Lodge who publicly boasts of his infidelity, and has repeatedly declared the Holy Bible to be a book of fables, *et cetera*, shamefully insulting a minister of the Gospel and a member of the Lodge, and, when visiting another Lodge, refusing to place his hands upon the Bible, for the purpose of taking the test oath, *et cetera*. In consequence of his actions he is injuring our Lodge very much, and charges were preferred against him for un-Masonic conduct. He answered to them by appearing in the Lodge at the time specified, and pleaded guilty to all the charges and specifications, and the Lodge, by a majority, voted to reprimand him. Now, we wish to ask you what should be done in the case?

Answer.—The punishment was simply a farce, and the Worshipful Master should direct an appeal to be taken to the Grand Lodge; or any Brother aggrieved by the decision of the Lodge can do so.

It is a question, indeed, whether the Lodge should not be required to show cause why its Charter should not be declared forfeited. He who regards the chief light of Masonry as a book of fables should have no place in the Masonic Fraternity, and his dishonesty in attempting to retain membership under such conditions, knowing that he does so under false pretences, should stamp him as an unworthy associate for men of good morals.

The Grand Master also properly decided that a Lodge was not wrong in extending assistance to the family of a member in good standing, who lay on the bed of sickness and delirium brought on by indulgence in the use of intoxicating liquors. The time to pass judgment on the erring Brother is not when laying disabled on a bed of sickness, with a destitute family depending upon the charity of those who thought him good enough to associate with while leading a licentious life, but when he was still pursuing his evil course in the possession of his ordinary health and vigour.

We learn with regret of the decease of Past Grand Master J. Eastman Johnson, of this jurisdiction, who had reached the advanced age of 83 years.

The Committee of Grand Lodge appointed to consider the matter of a uniform dress at funerals, reported strongly recommending uniformity in the matter of black clothing and hats and white aprons, the latter to be invariably worn over the coat or overcoat. There is a world of truth in what the Committee remarks as to the

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disrespect shown, and the unfavourable impression conveyed, by the wearing by the Brethren at Masonic funerals of clothes and hats of various styles and colours.

An elaborate report on Foreign Correspondence, covering 305 pages, is furnished by Bro. William P. Innes, Chairman of the Committee and Grand Secretary. How we envy our good Brother the liberal space at his command! There is an intentional and very general absence of personal comment in this Report, but Bro. Innes' selections from other reviews are judiciously and usefully made.

M. W. BRO. W. IRVING BABCOCK,

Grand Master.

R. W. BRO. WILLIAM P. INNES,

Grand Secretary.

MINNESOTA.—1889.

WE have before us the volume containing the Report of Proceedings of the Grand Lodge of Minnesota, at its Communication of the 16th and 17th January, 1889, being its Thirty-sixth Annual

Most Worshipful Bro. JOHN H. BROWN, Grand Master, whose portrait appears in the volume of Proceedings, was unable through illness to attend the Communication, and a resolution expressive of the sympathy of the Brethren, and of their wishes for his early recovery, was adopted and forwarded to him. At his request, Bro. JACOB A. KIESTER, Deputy Grand Master, presided in Grand Lodge, and also prepared and delivered a business-like address, from which we learn that dispensations were issued during the year for two new Lodges, and that the Grand Master, assisted by Grand Lodge, had laid the foundation-stones of the new City Hall at Winona, and of a Masonic Temple in Minneapolis.

The present membership of constituent Lodges is 10,910, being a net gain of 436 over the preceding year.

A Committee was appointed by the Grand Master to take action in the matter of the establishment of a Grand Lodge library. The other Proceedings at this Communication were of local importance only.

The Grand Secretary and Chairman of the Committee on Foreign Correspondence submitted a fraternal review of the proceedings of Sister Grand Bodies, in which Quebec has pleasant notice.

He strongly contends for the secrecy of the ballot, and in support of his views repeats the following story, which, though by no means new, and certainly familiar to many of our readers, is reproduced here for the benefit of new Masters and other younger Brethren, who may be inclined to cling to the belief entertained by some that there is no objection worthy to be sustained that might not be properly communicated to others.

Many years since the late Phillip Tucker, Grand Master of Vermont, told us a story illustrative of the necessity of secrecy at times.

A very popular young man had applied to a Lodge for the degrees. On the evening that he was to be balloted for there was an unusually large attendance; some indiscreet Brethren had even requested the candidate to be in the neighborhood, as he would be wanted. To the amazement of the Lodge, the word "Dark" was heard. It had scarcely been pronounced when several of the members were on their feet; a second ballot was had with the same result. The Worshipful Master very weakly allowed the talk, and ordered a third ballot, with the same result. Then a scene of uproar ensued; reasons were demanded. Finally the Master himself called for reasons. After a time, an old physician arose and administered to the Lodge a severe lecture upon their un-Masonic course, concluding with: "I cast the black ball; you have demanded my reasons; I will give them, hit where they will. You will bear witness that you have forced me to it. I know professionally that that young man seduced the daughter of a member of this Lodge; that father does not know it; that father is the Master of your Lodge."

M. W. BRO. JACOB A. KIESTER,
Grand Master.

R. W. BRO. A. T. C. PIERSON,
Grand Secretary.

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MISSISSIPPI.—1889.

THE 265 constituent Lodges of this Grand Jurisdiction report a total membership of 7,423, being a net gain in twelve months of 164.

At the Seventy-first Annual Grand Communication, held at Meridian, on the 14th and 15th Feb., 1889, Grand Master M. M. EVANS presided, and delivered an interesting address, from which we regret to learn of the decease of Past Grand Master Joseph Warren Speight and Past Grand Chaplain W. E. Porter.

Four Lodges were Chartered during the year.

The Report of the Committee on Necrology, presented by Past Grand Master Savery, is an eloquent tribute to the memory of the dead of the past year.

With all but one of the decisions of the Law Committee of the Grand Lodge we are in full accord. The exception is the following:—

Q.—Is a Warden now in office eligible to the office of District Deputy Grand Master?

A.—He is. D. D. Grand Master is not in fact a Deputy of the Grand Master. Neither is his a landmark office. His office, its powers and duties, and the qualifications for it, are purely statutory. There is nothing in the Statutes to disqualify any Master Mason and member of a Lodge in good standing from holding the office of D. D. G. M.

If this is in keeping with the Constitutional provisions and practices of the Brethren in Mississippi, we have, of course, but little to say. Such a circumstance could not possibly occur under the regulations of the Grand Lodge of Quebec. It cannot surely be possible that a D. D. G. M. in Mississippi is clothed with the same powers as a D. D. G. M. in Quebec. Here he is entitled to take precedence of all the Masters of Lodges in his district, to instal Masters-elect into the Chair, and even, for cause, to suspend them from office. It would be interesting to know if the Grand Lodge of Mississippi would place such powers in the hands of a Brother who has not yet passed the Chair.

Grand Lodge assisted the Grand Master in laying the foundation-stone of the new City Hall for the city of Meridian, on which occasion a very eloquent oration was delivered by Past Grand Master Frederick Speed.

Companion A. H. Barkley again submits the Report on Foreign Correspondence, which is fully up to the standard of his previous work in this department of Masonic labour. We agree with him in the statement that a new impetus seems to be given to the inculcation and practice of morality and virtue, and have no sympathy with the pessimistic idea that the world is growing worse instead of better. In common with the great majority of Foreign Correspondence reporters, he is sound on the necessity for a belief in the God of the Bible, and in the revealed character of the Masonic Book of the Law. Referring to Bro. Thompson's series of questions, already dealt with by us on former occasions, he says of the first, which commences: "If it be essential to believe in a God, &c.":—

We consider Bro. Thompson unfortunate in the statement of his first question. No well-informed Mason holds to the doctrine in the form in which he puts it, and we feel assured that his own better judgment will lead him to make the necessary correction.

Our good Brother knows full well that no candidate, upon his first admission into the Lodge, is required by the work and lectures to answer whether he believes in a *God* or not, and to attempt to answer his question would be to place the respondent at a great disadvantage. If the Ritual in Dakota requires the candidate to use an article, either definite or indefinite, in his answer, all we have to say about that is, we never so learned it, nor have we ever so heard it taught, either by Grand Lecturers in this or any other Grand Jurisdiction with which we are conversant. The question is categorical, and the answer must be of the same kind, pointed and direct.

The question intended to be put by our Brother is Masonic, and of course must be answered Masonically. Now, if the candidate answers correctly, and as the Ritual demands, then he puts his trust in God. No article is required, none used, nor could it be without doing violence to the intent of the question.

Quebec has very courteous notice, and the action of Grand Master WALKER in declining to grant the Dispensation asked of him for the formation of a Lodge in Manchester, England, is warmly endorsed.

M. W. BRO. WILLIAM G. PAXTON,

Grand Master.

R. W. BRO. J. L. POWER,

Grand Secretary.

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MISSOURI.—1889.

THE elegantly printed Report of Missouri's Proceedings for 1889, containing over 450 pages, was issued from the press two days only after the close of the Annual Communication. Our good Brother Vincil has certainly broken the record, his own record at that, and is entitled to the congratulations of the entire Fraternity.

The Sixty-ninth Annual Communication of the Grand Lodge commenced at St. Louis, on the 15th October, 1889, and lasted four days.

Grand Master JAMES P. WOOD delivered an interesting and able address, covering the record of his term of office, and furnishing evidence of a very wise and beneficent rule. It is encouraging to learn that the past year has been one of unusual activity in Masonic circles in Missouri. From every quarter encouraging Reports had gone up to the Grand East, indicating renewed zeal all along the line. We quote the following from this admirable address :—

Lodges that have been "dormant" for several years report an awakening to new life, increased attendance, and an influx of candidates for our mysteries. This is encouraging, and a sure precursor of still better days to follow, and even *more* prosperous times to come. The past year will be remarkable in the history of Freemasonry in Missouri as "Dedication Year," it having witnessed the formal inauguration of the grandest enterprise ever conceived by Missouri Masons. I allude to the formal dedication of our "Masonic Home." While we congratulate ourselves on these things, let us not forget Him in whom we professed to put our trust when kneeling for the first time upon a representation of the ground floor of King Solomon's Temple. Then we enjoyed the benefit of prayers offered in our behalf to Almighty God. Having thus learned the advantage of faith and prayer, as connected with all our laudable undertakings, let us not forget our obligations to God as the Giver of every good and perfect gift. In this age of popular unbelief, Freemasonry teaches lessons of very great value to mankind, and stands as a breakwater against the inflow of corrupting influences, so destructive to the welfare of the race, and detrimental to the permanency of the State. The hearty recognition of, and a true obedience to, the God of Masonry, is as essential as fidelity to the obligations assumed in our passage through the mysteries of our ancient Fraternity. God reigns as Supreme, or the universe is a vast and confused abnormality. He governs, or there is no safety to men or worlds. He protects, or we are orphaned and fatherless. As God over all, and in all, we seek His favour, which is life, and adore Him as our chief good, in whom we live, and move, and have our

being. To Him be the praises of devout hearts, whose fires of devotion have been kindled anew at our altar of worship this morning, as we have rendered to God our sincere homage.

We learn with regret of the death of Past Grand Senior Warden, Allan L. McGregor, and P.D.G.M. E. P. Linzee, of Missouri.

On report of Bro. Vincil, Committee on Correspondence, Grand Lodge extended fraternal recognition to the Grand Lodges of North Dakota, Victoria and New South Wales.

Since the last previous Communication of the Grand Lodge, a Masonic Home, for which \$40,000 had been paid, was dedicated, a fact upon which the Fraternity in Missouri has our warm congratulations.

The erudition, true Masonic orthodoxy and noble contention for the right, displayed in the Report on Correspondence, stamps it as the work of R. W. Bro. Vincil. Never halting himself between two opinions, our Brother reviewer tolerates in others no half-hearted service in the cause of the higher morality and virtue. His drastic methods of dealing with intemperance and kindred vices inspire, by the sincerity which marks them, the admiration and respect of many who as yet hesitate about proceeding to such extreme lengths. If there is one thing more than another in Bro. Vincil's writings that elicits our admiration, and makes us wish we could stretch out over intervening space and seize our Brother's hand in hearty congratulations, it is his reverence for the first great light of Masonry,—the revealed will of Him in whom all Masons trust, and his stern, Elijah-like denunciation, and richly merited castigation, of the dishonest Masonic fool who says, "There is no God" over all, and no truth or revelation in the Book of the Law, upon which he took his Masonic "O. B.," and without the Divine teaching of which the light of Masonry is but as darkness visible.

Lauding the action of the Grand Master of Michigan, approved by his Grand Lodge, in ridiculing as a farce the conduct of a Lodge which was content to simply reprimand a Brother who publicly boasted of his infidelity, and repeatedly declared the Holy Bible to be a book of fables, Bro. Vincil says :—

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Thus another rebuke was given to that spirit now found within our Masonic fold, which would disorganize and pull down the fair fabric reared by God-fearing and God-honouring men through the ages. In the above case, Grand Master Wilson should have done as Grand Master Darrah, of Illinois, did in a similar case. An Illinois Lodge failed to punish a member who had declared the Bible a "falsehood." Grand Master Darrah suspended the Charter. The Grand Lodge rebuked him for his action, restored the Charter, and declared the course pursued by the Lodge void from the beginning, and characterized the proceeding as "mischievous." The Committee said, "There is nothing to be gained in inflicting punishment upon those who have broken the law" in such cases. And the Illinois atheist "went hence without day." He carries with him the cordial endorsement of a Committee of Illinois Masons, stamped with the broad Seal of the Grand Lodge of that large jurisdiction. Grand Master Wilson, of Michigan, wrote down the common detestation of the Masons of this country of such trifling with all that is sacred and noble, and pronounced the action of the Michigan Lodge "A FARCE," and the finding was a condemnation of the action of Illinois.

It is an unsolved problem why such fellows want to be in the Masonic Fraternity. We had one in a Lodge in Missouri who said he had "found out better" than to believe in the God of Masonry after being in the Lodge for a time. The Lodge "found out" that they did not want him any longer, and expelled him. He appealed to the Grand Lodge. If such men are honest in their disbelief, why do they wish to *remain in an Order* where their "better" knowledge is being outraged, and their high intelligence constantly insulted by the presence of the Bible, and the use and recognition of the Name Divine? And why did the Illinois Lodge consider it "mischievous" to attempt to rid Masonry of a creature who was annoyed by the very idea of an old "Jewish Book" in the Lodge? If that Book was a "falsehood," as the Illinois atheist declared, how could he be consistent and stay where its *presence* was so offensive to his highly refined moral sensibilities? He knew well enough, and so did the Committee which vindicated him and *fathered his slander*, that the Holy Bible was, and will remain, a part of the furnishings of the Lodge, and that no Lodge can be opened and held without its presence. Then why fight for a place where such thing is so very distasteful as to be pronounced a "falsehood," both orally and in print? The man who would remain in any Body where such farces are constantly being enacted, as he must regard all Masonic work, is as inconsistent as the Grand Lodge Committee that championed his cause, and fastened him on the Order which recognizes a Book which is declared to be a "falsehood." And it will take some time for me to learn the difference between the Illinois atheist who declared the Bible a "falsehood," and the Committee which said the whole proceeding against him was "mischievous." I may come to a knowledge of the truth by long and persevering study and application. The Michigan Grand Master said such proceeding was a "farce." His Grand Lodge said "Amen."

Missouri, at its last meeting, said more than any other Grand Body has ever said on this subject, in the history of American Grand Lodges. Her trumpet gave no uncertain sound. Other Grand Jurisdictions need not be in doubt as to our position on this grave issue. Fortunately, we have in charge of our Jurisprudence department in Missouri men who are able to understand the difference between "sectarianism," which is so much feared by some, and the great truth, "There is a GOD." Masonry will never be sectarianized. No one wants such a thing. And the Institution will never be demoralized by repudiating the Bible and uttering the libel, "There is NO GOD." If such men as Crum, of Illinois, and his apologists, had as little concern about thrusting their wicked teachings upon the Craft as the sects have about introducing their different views into Masonry, there would not be the many scandals and reproaches cast upon our Order, that have made us blush, by the godless utterances of Free Thinkers, so-called. I have been a Mason for thirty-five years, and have mingled among the members of the Fraternity as much as any man of the age. I have met and associated with members of the various sects, some of them rabid sectarians in their Church work, and I never yet saw a Mason who, by word or act, in the Lodge or out of it, sought to give the slightest colouring or tinge of sectarianism to the Order. Yet when some blatant creature spawns his venom upon the Bible, pronounces it a "falsehood," and is brought to face the just indignation of the outraged moral feelings of the Fraternity, the whimpering plea is raised, it is "sectarian persecution." Two of the Past Grand Masters of this Jurisdiction have made the clearest and strongest deliverances possible upon the subject above treated, which were endorsed by the Grand Lodge. Yet neither of them belonged to the Church, and were not open to the charge of sectarianism. But they were MASONS. They made no apology for, nor defence of, the Bible, but maintained that it is the "Book of the Law," and as such is to be respected by Masons. Accepting it in this light, they, with their Grand Lodge, felt called upon to rebuke the ill-timed and senseless crusade against a Book we all must recognize as a "Great Light," until a better one is found. And what is offered us in place of what has been accepted in Masonry as the "rule and guide to our faith and practice?" It may be questioned whether such iconoclasts are capable of furnishing anything for the good of the race. I would be slow to turn to such for light on any great issue. A man who can, in the face of the facts of his own being and consciousness, and the great truths of the universe about him, doubt until doubting itself becomes doubtful, is not the man to lean upon amid the deep questionings of the human soul. The man who, of purpose, can murder human faith, will not win the confidence of the true and trusting. The mad, blind assassin of human hope has no claims to the broad suffrage of confiding hearts. The hand of such an assassin would stab virtue just as readily as he does faith and hope, if his fiendish nature dictated the foul assault. He who would wither the green acacia of child nature as it sweetly murmurs "Our Father," or strangle hope immortal as it brightens the last scene, when saintly motherhood fades from view like a beautiful vision, would not hesitate to turn his blighting breath upon virgin purity, or defile it with a poisonous touch as

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maddening as leprosy, and convert love and innocence into hate and hell. The man who can coolly rob humanity of all that is best and noblest can know no bounds to his diabolism. There is nothing he is incapable of or may not do, until he undertakes to outdo Satanic wickedness and capture perdition as his own lawful possession. The Grand Lodge of Michigan, like Missouri, stands by the "Book of the Law," and regards any such trifling as mentioned in the cases above as a stupendous "FARCE." Well done, ye guardians of truth and right!

Further on this subject from the present writer, after the publication of Bro. Vincil's ringing notes, is unnecessary. We have opinions on this subject that pretty closely coincide with those of Bro. Vincil, and that were fully expressed in our reports of 1888 and 1889.

Quebec has very courteous and kindly notice. Of Past Grand Master Robinson and our esteemed Grand Secretary, the Missouri Report says:—

The Grand Lodge expressed its regret at the condition of the Grand Master's health, and uttered the earnest hope that this trusty and well skilled Brother might be spared many years to the Craft. As Grand Master Robinson is the Representative of the Grand Lodge of Missouri near the Grand Lodge of Quebec, this writer joins very sincerely in the earnest prayer of the Brethren that he may long continue to work among the members of the Fraternity as their leader and guide.

An increase was made in the salary of the Grand Secretary, a tribute well deserved and faithfully earned. The finances of this Body seem to be in a very healthy condition.

It is to be regretted that the enfeebled condition of Grand Master Robinson prevented his acceptance of a re-election. He is an able and faithful officer, and I have enjoyed, in other years, the satisfaction of a very pleasant acquaintance with him.

His complimentary references to last year's Report on Correspondence are warmly appreciated. It is no small honour, indeed, to be told by a Reviewer of Bro. Vincil's ability and standing that our Report "is one of which the author and the Fraternity of that jurisdiction may well feel proud."

Referring to our criticism last year of his use of the term "A throne of Grace," he says: "I do not know what the criticism means. . . . Whether the printer or the writer made the mistake, I stand corrected, for there is but *one* 'Throne of Grace,' and that is the Throne of Mercy above."

In reply to questions that we posed last year, we are told that there has been no innovation in Missouri in regard to the anti-liquor selling legislation, and Bro. Vincil adds, "Ask me some hard question, Bro. Chambers." We fear, however, that Bro. Vincil's ingenuity in replying is superior to our own in questioning. When Missouri gravely tells us that its new legislation is no innovation, because simply a specific declaration of the spirit of what had always been the law, we agree that Bro. Vincil is right when he says, "We hold the key in our hands." Consequently, there was no necessity for anyone to go down, as he says, to the bottom of the Mississippi river to bring up a key, and for what we said last year upon this diving business we stand corrected. The key was in Bro. Vincil's hand all the time. When he tells us that there was no innovation standing around waiting to get in, it is evident that opinions differ as to what constitutes an innovation. That a large amount of light was let in we are glad to learn and quite ready to believe. More light is what we all desire, and what Bro. Vincil, as much perhaps as any Masonic writer of the day, has helped to let in upon the moral teaching of the Fraternity. We find less than usual in the Report before us upon which to differ from Bro. Vincil, and are entirely with him in his remarks, under Arizona, upon the physical perfection craze.

The number of Chartered Lodges in Missouri is 542, and their membership 29,945, an increase since 1888 of 776.

M. W. BRO. THEODORE BRACE,

Grand Master.

R. W. BRO. JOHN D. VINCIL, D.D.,

Grand Secretary.

MONTANA.—1889.

THE Twenty-fifth Annual Communication of the Grand Lodge of Montana was held at Great Falls, on October 30th and 31st, 1889.

Grand Master ARTHUR C. LOGAN presided, and the Grand Secretary's Report shows a membership of 1,670 as against 1,541 in the preceding year.

An eloquent address upon the moral teachings of Freemasonry was delivered by Bro. Chas. H. Gould, Grand Orator.

Grand Lodge legislated against Cerneauism, and invited ladies to its Installation Ceremonies.

Bro. Cornelius Hedges submitted another of his inimitable Reports on Foreign Correspondence, abounding in words of wit and wisdom. As specimens of the humour that spices the feast prepared by our good Brother, we quote the following from his review of Virginia :—

The Jurisprudence Committee reporting on the work exemplified, "proudly boast that they are as near, if not nearer, than all others in that which was first promulgated by King Solomon and the Hiram's at the building of the Temple." Such serene faith is most deserving of admiration.

And this from under Rhode Island :—

St. John the Baptist was honoured in a style that would have astonished that hairy son of the desert. He was a rugged old preacher, as Bro. Rugg well pictures him, and never participated in such feasts as are eaten in his honour.

Of the amount appropriated by the Grand Lodge of Quebec for Foreign Correspondence, Bro. Hedges is good enough to say that we deserve better consideration. While thanking our Brother Reviewer for the handsome compliment he pays us in his notice of our Report, we are reminded of the saying that "all things come to him who waits," and in the meantime endeavour to profit by the lesson taught at the expense of the labourers who grumbled at the wages paid them after bearing the heat and burden of the day. Besides, in some years of its existence, \$40 has been as much to the Grand Lodge of Quebec as the \$500 or \$600 paid for similar work by other Grand Lodges has been to them. At the same time, such an appreciation of our work as that of Bro. Hedges is particularly cheering to us, since we realize the fact that it is the frank expression of one who speaks from experience of the immensity of time and labour demanded in the preparation of these Reports.

In alluding to the large number of withdrawals from Lodges in our jurisdiction, Bro. Hedges properly points out that Quebec has been making Masons chiefly for other jurisdictions. This is largely due to the fact that there is a constant migration of our population to the West and South. Quoting again from the Committee on the State of Masonry, he says :—

Worse than this, it shows 1,330 Suspensions where there has been no Restoration, a vast proportion, nearly 50 per cent. of the present membership, in whom, either from having planted in poor soil or for want of proper cultivation, the seed of Masonry never took root. It is a matter for a thoughtful and thorough inquest.

It is, indeed, Bro. Hedges!

Some of our own hobbies find a valiant defender in our Brother of Montana, particularly a due regard for the essentials of Freemasonry and its universality. Thus, under Illinois, after referring to existing differences in regard to the original Webb "work," he says:—

If there is room for so much honest difference of opinion about matters so recent, is it not barely possible that some of the seed of genuine Masonry might have got spilled along the way from Jerusalem to London? We can't get it out of our crop that there is good Masonry outside of the York rite. There is strength enough in the conception of one God, when it gets a full grip on the universal human heart, to raise it to the kindred recognition of the brotherhood of mankind.

If we could believe that only English Masonry was the genuine thing and worthy of the name, we should be ready also to accept the "perfect youth" dogma, and reject a candidate who had a decayed tooth.

It is substance that is shadow, changeable and perishable. But there is a living soul, too, born of God, and as imperishable.

Masonry, like all other human institutions, has its externals and internals, and some will think more of the first, while others regard chiefly the latter. It is well to pay due regard to both; but we confess our preference for the internals, and our ambition is that they become universal and eternal.

But we are outrunning the space allotted us, and must stop right here.

M. W. BRO. JOHN ANDERSON,
Grand Master.

R. W. BRO. CORNELIUS HEDGES,
Grand Secretary.

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NEBRASKA.—1889.

THE Thirty-second Annual Communication of the Grand Lodge of Nebraska was held at Omaha, on June 19th and 20th, 1889, 159 of the 167 Chartered Lodges in the Jurisdiction being represented.

The Grand Master, GEO. B. FRANCE, reported the formation of a number of new Lodges, congratulated the Fraternity upon the continued prosperity of the Craft in Nebraska, and reported a number of decisions rendered by him. Grand Lodge dissented from one of the latter, which was to the effect that it is un-Masonic for members of a board of village trustees, who are Masons, to grant licenses to sell intoxicating liquors, and so do we. Masonry does not seek to interfere with the performance of civil duties.

The Grand Master called an occasional Grand Lodge during the year, for the purpose of hearing charges against a W. M., whom he had already suspended from office for drunkenness, and who had continued the offence, to the great scandal of Masonry. Grand Lodge reversed his action, and sent the case for trial to the Lodge to which the Brother belonged. We can only account for this action by stating that, according to the Committee on Jurisprudence, it was in accord with the law in that Jurisdiction.

The membership of constituent Lodges is 8,643, as against 7,947 in 1888.

An eloquent oration upon some of the salient objects and cardinal features of Freemasonry was delivered by W. Bro. Henry H. Wilson, and we are promised for next year a Report from the Committee on Foreign Correspondence, which had ceased to prepare such Reports because Grand Lodge had ceased to publish them.

M. W. BRO. JOHN. J. MERCER,
Grand Master.

R. W. BRO. WILLIAM R. BOWEN,
Grand Secretary.

NEVADA.—1889.

THE Grand Lodge of Nevada met in Twenty-fifth Annual Grand Communication, at Virginia, on the 11th June, 1889, Grand Master WILLIAM McMILLAN presiding.

We regret to learn from the address of the Grand Master that the alleged invasion of the territory of this Grand Lodge by Lodges in obedience to the Grand Lodges of Utah and Nova Scotia, has not yet been entirely disposed of.

On suggestion of the Grand Master, it was resolved that :

The term of Grand Representatives of this Grand Lodge shall expire after three years from the date of their commission, and that it shall be the duty of the Grand Secretary to notify other Grand Lodges whenever their Representatives cease to reside within this jurisdiction, and also whenever any Grand Representative shall fail to be present at two successive Communications of this Grand Lodge.

It appears to us that the latter part of this resolution might advantageously be adopted by all Grand Lodges.

"*Multum in parvo*" is, indeed, the Report on Foreign Correspondence of W. Bro. Robt. L. Fulton, which, in the short space of 63 pages, admirably, yet necessarily briefly, reviews the Proceedings of sister Grand Bodies. We find, however, but little of personal comment ; but, under existing circumstances, this is not to be wondered at.

Quebec has very brief notice.

The total number of Master Masons returned this year by subordinate Lodges is 1,024.

M. W. BRO. C. W. HINCHCLIFFE,
Grand Master.

R. W. BRO. C. N. NOTEWARE,
Grand Secretary.

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NEW BRUNSWICK.—1889.

THE Twenty-second Annual Communication of the Grand Lodge of New Brunswick was held in St. John, on the 23rd and 24th April, 1889, M. W. Bro. JAMES McNICHOL, Grand Master, presiding.

The total membership of this Grand Lodge is 1880, showing an increase, we are glad to note, of 47, as compared with the returns of the previous year.

Grand Master McNICHOL delivered an interesting address, chiefly devoted to matters of local interest only, though he paused to eloquently urge upon the Brethren of his jurisdiction to let Brotherly love prevail, to overlook what may appear as the shortcomings of our Brother, if necessary to relieve his wants, and, in fact, to be Brothers in deed as well as in name. He further urged the Masonic duty of so living that, when the summons of the Grand Master of the Universe comes, each Brother's record may be such that it may be truly said of him, "He was a good and true man, and the community was the better for his having lived in it."

Who can estimate the influence for good exerted by the hundreds of thousands of our race upon whose ears are daily ringing the echoes of such admirable moral and humanitarian precepts as those uttered by Bro. McNichol? Incomprehensible, is it not, that, in the full bright glare of the sunlight of this last decade of the nineteenth century, there should be found men whose profession of pointing to heaven, and teaching the way, makes it their duty to promote peace on earth and good will towards men, but who, nevertheless, would suffer none to wage war upon the powers of darkness and "man's inhumanity to man," unless they can pronounce their own shibboleths and submit to their own dictatorial supervision? Thank God! He hath laid the foundations of the earth, and of all moral worth therein, so broad, that there is room for all the structures that we may raise to His glory and for the good of our fellow-men; while all the anathemas of outside foes are powerless to injure the builders of our Fraternity, who, while girded with the sword of justice and fidelity to Masonic principles, yet labour to spread the cement of Brotherly love.

d Master.

Secretary.

Fraternal reference was made to the Masonic dead of the year ; there was an appeal to the Brethren in behalf of the Masonic Hall Association; and Grand Lodge referred to a Committee the proposal to change the date of its Annual Communications.

The Reports of the D. D. G. M.'s disclose, on the part of those worthy officers, a faithful supervision of the Craft in their respective jurisdictions.

No Report on Correspondence is made in New Brunswick.

M. W. BRO. THOMAS WALKER, M.D.,
Grand Master.

R. W. BRO. EDWIN J. WETMORE,
Grand Secretary.

NEW HAMPSHIRE.—1889.

THE 76 Lodges in obedience to the Grand Lodge of New Hampshire return a membership of 8,280, an increase of 86 during the year.

Grand Lodge met in its One-hundredth Annual Communication at Concord, on May 15th, 1889, M. W. Bro. GEORGE W. CURRIER, Grand Master, presiding.

We regret to learn, from the address of the Grand Master, of the decease of Past Grand Masters Nathaniel Wentworth Cumner and William Barrett.

The Reports of the D. D. G. M.'s indicate a careful supervision of the Craft, and disclose continued prosperity in almost every part of this Grand jurisdiction.

It is pleasing to learn that nothing was referred to the Committee on Jurisprudence, which, consequently, was enabled to congratulate the Grand Lodge upon the existing harmony.

One of the most readable reviews of the year of Foreign Correspondence is that submitted to this Grand Lodge by its Committee, Bro. A. S. Wail, which occupies nearly 200 pages.

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Quebec's Proceedings for both 1888 and 1889 are most fraternally reviewed, and considerable space is occupied by Bro. Wait in explaining the position assumed by him upon the Quebec-England question, which we do not now feel ourselves in a position to discuss, for reasons that we are sure will commend themselves to Bro. Wait. Referring to the election of M. W. Bro. Stearns as Grand Master, our Brother Reviewer pays the following well-merited compliment :—

It gives us great pleasure to learn that at this Grand Communication Brother Isaac H. Stearns, who has for so many years honoured our Grand Lodge as its Representative near that of Quebec, was elected to the office of M. W. Grand Master. The interests of the jurisdiction could hardly be committed to safer hands, and we trust his administration will accomplish the termination of the trials under which the Jurisdiction has so long laboured.

So say we all of us, Brother Wait.

In his review of Mississippi, he says :—

Brother Barkley holds, if we understand him, to the doctrine of absolute perfection of body, in contradistinction to that which requires such a degree of perfection as enables the candidate to conform to all the requirements of the ritual. In some discussion with Brother Parvin, of Iowa, he claims to be sustained by the ancient regulation, as given by Anderson, which he correctly quotes. He italicises the words "a perfect youth," as affording unquestionable authority for his position, but seems to overlook the words which follow, and upon which those holding the more liberal doctrine base their view—to wit, "having no maim or defect about his body *that may render him incapable of learning the Art.*"

As we understand this law, as given by Anderson, it does not preclude a candidate on account of physical defect, unless that defect is of such character as to render him "incapable of learning the Art."

We have repeatedly expressed opinions on this subject similar to those of Bro. Wait.

Replying to Bro. Innes, of Michigan, who had said :

We are with Brother Hill (of California) in his ideas of what ought to be the duties of Committees on Correspondence. We believe they ought not to discuss Masonic law, and to give their opinion upon rulings of sister Grand Bodies. All the Reports on Correspondence in this country, published in one volume and laid before our Grand Lodge, would not swerve them one iota in their decisions on Masonic law, even if their decisions were different from every other State.

Bro. Wait, to our mind, most aptly says :—

On this very point, our impression is not in consonance with that of our esteemed Brother of Michigan. We think more than one case might be cited where Grand Lodges have changed their decisions mainly in consequence of the marked current of adverse criticism of the Foreign Correspondence writers. But if that were not so, we should still think that, in the multiplicity of Grand Lodge jurisdictions which marks modern Masonry, nothing so much tends to keep the essential principles of the Institution constantly fresh before the Craft as the discussions of these writers. As we look upon it, they are the great unifying power of the Institution, which is at present supplied by no other incident to its working. These discussions, in the main, proceed from no standpoint of interest or personal pride, and hence are generally marked by a spirit of candour and mutual deference which is always favourable to satisfactory results; and we think we see evidence to justify the belief that there are tendencies to diversity, not to say estrangement, among the different jurisdictions, which can be overcome by nothing now known to the Institution but the very influence of the discussions of Masonic law and principle, as conducted by the Foreign Correspondence writers.

M. W. BRO. GEO. W. CURRIER, M.D.,

Grand Master.

R. W. BRO. GEORGE P. CLEAVES,

Grand Secretary.

NEW JERSEY.—1889.

THE One Hundred and Second Annual Grand Communication of the Grand Lodge of New Jersey, was held in Trenton, on the 23rd and 24th January, 1889, and the volume of Proceedings before us, for which we are indebted to the courtesy of R. W. Bro. Joseph H. Hough, the official copy having failed to reach us, is embellished with a fine steel-plate engraving of M. W. Bro. Jos. W. Congdon, who was Grand Master in 1885 and 1886.

We regret exceedingly to learn, from the Grand Master's address, that the difficulty between this Grand Jurisdiction and that of New York, arising out of an alleged invasion of territory by Fort Edward Lodge, New York State, of a candidate claimed as a resident of New Jersey, has not yet been settled. We hope in the very near future to learn of the satisfactory arrangement of the matter in dispute.

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The Grand Master's remarks upon the use and misuse of the black ball are so admirable in every respect, that we gladly reproduce them *in extenso* herewith :—

There is nothing in Freemasonry that is guarded more sacredly than is the right—the inherent right—of every member to cast his ballot on the petition of an applicant for the privileges of Masonry. It is his right to cast this ballot as he wills, without let or hindrance, and responsible only to God, Masonry and his own conscience ; and yet, under the cover of this sacredly-guarded right, how many wrongs are often perpetrated !

I hold that, in the symbolic sense, each member of a Lodge is, or ought to be, a Tyler, stationed outside the inner door of our Mystic Temple, whose absolute duty it is to prevent the entrance of all material that is unfit for Masonic uses. The majority of our members, however, depend entirely upon the report of the Committee of Investigation ; and does such Committee always discharge its duties faithfully ? How many of the members of such Committees interview the applicant, where he is not personally known to them, in order to ascertain whether the statements made in his petition are really understood by him, and learn as to his sincerity in the making of them ? Are not many of the reports presented to the Lodge by such Committees based on mere hearsay—that the applicant is a good sort of fellow—and without further ado is reported worthy, when the facts are that the Committee haven't ascertained as to whether, in real character, he is worthy or unworthy the high privileges for which they recommend him ? Or, as it sometimes happens, that the Committee, having made a real effort to ascertain the real *status* of the applicant, and, having so ascertained, are in doubt as to his worthiness, do they not often give the applicant the benefit of the doubt, and, by reporting him worthy, mislead those of the members who depend upon that report for guidance as to how they will cast their ballot ?

Brethren, these things ought not so to be. That member of a Committee of Investigation, or of a Lodge, who is in doubt as to the worthiness of an applicant, or who, knowing or believing him to be unworthy the privileges of Freemasonry, or incompetent to appreciate and obey the teachings of the same, or who, because of an evil disposition, is calculated to disturb the peace and harmony of the Craft, or who, for any cause, might prove a dishonor to the Fraternity, and yet, because of a desire to increase the funds of the Lodge, or to swell the membership, or to give the officers work, or because the applicant is a "hail, well-met sort of fellow," or from any other motive of that sort, fails to cast the black-ball,—such member, by such failure, may be inflicting an irreparable injury upon his Lodge and upon the Craft at large. We are not as careful in this respect as we ought, in honor and in obligation, to be. All honor to those brave, true Craftsmen who are ever on the watch to prevent the entrance of all those whom they do not believe would prove an honor to Masonry, or make true workmen in the Masonic quarry or on the walls of the Masonic Temple.

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On the other hand, the Brother who, knowing or believing an applicant to be fit material for the Masonic Temple—such an one as Masonry loves to welcome to its shrine—whose listening ear would catch true Masonic meanings from the instructive and instructing tongue, and in whose faithful breast the mysteries of Masonry might and would be safely lodged—such an one as Masons would be proud and glad to call Brother, and who might be a benefit and prove an acquisition to the Lodge, and yet, because of unworthy motives, or from spite or spleen, or a desire, perchance, to get even with the Lodge for some real or fancied slight, or for any other reason not Masonic, casts a black ball against, and thus, by his one vote, rejects such applicant—the Brother so casting such black-ball commits a threefold Masonic offence, intensified by the fact that it is a coward's act, striking from ambush and in the dark. Alas, how many wrongs have been inflicted upon Masonry by the acceptance of those who ought to have been rejected, and the rejection of those who ought to have been accepted!

I believe in a high standard of requirement for admission to Masonic privileges. "Quality, not quantity," should be our motto, and a high standard of requirement on our part will ultimate in a better class of applicants, both in the mental and moral sense.

The House of Assembly of New Jersey extended the privileges of the floor of the House to the members of Grand Lodge during its sitting. In almost every constituency of the Province of Quebec, the fact of a candidate for election to our House of Assembly being a Freemason, or having anything to do with Freemasonry, would be pretty certain to ensure his defeat. But then the principles that underlie the civilization of the majority of the population of Quebec, are rather those of the seventeenth than of the nineteenth century.

Our hearty congratulations are extended to R. W. Bro. Joseph Hough, Grand Secretary of New Jersey, upon the incident which we find reported in the following lines:—

The Committee appointed to procure a testimonial to be presented to the R. W. Grand Secretary, reported that they had procured an album containing an engrossed address to R. W. Bro. Hough, and a gold-mounted ebony cane, which Report was received and accepted.

M. W. P. G. M. Cannon, in feeling words, paid a touching tribute to our Right Worshipful Brother for the faithful services rendered for the half century now closing, presented the album containing the engrossed address and the gold-mounted cane, with the sincere hope that our beloved Brother would not require the services of the latter for many years to come.

Fifty years of continuous service as Assistant Grand Secretary and Grand Secretary is something of which few, indeed, can boast.

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The constituent Lodges in this jurisdiction have a membership of 13,048, as against 12,932 in 1887.

A splendid Report on Foreign Correspondence, occupying 122 pages, was submitted by Bro. Henry Vehslage for the Committee.

Quebec's Proceedings for 1888 are fraternally noticed, and extracts are made from the address of Grand Master Walker. For complimentary references to the Foreign Correspondence Report, our thanks are due.

We are proud to acknowledge the receipt of a Commission from Grand Master Mann to represent the Grand Lodge of New Jersey near that of Quebec, and shall ever deem it an honour to be of any service to the Craft in the jurisdiction under review.

M. W. BRO. CHAS. H. MANN,
Grand Master.

R. W. BRO. JOSEPH H. HOUGH,
Grand Secretary.

NEW YORK.—1889.

THE handsome volume of Proceedings of the Grand Lodge of New York for 1889, contains nearly 400 pages, and steel-plate engravings of Past Grand Master Anthony and of Bro. Ehlers, Grand Secretary.

The Annual Communication, held on the 4th, 5th and 6th June, 1889, was the one hundred and eighth of this Grand Lodge.

Immediately after the opening of Grand Lodge, the Grand Treasurer was unanimously authorized to telegraph \$2,000 to the Grand Master of Pennsylvania, in aid of the distressed Masons of the Conemaugh Valley.

This last Annual Communication was held under circumstances peculiarly happy and auspicious. In the words of the Grand Master, "The Grand Lodge, for the first time in its history, assembled in a home absolutely its own—a home over which no debt casts its shadow, against which no man holds the smallest claim."

We most heartily congratulate the Grand Lodge of New York upon this happy consummation of the project which it has had in hand for the last four years, and Past Grand Master Lawrence upon the magnificent success of what he may well be always proud to regard as a noble Masonic life work. It was no slight undertaking, in little more than four years, to succeed in paying off \$400,000 worth of mortgage bonds. The last cent of the indebtedness having been fully paid, the whole of the bonds representing the \$400,000 of debt were burned to ashes on the 12th April, 1889, and the mortgage debt finally extinguished. The 24th April was set apart as a day of thanksgiving and rejoicing, in commemoration of the emancipation of the Grand Lodge from its burden of debt. On the evening of that day, as was most meet and proper, every part of that grand old jurisdiction echoed with one universal acclaim of praise and thankfulness to the Most High, and a medal in bronze was struck, by the direction of the Grand Master, bearing the heraldic device of the Grand Lodge, and an inscription appropriate to the event.

Coming immediately after what is cause for so much rejoicing, it is exceedingly regrettable to learn that the cause of difference between the Grand Lodges of New York and New Jersey, in the matter of the initiation of Daniel E. Lemm, has not yet been satisfactorily adjusted. New York proffered arbitration and the offer was accepted, but the Grand Master of this jurisdiction declined to appoint an arbitrator while the interdict issued by the Grand Master of New Jersey remained in force.

With deep regret we have learned of the demise during the past year of Past Grand Masters Joseph D. Evans and John W. Simons, the latter one of the most eminent Masonic minds of the Empire State, and for many years its gifted and accomplished Chairman of Foreign Correspondence.

The total membership of constituent Lodges in this jurisdiction is 74,065, as against 72,625 on the 1st January, 1888.

New York has resolved upon the establishment of a Masonic Asylum, upon a magnificent site in the centrally situated city of Utica.

For the fifth time, Grand Master Lawrence was unanimously elected, but declined to further serve, and a set of complimentary

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resolutions, suitably engraved, was presented to him on the occasion of his retirement, by his Brethren of the Grand Lodge.

Past Grand Master Jesse B. Anthony is the new Reviewer of this Grand Lodge, and, though he not unnaturally feels the responsibility of succeeding to so able and experienced a writer as the late Bro. Simons, he presents a very readable Report, consisting largely of carefully selected extracts and condensations of other Reports. He is exceedingly courteous in the expression of personal opinion, and kindly in his notice of Quebec. His argument, in continuation of what we last wrote in reply to the deeply regretted Bro. Simons, concerning the Quebec-England affair, has entirely failed to alter our convictions on the subject; but since the dispute in question has been referred to arbitration, we deem it our duty to comply with the request of the Grand Master of Canada, and to abstain from further discussion of the merits of the case.

M. W. BRO. JOHN W. VROOMAN,

Grand Master.

R. W. BRO. EDWARD M. L. EHLERS,

Grand Secretary.

NORTH CAROLINA.—1889.

THE volume of Proceedings now before us contains the record of eight Special Communications of the Grand Lodge of North Carolina, held chiefly for laying the corner-stones of churches and other public buildings, and also of the One-hundred and second Annual Communication of the Grand Lodge, held at Raleigh, on January 8th, 9th and 10th, 1889.

There are 225 constituent Lodges at work in this jurisdiction, and a membership of 8,715.

M. W. BRO. CHAS. H. ROBINSON, Grand Master, presided at the Annual Communication, and strongly urged upon Grand Lodge the advisability of appointing District Deputy Grand Masters, and Grand Lodge acted upon the suggestion so made.

The most interesting feature of this volume of Proceedings is undoubtedly the Report of the Masonic Orphan Home, at Oxford,—a noble charity, that reflects great credit upon our Brethren in that jurisdiction. The State Legislature gives a grant of \$10,000 a year to the institution, which has at present 251 inmates. The children are educated and taught various trades, as well as being housed, fed and clothed, and there is also a large farm attached to the asylum, from which a profit is derived.

Bro. Eugène S. Martin prepared a brief, though interesting, review of Foreign Correspondence, in which Quebec has pleasant notice.

M. W. BRO. SAMUEL H. SMITH,
Grand Master.

R. W. BRO. DONALD W. BAIN,
Grand Secretary.

NORTH DAKOTA.—1889.

THIS is the title of a Grand Lodge whose Proceedings we have now the pleasure of reviewing for the first time. Its organization has been referred to under the heading "Dakota." The former territory of Dakota having developed into two full-grown States, the Grand Lodge formerly occupying that political and Masonic territory fraternally and wisely developed itself into two Grand Lodges, the smaller one starting out as the new Grand Body and under the title above given, with the full assent, cordial sympathy and assistance, and fraternal recognition of the parent Body. Twenty Lodges were represented at the Convention held, during the sitting of the Mother Grand Lodge, for the formation of the new Body, and the proceedings were marked throughout with a most satisfactory degree of unanimity, and are fully reported in the volume before us, which contains also the newly adopted Constitution, By-laws, &c., of the newly formed Grand Lodge.

The Grand Lodge of Dakota presented her daughter with her own jewels, and R. W. Bro. Chas. T. McCoy, Grand Secretary, presented a book as the nucleus of a Masonic library. The spirit

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in which the conduct of the mother Grand Lodge was marked by the Grand Lodge of North Dakota, was set forth in the following resolutions:—

That the thanks of this Grand Lodge are hereby gratefully tendered to the Grand Lodge of Dakota for the kindness, consideration and generosity which they have shown towards us in the division of the Grand Lodge property;

That in the Grand Lodge jewels we recognize and acknowledge a lasting memorial of our past fraternal relations, an offspring of love and affection, that shall for ever unite and cement us to our Brethren of the Grand Lodge of South Dakota, our appreciation of which was best spoken in tears of gratitude and thoughts expressed in silence.

It will thus be seen that everything connected with the formation of the new Grand Lodge was beautifully harmonious, and we find all the proceedings to have been regular in every respect. We, therefore, gladly welcome it into the family of Grand Lodges, and hope to see our own Grand Lodge, at its approaching Session, extend to it its fraternal recognition.

The officers-elect were installed with those of the Grand Lodge of Dakota, and the newly-formed Body commences an independent and, we trust, an honourable existence, that shall last until time shall be no more, with 30 constituent Lodges, and a total membership of 1,322.

M. W. BRO. JAMES W. CLOES,

Grand Master.

R. W. BRO. DAVID S. DODDS,

Grand Secretary.

OREGON.—1889.

GRAND MASTER JACOB MAYER presided at the Thirty-Ninth Annual Communication of the Grand Lodge of Oregon, which was held at Portland, on the 12th, 13th and 14th June, 1889, and delivered a very able and quite lengthy address, paying a tribute of regard and respect to the memory of the deceased of his jurisdiction during the year, amongst whom we regret to find Bro. Berryman Jennings, first Grand Master of Oregon. Owing to an accident, the Grand Master was unable to continue his visitation of Lodges, but the duty appears to have been admirably performed by Deputy Grand Master B. Van Dusen.

Grand Lodge, on the recommendation of the Committee on Jurisprudence, adopted the following Report on Cerneauism :—

That at the present time there is no trouble in the jurisdiction of Oregon on this subject, and it is to be hoped there will not be any in the future ; that it is proper to say to our Brethren that this Cerneau (so-called) Masonry is clandestine, and they are hereby warned not to embrace it, under the penalties that must follow a violation of the edicts touching clandestine Masons found within our Lodges.

The United Grand Lodge of New South Wales was recognized.

The 81 Lodges in this jurisdiction report a membership of 3,544, being a gain of 45 during the year.

Bro. S. F. Chadwick again submits a thoughtful and interesting Report of Foreign Correspondence of 200 pages.

Quebec for 1888 is very fraternally reviewed, and our Report on Foreign Correspondence for that year generously commended. The letter of Frederick the Great in defence of Freemasonry is reprinted from our pages, and we are indebted to Bro. Chadwick for the following :—

We are astonished at the fanatical and bitter spirit manifested by the ultramontane press towards Freemasonry, "under the very shadow of the British flag that waves over the citadel of Quebec." We had supposed that the intelligence of the inhabitants of these provinces had subdued this hostile spirit of the Roman Catholic that in the past has been so unrelenting against Masons. It is to be regretted for the sake of the persecutor, though the result will be an advantage to Freemasonry wherever this spirit of persecution has sway. There are many good Catholics who will never surrender their Masonic ties, and whose Masonic life quietly condemns this effort to make war on Masonry ; and could the persecutors themselves know what folly they are committing, and how little they appear in the light of civilization in this age of the world, they would realize the full Masonic spirit, which says to us, "Forgive them, for they know not what they do."

M. W. BRO. CHRISTOPHER TAYLOR,

Grand Master.

R. W. BRO. STEPHEN FOWLER CHADWICK,

Grand Secretary.

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PENNSYLVANIA.—1888.

PENNSYLVANIA'S volume of Proceedings for 1888 is embellished with steel engravings of Past Grand Masters Samuel C. Perkins and Samuel B. Dick. The frontispiece consists, as usual, of a handsome view of the magnificent Masonic Temple in Philadelphia.

The Committee of Past Grand Masters, to which was referred the question of the legitimacy of the Cerneau Rite, presented an elaborate report, which was unanimously adopted. From this report we republish the following conclusions :—

This Grand Lodge believes in the largest liberty on the part of Freemasons in attaching themselves to societies other than our own, so far as the exercise of that liberty is not inconsistent with our vows, or puts in peril our peace and harmony. It is a recognition of the high character of our Fraternity when any association of men requires for membership the intelligence, the integrity, the trustworthiness, which is presumed from membership in a Masonic Lodge. We cannot object to this. With this we can have nothing to do, unless it is inimical or tends to our hurt. Then it is the duty of the Grand Lodge to speak with no uncertain voice in warning our Brethren of their danger, and, if need be, taking such measures as shall be requisite for self-protection.

Your Committee submit the following :

Resolved,—That if, as alleged, the organization known as the Consistory of the Cerneau Rite claims the power, or authority, or right to confer the three Degrees of Ancient Freemasonry, it is not consistent with the duty of members of Lodges subordinate to this Grand Lodge to seek or retain membership in that organization.

Resolved,—That the permission by a subordinate Lodge for the use of its place of meeting for the practice of the Cerneau Rite, or for any other purpose than the one recognized as Masonic, is unauthorized and improper.

Resolved,—That this Grand Lodge expressly declines to enter upon any discussion of the history, use, or legitimacy of any Body claiming to confer what is known as the high Degrees in Freemasonry, or to be committed to the recognition of any such Body as being Masonic, or as identified with a part of Ancient Craft Masonry.

We recognize the hand, the intelligence and the Masonic conservatism of our esteemed Brother, Past Grand Master Richard Vaux, in the language and sentiments of the above report. Reverently and trustfully, the Committee inform us in their Report, have

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they turned to the past, to see in what paths our fathers walked, and one result of their enquiries is that the Grand Lodge had already granted permission for the use of apartments in the Masonic Hall by the A. and A. S. Rite. There are to be occasionally found in our organization those who would make Masons rather "bond" than "free." Like the Pennsylvania Committee, from whom we have above quoted, "we believe in the largest liberty on the part of Freemasons in attaching themselves to societies other than our own," and feel that it is flattering to Masonry and "a recognition of the high character of our Fraternity when any association of men requires for membership the intelligence, the integrity, the trustworthiness which is presumed from membership in a Masonic Lodge." Ancient Craft Masonry is, or ought to be, as free from prejudice, intolerance, envy, and all that makes men slaves when they idly dream of freedom, as any of the higher orders founded upon it. No more than these latter does it seek to bind its initiates by anything beyond or stronger than their obligations, the sacred ties of brotherhood, the laws of God, and their allegiance to honor and duty. Nevertheless, we are personally tempted to the indulgence of a feeling akin to regret that the Supreme Councils of the higher Degrees, whose success is so largely dependent upon the recognition almost universally accorded them by the Grand Lodges, do not in return invariably exact from petitioners for their mysteries membership in all the Degrees, not only of Ancient Craft Masonry, as now practised in a Master Mason's Lodge, but as originally conferred in exemplification and continuation of the Master's Degree, and of late years known as Capitular Masonry, the nearest and next of kin to the Symbolical Degrees.

The Grand Lodge of Pennsylvania has 380 subordinates, with a total membership of 38,545, as against 37,831 at the end of the previous year.

The Annual Communication, held on the 27th December, 1888, was presided over by Grand Master JOSEPH EICHBAUM, who, in the course of an interesting address, referred to the laying of various foundation-stones during the year by the Grand Lodge, and also to what has always appeared to us to be the unfair and unreasonable practice in this jurisdiction of disciplining initiates of subordinate Lodges for the failure of Lodge officers to make the

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necessary enquiries of the Grand Secretary, demanded by the Constitution, prior to their admission. Discipline Lodges and Lodge officers as much as you will for violations of Masonic law, but why extend the punishment to the innocent initiate, who could not even have known of, much less have prevented, the commission of the offence ?

Past Grand Master Vaux again prepared the Report on Correspondence, as usual a scholarly review of the Proceedings of Sister Grand Bodies, with an eloquent introduction, from which we take the following appropriate words :—

We have good reason to rejoice at the present condition of Freemasonry. That the Craft, dispersed over so vast a territory—embracing Masonic Jurisdictions from the Atlantic to the Pacific Oceans, with such various social and industrial phases, evincing marked diversity of characteristics of the people—is free from those disturbing elements that exist in the profane world, tending to disrupt its institutions, should be regarded by true Masons as living evidence of the sublime teachings of their ancient and honorable Fraternity.

Let us be humble and be glad. Let us hold fast to our faith, and cultivate and enrich our gratitude. It is not in man to direct his ways. Our path down the ages till now has been guided by Divine wisdom. We have passed through the Red Sea of cumulated and continued ignorance, disporting itself in either hostility or aversion, and we are forced to confess that the cloud by day and the pillar of fire by night have insured our safety amid the perilous surroundings of our long journey.

The substance of this line of thought is the concentrated essence of a truth. It is discovered by the "Great Light" as it shines on our Altars.

Our mysteries are made comprehensible by the rays that illumine their forms, for in these forms lie the eternal spirit in-dwelling in wisdom and knowledge. In that spirit Freemasonry has its life.

It keeps in vital activity what long ago would else, by mere human power, have been entombed with the nations and peoples and languages that have ceased to be. The centuries are sepulchres in which repose the ashes of creations of the presumption, pride, pretension, pomp, pretexts and perverted problems among the generations of men.

We cannot but admire Bro. Vaux's contention for the supremacy of Grand Lodges within the territorial jurisdictions in which they have been legally constituted. He says truly (so far as the United States and Great Britain and her dependencies are concerned) :—

The supreme, sovereign, absolute control of true Freemasonry is vested exclusively in a Grand Lodge of Ancient, Free and Accepted Masons. The Blue Lodge, a subordinate of a Grand Lodge, has the right, power and authority to make Masons. It is governed by the traditional acknowledged and undenied landmarks, usages and customs of Freemasonry. It confers only the Symbolic degrees, which are the foundation of Masonry. There is no other Masonic authority to confer these Degrees.

When he enlarges the above proposition to make it apply to the Masonry of other countries than those already indicated by us, we take exception to it, as we do to his assertion that "wherever else, or by whomsoever, these Degrees are conferred, is a clandestine and wholly reprobated and denied authority." If Bro. Vaux's pretensions are correct, it cannot be true that the sun is always at its meridian as regards Freemasonry, or that the legitimate article is universally diffused over the habitable surface of the globe. Shall the hand of fellowship and Brotherly love and aid be withheld from the bands of noble men and Masons who are Masonically struggling for the truth and freedom's sake, in the unenlightened lands of Southern Europe and America, because their Masonry has neither produced nor yet proceeded from Grand Lodges? Let us beware, in this last and most enlightened decade of the nineteenth century, of countenancing anything that smacks of illiberality or prejudice. Let us take heed, lest by our traditions we make of none effect the boasted universality of Freemasonry. Wherein is the consistency of straining at the gnat of Freemasonry's origin in South America and continental Europe, if we are prepared to swallow the huge Masonic heresy that legitimate Freemasonry is almost solely to be found in the English-speaking countries of the world?

"If," says Bro. Vaux, "a body called by any name which professes to be Masonic, and cannot prove that it originated in and was established by the authority of a Grand Lodge, or from a subordinate Lodge of such Grand Lodge of Ancient, Free and Accepted Masons, it cannot be recognized as a Masonic body." This is almost as startling a proposition as that of Bro. Robbins, of Illinois, that "Masonry only originated in the British Isles, and that all there is of it descended from the Grand Lodge."

It appears to us that we cannot do better, just here, than again refer to Bro. Thompson's words, quoted under "Dakota":—

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The fact is that Masonry is all over the world, practically speaking; and so long as in spirit and in teaching it is the same, so long as its ceremonies and modes of recognition are similar, what is it to us whether the Brethren of any particular country formulate the Grand Lodge or Grand Orient system, both of which were unknown to our ancient Brethren?

And again:—

The only questions we should ask are: Whether the Grand Body is the first upon the territory? Are the modes of initiation and recognition such as to make it come within what is understood by the term Masonry? The regulations they may have for local government is none of our concern. Whether they were the offspring of some existing Grand Lodge or other Body, matters not. The first Grand Lodge of England was merely the result of particular Lodges agreeing that certain persons should hold a position called Grand Master, and that a certain number of its Brethren, when assembled under certain conditions, should be called a Grand Lodge. Why should we ask that every Grand Body should have a mother in some other Grand Body, when the mother of us in the United States, the Grand Lodge of England, sprang into life full grown, like Minerva, without troubling any mother for her existence? What are Masons for? That "in every clime a Mason may find a home, and in every land a Brother." That is the true answer. And the answer is a reality so long as Masonry recognizes Masonry, irrespective of the manner of its local government. But endeavour to enforce the idea that no body of Masons are to be recognized unless of "York Rite" pedigree and English Grand Lodge paternity, we snuff out the term *universality*, and make the boundary lines of our Institution practically within the United States, England and her dependencies. Let this quibbling and squabbling cease. Be Masons, and extend the hand of fraternal friendship to all who have seen the emblem of Deity in the East as we have seen it, and whose Lodge can answer the questions we have suggested.

Do otherwise, and we are substituting for the blue mantle of Masonic charity the spirit of profane intolerance that manifests itself most chiefly in launching Bulls of Excommunication against those whose shibboleth is not of their own peculiar form of lispings. Out, say we, upon all such vestiges of an effete civilization! Thank God, we live in the nineteenth century, and not in the ninth! But Masonry is conservative, say Bro. Vaux and others of his way of thinking in this matter, and no man or body of men may make innovations in its character or teachings. Exactly so; and, like Bro. Vaux, we reverently and trustfully turn to the past to see in what paths our fathers walked. Where, then, was the present Grand Lodge system two centuries ago, dear Brother? And why, because the English Lodges gave birth to a Grand Lodge in 1717,

which in turn became the progenitor of other Grand Lodges, must the Masons of all other lands that decline to bow the knee to the same system of government be placed under the ban of Masonic excommunication? The Grand Lodge of England to-day refuses to admit the principle of undivided Grand Lodge sovereignty within the limits of territorial jurisdiction. Yet it is still favoured with the fraternal recognition of the Grand Lodge of Pennsylvania. The Grand Orient of Italy is not, we believe, similarly favoured. But it interchanges representation with thirteen European Grand Bodies, several of which, if we are correctly informed, are fraternally recognized by American Grand Lodges. Shall this recognition be cancelled because, of the 140 subordinate Lodges in Italy, 119 work in the so-called Scottish Rite, and 21 in the Symbolic Rite?

The Masonry of the British Isles, according to Bro. Robbins, is the only source of the pure and unadulterated article. Yet the Masonry of England to-day is not only on terms of fraternal relationship with the Grand Lodge of Sweden, that recognizes, or but a short time ago did recognize and authorize the conferring of no less than ten Degrees, but its present Grand Master, the Prince of Wales, was made a Mason in Sweden, and the honorary title of Past Grand Master of the Grand Lodge of England was, in 1888, conferred upon King Oscar II.

It is of considerable importance to us that the position we assume in this matter should not be misunderstood. We have long ago uttered no uncertain sound when the question of Grand Lodge Sovereignty and the obedience due thereto, in jurisdictions wherein it has been legally established, has been at stake. In its defence, and in our fidelity thereto, we yield in enthusiasm to nobody, not even to Bro. Vaux. But the universality of Freemasonry is an older landmark than the principle of Grand Lodge Sovereignty, and our loyalty to the latter will never require that we should treat as spurious all the Masonry of those countries that have never set up our own system of Masonic government. We have the most profound esteem for Bro. Vaux, and the utmost respect for those who think with him. But if we consent to the Masonic ostracism of all our Brethren in foreign lands, who have never bowed the knee to that particular form of Masonic rule that was inaugurated but a century and three-quarters ago, what security have we that in the centuries

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that are yet to be born, those to whom it is our duty to hand down the principles of our Order unimpaired will not be asked to separate themselves from those of their Brethren who will not worship at the same altar, or subscribe their preference for the same form of national government?

Notwithstanding the length to which our notice of Pennsylvania has already attained, we cannot resist the temptation to reproduce Bro. Vaux's admirable treatment of a matter to which we have devoted considerable space and attention in a former report—the regrettable action of the Grand Lodge of Illinois, in the case of the Brother of Vienna Lodge, who expressed his disbelief in the God of the Bible and in the Sacred Volume itself. He says:—

The Holy Bible is "the Great Light" in Freemasonry. To be in the light is one aim of Masonic teaching. No man can be a Mason who denies the authority and power of God's word as proclaimed in our Bible. Better had he never been born who reads it to laugh or reads to scorn. A Lodge of Freemasons which denies the character, purpose or influence of "the Great Light," denies its Masonic life and its right to Masonic existence. When a Grand Lodge of the Craft fails in courage, in duty, in its responsibilities to the eternal truth of Freemasonry, to assert it against the insidious or open attack on the very foundation of our institution, it parts with one of its highest claims to be a Masonic body.

In this "Vienna Lodge" issue, we hold the action of the Grand Lodge of Illinois to be the most dangerous and cowardly attack upon Freemasonry since the Grand Orient of France abolished God from its ritual. *Dangerous*, because it may be cited as authority by somebody; *cowardly*, because of the lack of true courage to do right.

Quebec's Proceedings for 1888 are kindly noticed, as the following extracts will indicate:—

Grand Master Walker's address refers to the continuing dispute between England and his jurisdiction. It seems that a body of persons claiming to be Masons, in Manchester, England, petitioned Quebec for a charter. Odd, wasn't it? Well, Grand Master Walker took this opportunity to read the Manchester petitioners and the Grand Lodge of England a very pertinent lesson on the sovereignty of Grand Lodges. The petition, of course, was refused, and a correspondence between Grand Master Walker and Grand Secretary of England, Shadwell H. Clerk, was the outcome. Altogether, it is a very refreshing incident.

Grand Master Walker is entitled to credit for his good sense, as shown in this matter.

We cannot fail to congratulate our distinguished Brother, Grand Master Walker, at the result of his long and earnest devotion to the interests of his Grand Lodge. His contention with England has been ably maintained. He has the support of the consensus of opinion of the ablest Masonic jurists of the Grand Lodges of the States of the United States. One day the American Masonic doctrine of Grand Lodge sovereignty will triumph, as did aforesaid the American doctrine of American independence. Wait and see!

Right Worshipful Brother E. T. D. Chambers, Chairman of the Committee on Correspondence, made the Annual Report from that Committee. We have read it, and it does *not* "prove devoid of interest." On the contrary, it is a very pleasant paper, and contains valuable information.

Bro. Vaux somewhat surprises us at the stand he takes in the matter of physical qualification for initiation. He has long been known as an ardent physical perfectionist, but we were scarcely prepared to find him going to so extreme a length in his efforts to ridicule the initiation of those possessing such slight physical defects that they do not interfere with a literal conformity with the ritual and modes of recognition, as to compare such action with the lowering of the moral standard. If Masonry is not a society for the evolution of a more physically perfect race of men, but a system of morality which aims at the survival of the fittest in a moral and not in a physical sense, our good Brother of Pennsylvania will scarcely venture to deny that in the Rupert-like and dashing valor with which he invariably plunges into the thickest of the fight, he has grossly exaggerated the importance of this physical perfection business. What! as well initiate a man who is honest and truthful only when it does not pay him better to be otherwise, as one minus a finger or an eye? We are convinced that Bro. Vaux's sober second thought will convince him that his zeal for physical perfection has led him to fall into an error common to those who allow themselves to be carried away by the warmth of what they undoubtedly believe to be righteous indignation—the use of hasty and unguarded language.

We fail to interpret the words "a perfect youth" in a physical sense, because we do not believe that Masonry regards the external equally with the internal qualifications of a man. At least, we have never been so taught, and have never ourselves so taught.

R. W. BRO. CLIFFORD P. MACCALLA,
Grand Master.

R. W. BRO. MICHAEL NISBET,
Grand Secretary.

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PRINCE EDWARD ISLAND.—1889.

THE twelve Lodges in Prince Edward Island increased their membership in 1888 from 489 to 494.

The Grand Master, M. W. Bro. JOHN YEO, who presided at the Fourteenth Annual Communication of the Grand Lodge, held at Charlottetown, on Monday, the 24th June, 1889, delivered a brief address covering his official actions during the year.

Outside of the recognition extended to the Grand Lodges of New South Wales and Victoria, the proceedings at this Communication were only of local importance.

There is no Report on Foreign Correspondence.

M. W. BRO. NEIL McKELVIE,
Grand Master.

R. W. BRO. B. WILSON HIGGS,
Grand Secretary.

SOUTH CAROLINA.—1889.

THE One Hundred and Thirteenth Annual Communication of the Grand Lodge of South Carolina was held on December 10th and 11th, 1889, M. W. Bro. RICHARD FURMAN DIVVER, M.D., Grand Master, presiding. Special Communications had been held during the year for laying corner-stones.

From the address of the Grand Master at the Annual Communication, we take the following passage upon the condition and prospects of the Craft in this jurisdiction, and tender our congratulations accordingly:—

This has, indeed, been a busy but pleasant year to your Grand Master, and I trust a profitable one to the Craft. New and good material is now seeking admission into our Lodges. Many of our demitted Brethren are returning back into their Lodges. Old Lodges, whose Charters have been surrendered, are asking to be revived, and anxious to again take their places in our ranks. Applications for dispensations to form the new Lodges have been granted. Our Lodges are

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now demanding a higher standard of morality from the applicant for admission into our Order, and a more consistent walk from those who are already within our fold. Old debts that have been hanging over our Craft for many years are being reduced. Some enterprising Lodges are tearing down their old Halls and building new ones. A spirit of generous rivalry is being stirred up among the Craft; and although some of our Lodges have not kept in line and pressed forward in this grand onward march, yet I must congratulate you on the prosperous condition of the Craft in our jurisdiction.

One of the most remarkable applications for a dispensation ever made to a Grand Master, we suppose, was reported by Grand Master Diver, and was to enable a Lodge to confer the Degrees of Masonry upon a candidate blind in both eyes. The application was, of course, refused. It is simply absurd to find how ignorant some Masters of Lodges are of the very first principles of Masonic law. The application above referred to, untenable as it was from every Masonic standpoint, was signed by the Worshipful Master and Secretary of a Lodge, bore the Lodge Seal, and had the endorsement of the Worshipful Masters of three other Lodges and several Past Masters. We find in this fact a powerful illustration in support of our argument against installing into the chair any Master-elect who has not passed a satisfactory examination as well in Masonic law as in ritual.

A peculiar practice that had prevailed to some extent in this jurisdiction is thus indicated by the Grand Master:—

It has been brought to my attention that, to a greater or less extent, a custom has obtained in some districts of this jurisdiction of "funeralizing" the dead, as it is called—that is, that some time after a Mason has been buried, his Lodge is summoned, and repair to the closed grave and perform a funeral service. There is no warrant for such a proceeding; and in the opinion of your Grand Master it is not only inconsistent with the beautiful burial service contained in the Ahiman Rezon, or Book of Constitutions, but is almost a travesty of it. Should a Lodge desire to have a special service in memory of a deceased Brother, it may hold a Lodge of Sorrow, either in the Lodge Room, or in a church or other place, where the family of the deceased might attend.

The Grand Lodges of Victoria and New South Wales were recognized.

There are 172 Chartered Lodges in South Carolina, and they report a membership of 5,239.

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An interesting Report on Foreign Correspondence is submitted by the Grand Secretary, R. W. Bro. Chas. Inglesby, in which Quebec has courteous notice. For kind words to the address of our well-beloved Grand Secretary, our thanks are hereby tendered.

We give place below to the concluding words of the report :—

The only disturbing element that we have to chronicle in the Masonic firmament is Cerneauism, which is giving our Brethren in the North and West so much trouble. We have in several places in our report explained what Cerneauism is, and what we think of it, and therefore need not here say anything more than to congratulate the Craft that it has not invaded our Jurisdiction. Wherever it has gone, it has created bitterness and trouble. We pray that it may not bring its Pandora box into South Carolina.

We note with heartfelt pleasure that there seems to be every prospect of a speedy settlement of the England-Quebec controversy, and that the Grand Old Mother Grand Lodge of the world, England, will no longer hold upon her registry any subordinates within the jurisdiction of Quebec. A circular just received from Quebec informs us that the edicts of non-intercourse, heretofore issued by that Grand Lodge, are now all withdrawn, at the request of the mediator, M. W. Bro. Walkem, the Grand Master of Canada, whose mediatorial services have been accepted by both Grand bodies, and the sky is brightly clearing over our loved Sister Grand Lodge of Quebec.

In the far South, all differences have been arranged, and we have nothing but United Grand Lodges. New South Wales, Victoria and South Australia, are all now undisputed and indisputable Grand Lodges, exercising the influence in the Masonic world which is justly the due of Grand bodies composed of numerous, prosperous and united subordinates.

The tide has turned ; and it has been recognized that the promotion of the social and moral virtues are as essential to the welfare and progress of the human race, as is science, wealth, and all those things which come under general classification of "material progress." Our time-honored fraternity, whose only object is the promotion of Friendship, Morality and Brotherly Love, is therefore, quietly but steadily drawing to itself those who wish to see the Brotherhood of Man as universally recognized as is the Fatherhood of God. May the benign influence of Masonry widen and strengthen as the years roll on.

M. W. BRO. R. FURMAN DIVVER, M. D.,
Grand Master.

R. W. BRO. CHAS. INGLESBY,
Grand Secretary.

TENNESSEE.—1889.

THE Seventy fifth Annual Communication of the Grand Lodge of Tennessee was held at Nashville, on the 30th and 31st January and 1st February, 1889, Grand Master HENRY H. INGER-SOLL presiding.

The Grand Master's address is exceedingly interesting reading. It refers to the laying of the corner-stone of the Masonic Widows' and Orphans' Home at Nashville, and to the forwarding of \$1,000, voluntarily subscribed by the Masons of Tennessee, to the yellow fever sufferers of Florida.

By far the most important matter that claimed the attention of the Grand Lodge was the severance of official relations between the Grand Lodges of Ohio and Tennessee, in consequence of the action of the Grand Master of the latter jurisdiction declining to commission a representative near the Grand Lodge of Ohio, nominated by the Grand Master of that jurisdiction, on the ground that he was an active participant in the Scottish Rite dispute in Ohio. The Grand Master of Ohio declined to act upon the suggestion to make another nomination until assured that Tennessee did not support treason and rebellion. The Grand Lodge of this jurisdiction declines to have anything to do with the efforts in Ohio to discipline Masons joining themselves to a so-called Rite that has claimed authority to confer the three Symbolic Degrees.

The following excellent advice is contained in the address of the Grand Master :—

Reading and study are essential conditions to intelligence; and in Masonry, as elsewhere, "Knowledge is power."

To some well-informed Brethren, however, I take leave to suggest that knowledge in Masonry is beneficent only when it is used to promote the general welfare of the Craft; and that sticking over small points just for the sake of confusing a new Master, or of making a question that may put him in technical error, displays learning sometimes to a poor purpose, and rather harms than helps the cause of Masonry, by producing strife and discord over trifles where otherwise peace and harmony would prevail. Let us not "pay tithes of mint and cummin and neglect the weightier matters of the law," but rather employ all our powers in the cultivation of the royal Masonic virtues, whose sowing is pleasure and whose harvest is happiness.

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The membership of constituent Lodges shows a net increase of 959 during the year, and is now 15,051.

An interesting Report on Correspondence was supplied by Brother Frank M. Smith, in which, however, there is no notice of Quebec.

M. W. BRO. JOHN T. WILLIAMSON,
Grand Master.

M. W. BRO. JOHN FRIZZELL,
Grand Secretary.

TEXAS.—1888.

UPON taking up the volume of Proceedings of the Grand Lodge of Texas, we are well-nigh appalled at the magnitude of the work before us. Some 800 pages are contained between its two covers.

There was a Special Communication at Austin, on May 16th, 1888, convened for the purpose of dedicating the Capitol of the State. The Grand Master, M. W. Bro. ANSON RAINEY, the Grand Secretary, R. W. Bro. T. W. Hudson, and most of the Grand Officers were present. Grand Orator, R. W. Bro. H. M. Garwood, delivered an eloquent oration.

The Fifty-third Annual was held at Houston, December 11th, 1888. The same officers were present, and 256 Lodges were represented.

The Address opens with wise words of advice and warning to the Craft upon their duties. Ten dispensations for new Lodges had been issued; fourteen corner-stones laid. Among the decisions, we note that the Grand Master very properly decided that it was not Masonic for a Grand Lodge to offer a reward for the apprehension of the murderer of one of its members, upon the ground that the Fraternity could not afford to take part in the administration of the laws of the land. The Grand Master well says:—

If the Masonic Fraternity should break loose from its ancient moorings, and take part in State affairs, in religious affairs, etc., it would soon be turned into an engine of oppression, instead of an angel of mercy, as it is.

A really magnificent Report of Foreign Correspondence, filling 297 pages, was supplied by Bro. Thomas M. Matthews, Chairman of the Committee, who, with becoming modesty, says in his introduction:—

And now, my Brethren, we venture to ask you to read these reviews. For you they are written—not because we have any wish to impose upon you our views or opinions, or to parade before you our effusions, but because in them you will find a digest of the opinions of the ablest and best informed Masonic minds in the several jurisdictions; because reading them year after year you cannot fail to find something—some ruling or opinion of general interest—something applicable to questions which may some time arise in your own Lodge; and lastly, because from them you will obtain valuable information which you can get, so easily at least, from no other source.

For our own part we have enjoyed very much the reading of this admirable Report.

Quebec for 1888 has a generous five page notice, though our Brother has misunderstood our action upon the proposed anti-liquor selling resolution. It was not this resolution, but the amendment to refer it to a Special Committee, that was carried by a vote of 125 to 94, and the Committee in question reported in 1889 against the proposed change in the Constitution, for pretty much the same reasons, we presume, as those advanced by Bro. Matthews in his discussion of this motion. He says:—

A level-headed Brother, "because of the differences of opinion among Masons on the subject and because it is difficult for Grand Lodge to inform itself properly on the subject in the hurry of business, and hasty and inconsiderate action might prove prejudicial to the Order," moved that the resolution be referred to a Special Committee to report upon it at the next Annual Communication. But conservatism and prudence did not prevail, and the "addition" was made by a vote of 125 to 94. We are as much opposed to drunkenness, or, in fact, to the even moderate use of alcoholic drinks as any one, but at the same time we very much question the propriety of making a total abstinence society of Freemasonry. It might, we think, be left to the Lodges with such recommendations as might seem best by Grand Lodge,—as, for instance, declaring the intemperate use of intoxicating liquors a Masonic offence, and requiring Lodges to punish it, and, for failure to do so, cut them (the Lodges) off. This, we think, is as far

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as Freemasonry ought to go. Again, Freemasonry teaches temperance in all other things as well as in the use of alcohol; and is not the passage of such laws rather intemperate? *We* think so. There are many good and true Masons who honestly do not think it wrong or a violation of any Masonic principle either to deal in or to use in moderation alcoholic liquors, and yet they would no sooner countenance their intemperate use than would the most strenuous advocate of total abstinence. They hold, too, that dealing in liquor is legalized by the Government, and that Masonry professes to sustain the laws, and should place no obstacle in their way. Such being the fact, we may at least consider well and ask ourselves the question, are we acting in full accord with our teachings, with that charity "which beareth all things, endureth all things, which never faileth, and is kind," when we thus force upon our Brethren our extreme ideas on this or any other question? Doing so, are we truly ourselves temperate?

Our Report on Foreign Correspondence received flattering notice, and several extracts are made therefrom. We regret exceedingly that Texas was not noticed in our review of that year. The fault was decidedly not our's, as not a single jurisdiction is ever passed by unnoticed whose Proceedings are received by us.

The membership of subordinate Lodges in Texas is 21,179.

M. W. BRO. WM. S. FLY,

Grand Master.

R. W. BRO. WM. F. SWAIN,

Grand Secretary.

UTAH.—1889.

WE have before us the Proceedings of the Grand Lodge of Utah, at its Eighteenth Annual Communication, held on the 15th and 16th January, 1889.

The Grand Master, M. W. Bro. SAMUEL PAUL, presided, and delivered an interesting address, from which we take the following:

The events of the past year in our Jurisdiction have been those of peace and content, and I have not been called upon to consider any serious questions whereby its harmony might be disturbed. We have not increased in numbers; but, on the contrary, I regret to inform you that the number of our Lodges has been diminished.

We regret, also, to learn from this address of the death of Bro. Myron Gale Foote, Junior Grand Warden.

The number of Master Masons in this jurisdiction is 458.

Bro. Christopher Diehl, Grand Secretary, favors us with another of his entertaining Reports on Foreign Correspondence.

Respecting the color line in Masonry, he says :—

Color-blind, as a Mason should be, Bro. Stevenson is not. He presumes that every negro was born in slavery—*ergo*, none is entitled to be a Mason. Wrong, my Brother. The Grand Lodge of England, the mother of all Grand Lodges, prescribes that an applicant for the Degrees in Masonry must be a *free man*, and there is nothing in its Constitution which says that he must be *free born*. To hold a man responsible for his birth is anything but humane. And what of the Grand Lodge of Liberia? We do not know whether the Masons there were all born in slavery, but we do know that they are at present free men and have been made Masons in regular Lodges. To us the color of a Mason is nothing;—our hand is open to the white, the brown and the black skinned Mason, because we believe in the universality of Freemasonry, and we would betray ourselves were we, as a Mason, not color-blind. All we demand of a Mason is that he must have been made such in a regular Lodge, which, with about ninety-nine per cent. of the negro Masons in the United States is not the case, and for that reason and for that only, we do not recognize them as regular made Masons. Any white Masons at all familiar with the constant quarrels and uproars and dissensions in the negro Grand Lodges and Lodges in the United States, must be glad that they are without our families; but that should not debar those of other countries and climes. Of course, every member of a Lodge has the inherent right to object to any Mason visiting his Lodge; but for the sake of Masonic principles and teachings, we hope that no one will use that right on account of the color of the visitor.

With all of which we cordially agree.

Commenting upon Bro. Vincil's expressed desire for a quiet and unostentatious funeral, Bro. Diehl feelingly says :—

"They are my sentiments" exactly, and I wish my Brethren in Utah to distinctly understand that whenever they are called upon to carry my last remains to Mount Olivet Cemetery, that the funeral shall be as plain as possible. I do not want a showy and expensive funeral, but I want that the Brethren of my Lodge do not offer my widow a half-ton of coal if she ever should ask for a whole ton. With this, I mean, that we should look after the living, and not empty our treasury for shows to the departed. I have been there and speak from experience. Let us cherish the dead in our memory, but let us help freely and without

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grumbling the widows and orphans they have left behind. That is my last will and testament, and I hope my Brethren will take due notice thereof, and govern themselves accordingly.

At the risk of over-running our allotted space, we must find room for the following common-sense remarks concerning the much discussed inspection of Lodge Charters by visiting Brethren :—

Many times have we smiled when we were appointed by our Masters to examine visitors, previous to which they demanded an inspection of our Lodge Charter, because we saw they looked at it as the traveller in Egypt looks at the Sphinx. They never saw our Grand Lodge seal before; the signatures of our Grand Lodge officers were to them hieroglyphics; and all they beheld was a piece of old and much-handled parchment. The expression of their eyes convinced us every time that they knew just as much after the inspection of our Charter as before. Every visitor ought to acquaint himself with the status of the Lodge before he calls to make the visit; and if he neglects to do that it is his own fault, not that of the Lodge. The clandestine Lodges are not so plentiful in our country; and any Mason who reads a Masonic journal, or the Proceedings of his own Grand Lodge, which every Mason should do, can easily find out where there are such, or which Lodges his Grand Lodge forbids him to visit. But let us look at this matter in the light of every-day life, in which it explains itself easier. Suppose I would call at the house of a Brother Mason or anyone else for a visit, but before entering would ask for his family Bible or his genealogical table to satisfy myself that there was true blue blood in his veins, would that be gentlemanly or polite? Certainly not. It would be looked upon as very rude; and the boss of the house would be justified to tell me to make myself "scarce." I am aware that Bro. Drummond, of Maine, and some other great Masonic jurists, hold the opinion "that the comparison of the Fraternity or a Lodge to a family is not in all respects accurate." It may be so in other cases, but we do not believe in this. If there is a difference we can't see it.

It appears to us, that if a visiting Brother is in doubt as to the legitimacy of the Lodge to which he seeks admission, he had better postpone his visit until he can assure himself, without asking the Lodge to suspend its sitting or business for the purpose of sending out its Warrant to suit his sweet will and convenience.

M. W. BRO. ABBOTT RODNEY HEYWOOD,
Grand Master.

K. W. BRO. CHRISTOPHER DIEHL,
Grand Secretary.

VERMONT.—1889.

THE Grand Lodge of Vermont met in its Ninety-sixth Annual Communication at Burlington, on June 12th and 13th, 1889, and the volume of its Proceedings at this Communication contains as a frontispiece a handsome steel-plate engraving of Grand Master ALFRED A. HALL, who is so well and so favourably known to nearly all the members of our own Grand Lodge, which he represents near his own with so much ability, fidelity and devotion.

There are many eloquent passages in the address of Bro. Hall, but none more so than the following, which occurs under the heading of "Faith and Reverence." :—

If there is anything real in Masonry, and we all know there is, it is a high moral and religious sentiment that gives character to every ceremony and lesson, from the petition to the conclusion of its sublime teachings. Faith and Reverence are a part of its warp and woof that mark the web like the red line in the canvas of the Royal Navy. When the Grand Orient of France dropped out of its requirements a belief in Deity, the Masonic world dropped the Grand Orient out of Masonry; and yet there are men in our organization who have freely and voluntarily subscribed to a belief in one "ever living and true God," who seem to forget that "to doubt is disloyal," and others who have been enjoined never to mention the sacred name of Deity "except with that reverential awe which is due from the creature to the Creator," who not only forget their duty to Him to whom they are under infinite obligations, but to their plighted vows, and in ordinary conversation, in passion and ribald jest, use the name more lightly than any other. Brothers, in this sceptical age, I commend to your careful study the great rule and guide to our faith. It is not laid upon our altar as a simple piece of furniture; it is the great text book of the ages; and when a Brother is found wandering in the fields of speculation and of doubt, or when the idle habit of blasphemy becomes fixed, in gentle whispers of advice call back his mind to the obligations taken upon it, and the lessons of instruction taught from it. To such an one the first and seventh commandments furnish a fitting text, and the whole ritual of Masonry an elaborate sermon, that should be read and re-read until true Masonic principle takes the place of sinful error.

The above is just the bold, manly, outspoken protest that was to have been expected on this subject from Bro. Hall.

Referring to the edict of non-intercourse with the Grand Lodge of England, issued on our account by the Grand Lodge of Vermont, and to the action of the Grand Lodge of Quebec in suspending its

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own edicts against England, at the request of Grand Master Walkem, of Canada, who is employing his mediatorial services in the interests of peace, Bro. Hall remarks:—

We earnestly hope for peace: we counsel it; we would go as far to secure an honourable peace as any Grand Lodge on the face of the globe; but it is never demanded at the sacrifice of principle. When England shall hold up the olive branch, we will speedily and gladly wipe out all we have done."

A very readable Report on Foreign Correspondence was submitted by Past Grand Master Marsh O. Perkins, whom we have to thank for a pleasing notice of Quebec for 1889.

The total membership of constituent Lodges is 8,524.

M. W. BRO. GEORGE W. WING,

Grand Master.

R. W. BRO. LAVANT M. READ,

Grand Secretary.

WASHINGTON TERRITORY.—1889.

THE 58 constituent Lodges in this jurisdiction have a membership of 2,389, a net increase of 286.

At the Thirty-second Annual Communication, held on the 11th June last, the Grand Lodges of Victoria and New South Wales were recognized.

Grand Master NATHAN SMITH PORTER delivered an interesting address, but almost all the business transacted was of local importance only.

Past Grand Master Louis Ziegler commenced the preparation of a Report on Foreign Correspondence, and tells in the following words how it was interrupted:—

We undertook the task very late in the year, near the meeting of our Grand Lodge, expecting to prepare the work as the printing progressed. "All went merry as a marriage bell" until of a sudden, on the 4th day of August, a veritable sea of fire rolled over our beautiful city, and literally destroyed every brick and good wooden house, and left standing only board shacks and shanties. Our

office, with its entire contents, had to succumb to the raging flames; with fearful haste we escaped therefrom, saving only our most valuable private papers. All the Proceedings of Grand Lodges were burned. We had not time to send to the different Grand Secretaries for other copies, and, if we had, we could not see the spare time to review them, because we deemed the re-building of our burnt properties, and the aiding in the re-building of our once beautiful city, the paramount duty.

After devoting the whole day long to both mental and physical labour, as everybody had to do, in order to rise from the heavy blow of such an extraordinary catastrophe, nature demanded all the night rest possible to obtain.

We may be pardoned for the following and somewhat personal sketch. In sooth, we do it to give the reader from afar some idea of the extent of our calamity, and the herculean efforts required from every citizen to rise from the dreadful effects.

A young city of thirty thousand souls; ten millions of its best property destroyed in two hours, not more than one hundred days from severe winter, with only two and one-half millions of Underwriter's insurance.

Now, Brethren, in the face of the situation before us, we promptly say—no time for writing reports, or any other duty excepting placing brick and mortar.

Bro. Ziegler is right. Masonry requires no man to neglect, for its sake, his material interests, or those of his family, his employers, his clients or his patients; and those who boast of neglecting duty for Masonry gain none of our sympathy thereby.

M. W. BRO. WILLIAM A. FAIRWEATHER,
Grand Master.

R. W. BRO. THOMAS MILBURNE REED,
Grand Secretary.

WEST VIRGINIA.—1889.

THE Twenty-fifth Annual Communication of the Grand Lodge of West Virginia was held at Wheeling, on the 12th November, 1889, Grand Master GUSTAV BROWN presiding. The address of the Grand Master and the proceedings of the Grand Lodge were of local importance only.

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There are 89 working Lodges in this jurisdiction, and a membership of 4,074.

Bro. G. W. Atkinson, Chairman of the Committee, presented an interesting and instructive Report on Foreign Correspondence, in which Quebec has full and fraternal notice.

M. W. BRO. FRANK BURT,

Grand Master.

R. W. BRO. GEO. W. ATKINSON,

Grand Secretary.

WISCONSIN.—1889.

IN the city of Milwaukee, on the 11th and 12th June, 1889, was held the Forty-fifth Annual Communication of the Grand Lodge of Wisconsin, which was presided over by Grand Master MYRON REED.

The obituary notices in our M. W. Brother's address cover several pages, and remind us of the fruitful harvest gathered in by the Angel of Death during 1889 from amongst the "bearded grain" of the Masonic field of labour. He records the loss of nine Past Grand Masters outside of his own jurisdiction, and of two Past Grand Masters, Bros. Kavanagh and Cottrill, of Wisconsin, besides one Past Deputy Grand Master and two Past Grand Senior Wardens. Our sympathy goes out to our Wisconsin Brethren in these bereavements.

A large number of decisions were reported by the Grand Master, nearly all of which were approved by the Grand Lodge, and, in our opinion, rightly so. We are quite in accord, however, with the Committee to which they were referred, in dissenting from the ruling that "the Grand Master may, upon proper application, grant a Dispensation to the Lodge where a petition is presented, to receive and act upon the same, without any surrender of jurisdiction or action upon the part of the Lodge where the applicant resides." The prerogatives of a Grand Master would not have to be extended very much further than this to place him above all law.

The second decision reported covers so interesting and, we believe, so unusual an incident, that, notwithstanding its length, we quote it as given :—

Q. 1. The candidate for third Degree having passed through the work of the first section of the Degree, has passed the south and west gates, and arrived at the east gate, in the progress of the work of the second section. At this point he utterly refuses to proceed, and demands to be taken from the Lodge, which demand is complied with. What is his Masonic status ?

2. The candidate, some months later, asking to proceed, does an objection from a Brother debar him from being finished up as a M. M. ?

A. 1. The Masonic status of the candidate is that of a Master Mason, but not with all the rights and privileges appertaining to the Degree. He would not have the right to visit the Lodge in third Degree, because he has not received all the secrets of the Degree. His status would be, not altogether, but something like that of a non-affiliated or an excluded Mason. He has the rights of a Mason, except those afforded by the Lodge.

He is a Master Mason obligated, and would be liable to discipline for a violation of his obligation. He is a Master Mason without those essential attributes that would confer upon him the rights, privileges and benefits of that Degree.

It is the right of the Master to finish up the work commenced upon the application of the candidate, notwithstanding objection from any member of the Lodge. The objection is not one that comes within the letter or spirit of Section 7, Article 10, Constitution.

It is not an objection to advancement, within the meaning of that section, any more than it would be in any case where, for any reason, the work of conferring the Degree had been interrupted, as in case of a sudden sickness.

The fact is, the candidate has been advanced, and the objection comes too late.

It is the prerogative of every Master, subject to constitutional prohibition or restriction, to finish up any work he may have commenced, as much so as to convene or close his Lodge at pleasure, or admit or deny admission to any member. It is one of those powers for which he is only accountable to the Grand Lodge, and then only for abuse thereof.

Admitted the Master's right and prerogative to finish the work interrupted by the previous refusal of the candidate to further proceed, would he be *justified* in exercising it if he has reason to believe that good grounds exist for the objection made ? We hold that the completion of the work would be entirely at the Master's discretion.

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The Committee on Jurisprudence was undoubtedly right in holding that the question of exemption from Lodge dues is a matter within the control of the Lodge, and in reporting that it would be inadvisable for Grand Lodge to interfere, as suggested by the Grand Master, by the adoption of a regulation prohibiting the enacting of by-laws to exempt members from the payment of Lodge dues, after they had paid such dues continuously for twenty-five years. Yet we are with the Grand Master in entertaining serious doubts as to the advisability of any subordinate Lodge making an exemption of this kind, unless it be in excellent financial circumstances, and even then the exemption should not, in our opinion, be made general, but at the choice of such Brethren as come within its provisions. This would enable old and worthy Brethren, who find the payment of Lodge dues a burden, to continue in membership with their Lodges without the payment of further dues, but it would not satisfy us that those who are well able to fulfil the duties and obligations resting upon them, and especially in regard to the small contribution for Lodge expenses and the relief of a poor, distressed Brother, would be warranted in taking advantage of such exception. There are always needy Brethren to be helped; and the duty of Masonic charity terminates only with the call that summons to render an account of how duty has been performed, or with previous inability. That Mason has learned but poorly the teachings of our Order, and profited but little by that upon which he was raised, who would turn aside his feet from the path of charity, withhold the ministering hand, or in any way seek to relax the five-fold tie that binds him to his Brethren the wide world over in the bonds of relief and Brotherly love, for no better reason than that he has been already bound by those silken yet indissoluble bonds for a period of twenty-five years. "Once a Mason, always a Mason," is as true in regard to Masonic obligations as it is of Masonic privileges.

We cannot but congratulate the Grand Master upon that portion of his address which so emphatically and so eloquently deals with the Masonic virtues of temperance and morality. The Grand Lodge passed upon the liquor habit, and declared the selling of intoxicating liquor to be a Masonic offence in its jurisdiction.

The total membership in Wisconsin is 13,387, showing a net increase during the year of 236, upon which we congratulate.

Bro. D. McGregor submits the Report on Correspondence, containing a brief, well-compiled *résumé* of the Proceedings of Sister Grand Bodies ; an interesting chapter on landmarks, which we should like to be able to quote entire, and which gives Bros. Mackey's, Bro. Simons' and Bro. Rob. Morris' classification thereof ; and a notice of the Masonic labours of the late Bro. Morris.

He makes very kindly reference to Quebec and to our last Report on Foreign Correspondence. Noting our references to the attacks made upon Freemasonry in this Province, Bro. McGregor says :—

These remarks give us the opportunity to introduce the following extract, which greatly amused us when we found it. It is from an address on "The Mission of Masonry," by Bro. I. F. Stidham, delivered at an Emergent Communication, held in New Britain, Connecticut, for the purpose of dedicating a Masonic Hall. He says :—

The present Pope of Rome published a bull against us not long ago. He calls us "the city of Satan." He says : "The plan of secret societies is no longer a mystery. It is a struggle against the Church, and the various Popes have properly excommunicated Freemasons." He (the Pope) says : "The dangerous doctrines are, that men have all the same rights, and are perfectly equal in condition ; that no one has a right to command others ; that it is tyranny to keep men subject to any other authority than that which emanates from themselves ; that the origin of all rights is in the people or in the State, which is ruled according to the new principles of liberty ; that there is no reason why one religion ought to be preferred to another—that all are to be held in the same esteem." To all of which the genial Bob Burdette says : "Well, now, that may be very dangerous over in Europe, but it sounds all right over here. We believe that this United States Government is founded on these very Masonic principles. If that is all the Pope has to say against the 'Free and Accepted Masons,' then we, an impartial outsider, neither a Pope or Mason, shout, 'Long live the goat!' and back him against the bull, to win every time. Back him head first, too, as that's the way the goat bucks most effectively. And, by the way, in Ireland, which we believe is a Catholic country, and outside of Ireland certain Irishmen, whom we believe to be Catholics, are bravely fighting, with their mouths, and laying down their lives, in their minds, for these very same principles of liberty, equality and the reign of the common people. 'The horns of the goat seem to be exalted.'"

M. W. BRO. MYRON REED,

Grand Master.

R. W. BRO. JOHN W. LAFLIN,

Grand Secretary.

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WYOMING.—1888.

THIS Grand Lodge met in Fourteenth Annual Communication, at Laramie, on the 4th December, 1888, NATHANIEL R. DAVIS presiding as Grand Master.

The address is strictly local. The United Grand Lodge of New South Wales was recognized. There was only a small amount of business transacted and that was entirely local. We note that the Committee on Appeals and Grievances report that no matters were brought before them. This is the second successive year that this happy condition of things exists.

Bro. Grand Secretary Kuykendall is the writer of the Report on Correspondence, a brief review of the proceedings of Sister Grand Bodies, in which Quebec has kindly notice.

The eleven Lodges in this jurisdiction report a membership of 569.

M. W. BRO. WILLIAM DALEY,
Grand Master.

M. W. BRO. W. L. KUYKENDALL,
Grand Secretary.



CONCLUSION.

IN laying aside the reportorial pen and scissors, we may be permitted to express the hope that nobody will feel aggrieved if we have occasionally waxed warm in defence of what we deem to be the fundamental principles of the Craft. If our expression of opinion has been firm, we have endeavoured to avoid everything that might savour of discourtesy.

Our literary and Masonic fellowship with the bright minds and warm hearts of our Brother Reviewers, has continued to be of interest and instruction to us.

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