

PROCEEDINGS

OF THE

Grand Lodge of Quebec

ANCIENT, FREE AND ACCEPTED MASONS,

AT ITS

Twenty-Third Annual Communication,

HELD IN THE CITY OF MONTREAL,

ON THE

25th and 26th days of January, A.D. 1893—A. L. 5893.



ORDERED TO BE READ IN ALL LODGES AND PRESERVED.

FRANK EDGAR, MONTREAL, - - GRAND MASTER.

JOHN H. ISAACSON, MONTREAL, - - GRAND SECRETARY.



Montreal:

C. R. CORNELL, PRINTER, 660 CRAIG STREET.

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PROCEEDINGS
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Grand Lodge of Quebec,
A. F. & A. M.,
AT ITS
Twenty-Third Annual Communication,

ON THE

25th and 26th days of January, A. D. 1893,—A. L. 5893.

The Most Worshipful Grand Lodge of Free and Accepted Masons of Quebec, held its Twenty-third Annual Communication in the Assembly Rooms, Queen's Hall, St. Catherine Street, in the City of Montreal, on Wednesday the 25th, and Thursday the 26th days of the month of January, A.L. 5893, A.D. 1893. Its Proceedings were commenced on the morning of the 25th at 10 o'clock, there being present :

M. Wor. Bro. FRANK EDGAR, *Grand Master*.
R. Wor. Bro. S. LEBOURVEAU.....*Dep. Grand Master*.
" " " J. B. TRESIDDER.....*Dis. Dep. Grand Master*, Montreal
District.
" " " I. P. PLUMMER.....*Dis. Dep. Grand Master*, St. Francis
Dist.
" " " H. B. KNIGHT.....*Dis. Dep. Grand Master*, Bedford
Dist.
" " " J. BRUCE PAYNE.....*Dis. Dep. Grand Master*, Shefford
and Broms Dist.

R. Wor. Bro.	HENRY WALTERS.....	<i>Grand Senior Warden.</i>
" " "	S. B. FARNSWORTH.....	<i>Junior Warden.</i>
M. " "	ISAAC H. STEARNS.....	<i>Treasurer.</i>
R. " "	W. H. WHYTE..	<i>Secretary.</i>
" " "	GUY R. DEWAR.....	<i>Registrar.</i>
" " "	REV. W. O. FORSYTH.....	<i>Chaplain.</i>
" " "	REV. R. HEWTON.....	<i>Chaplain.</i>
" " "	A. M. STONE.....	<i>Director of Ceremonies.</i>
V. " "	JAS. PATTERSON.....	<i>Senior Deacon.</i>
" " "	WALTER NUTT.....	<i>Junior Deacon.</i>
" " "	GEORGE GLOVER.....	<i>Pursuivant.</i>
" " "	W. R. PETERS.....	<i>Steward.</i>
" " "	W. A. WILLIAMS.....	<i>Steward.</i>
" " "	J. WILSON.....	<i>Tyler.</i>

PAST GRAND OFFICERS.

M. Wor. Bro.	J. H. GRAHAM.....	<i>Past Grand Master.</i>
" " "	M. M. TAIT.....	" " "
" " "	J. FRED. WALKER.....	" " "
" " "	I. H. STEARNS.....	" " "
R. " "	THOMAS P. BUTLER.....	<i>Dep Grand Master.</i>
" " "	HOBART BUTLER.....	" " "
" " "	DICKSON ANDERSON.....	" " "
" " "	ARTHUR F. SIMPSON.....	" " "
" " "	F. MASSEY.....	<i>D. D. G. M.</i>
" " "	R. W. WILLIAMS.....	<i>D. D. G. M.</i>
" " "	F. F. FARMER.....	<i>D. D. G. M.</i>
" " "	CHARLES KNOWLES.....	<i>D. D. G. M.</i>
" " "	G. H. PRESSBY.....	<i>D. D. G. M.</i>
" " "	W. H. WHYTE.....	<i>D. D. G. M.</i>
" " "	W. H. O'REGAN.....	<i>D. D. G. M.</i>
" " "	H. E. CHANNELL.....	<i>D. D. G. M.</i>
" " "	ALEX. CHISHOLM.....	<i>D. D. G. M.</i>
" " "	A. M. STONE.....	<i>D. D. G. M.</i>

R. Wor. P.

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THE GRAND LODGE OF QUEBEC.

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R. Wor. Bro.	G. L. PINKHAM.....	Past	D. D. G. M.
" "	EDWIN HALL.....	"	D. D. G. M.
" "	J. M. FERRIS.....	"	D. D. G. M.
" "	E. A. DYER.....	"	D. D. G. M.
" "	R. T. MACDONALD.....	"	D. D. G. M.
" "	E. J. TAYLOR.....	"	D. D. G. M.
" "	GEO. H. WILKINSON.....	"	D. D. G. M.
" "	J. FALES.....	"	D. D. G. M.
" "	F. B. FARNSWORTH.....	"	D. D. G. M.
" "	JAMES FYFE.....	"	D. D. G. M.
" "	EDWIN HALL.....	"	D. D. G. M.
" "	G. H. WILKINSON.....	"	D. D. G. M.
" "	HY. GRIFFITH.....	"	Grand Senior Warden.
" "	L. B. FRANCHOT.....	"	" " "
" "	E. T. CHAMBERS.....	"	" " "
" "	H. DAVIDSON.....	"	" " "
" "	H. GRIFFITH.....	"	" " "
" "	JOHN P. PEAVY.....	"	" Junior "
" "	CHARLES KNOWLES.....	"	" " "
" "	JOHN SHAW.....	"	" " "
" "	A. D. STEVENS.....	"	" " "
" "	ALEX. CHISHOLM.....	"	" Registrar.
" "	E. R. SMITH.....	"	" " "
" "	HY. DUNNE.....	"	" " "
" "	DAVID SEATH.....	"	" " "
" "	I. B. FUTVOYE.....	"	" " "
V. "	B. TOOKE.....	"	" Director of Ceremonies.
" "	W. SIMPSON WALKER.....	"	" Steward.

6 TWENTY-THIRD ANNUAL COMMUNICATION OF

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

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 1: Antiquity	A. E. LeMesurier .. Alex. Chisholm ... W. M. LeMesurier. . James Mitchell.... George C. Bown... F. Upton	W.M. P.M., P.G.R. P.M., P.D.D.G.M. P.M. P.M., P.G.S. S.W. J.W.	
No. 2: Albion	Charles Knowles .. Henry Griffith.	P.M.P.G.J.W. P.M., P.G.S.W.	Proxy.
No. 3: St. John	John Shaw	P.M., P.G.J.W.	Proxy.
No. 4: Dorchester	R. Levi	W.M.	
	I. B. Futvoye	P.M., P.G.R.	
	E. McConkey	W.M.	
	Geo. H. Wilkinson ..	P.M., P.D.D.G.M.	
	E. R. Smith	P.M., P.G.R.	
	I. H. Stearns	P.G.M.	
	Walter Douglass ..	J.W.	
No. 5: Golden Rule	E. A. Baldwin	W.M.	
	H. E. Channell....	P.M., P.D.D.G.M.	
	C. R. Jones.	P.M.	
	G. L. Pinkham....	P.M., P.D.D.G.M.	
	W. T. Forsythe ..	S.W., G.C.	
No. 6: St. Andrew	A. E. Seifert.	W.M.	
	Hy. Walters	P.M., G.S.W.	Proxy.
No. 7: Elgin	W. Paterson	W.M.	
	George Glover	P.M.G.P.	
	Jas. P. Griffin	P.M.	
	R. J. Griffin	P.M.	
	J. H. Graham	P.G.M.	
No. 8: Prevost	John Watt	W.M.	
	A.D. Stevens, M.D.	P.M., P.G.J.W.	
	Edwin Hall.	P.M., P.D.D.G.M.	
	G. R. Longeway ..	P.M.	
	George Doherty ...	P.M.	
	Robt. Doherty ...	P.M.	
	David Cummings..	P.M.	
	R. A. Longeway ..	P.M.	

Nelson. N

St. George. No

St. George. No

Zetland. No

St. Francis. No. 1

Victoria. No. 1

Shefford. No. 1

Stanbridge. No. 1

THE GRAND LODGE OF QUEBEC.

7

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 9:	J. M. Hill, Jr.	W.M.	
Nelson.	J. M. Ferris	I.P.M.P.D.D.G.M.	
	Geo. E. Primmerman	J.W.	
No. 10:	Rev. E. Friedlander	W.M.	
St. George	Wm. F. Dogherty .	P.M.	
	A. A. Stevenson...	P.M., P.G.M.	
	Hy. Dunne	P.M., P.G.R.	
	Thos. Ryan	P.M.	
	Robert Irwin	P.M.	
	Geo. C. Nicholson.	I.P.M.	
	F. C. Miller	J.W.	
No. 11:	W. L. Perego	W.M.	
St. George	James Fyfe	P.M., P.D.D.G.M.	
	John Wilson	P.M.	
No. 12:	Hy. Dunne	W.M.	
Zetland.	Saml S. Grant	P.M.	
	Joseph Mitchell ...	P.M., P.D.D.G.M.	
	P. A. Crossby	P.M.	
	A. G. McRobie...	P.M.	
	J. Simpson	P.M.	
	E. Higginbottom ..	P.M.	
	A. G. Isaacson ...	P.M.	
	J. Beckingham	P.M.	
	J. H. Graham	P.M., P.G.M.	
	J. Fred Walker	P.M., P.G.M.	
No. 15:	G. A. Fraser	W.M.	
St. Francis.	J. H. Graham	P.M., P.G.M.	
No. 16:	A. Sangster	W.M.	
Victoria	E. J. Stevens	I.P.M.	
	S. Lebourveau	P.M., D.G.M.	
	H. Davidson	P.M., P.G.S.W.	
	A. Sangster	P.M., G.J.W.	
	Geo. H. Pressby ..	P.M., P.D.D.G.M.	
	Alex. Ames	P.M.	
	W. S. Ross	S.W.	
	Charles Kenrick...	J.W.	
No. 18:	R. F. Shaw	W.M.	
Sheftord.	John P. Noyes	P.M.	
	E. J. Raymond	P.M.	
	W. R. Peters	P.M.	
No. 19:	Robert Kidd	W.M.	
Stanbridge	D. B. Knight	P.M., D.D.G.M.	Proxy.
	A. M. Stone	P.M., P.D.D.G.M.	

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 20: Montreal Kilwinning....	Alex. Forbes..... W. R. Cuthbert.... John Smillie..... I. H. Stearns..... John Green..... John Wilson..... T. W. Foster.....	W.M. P.M., P.G.J.D. P.M. P.M., P.G.M. P.M. P.M. P.M., P.G.J.D.	
No. 12: Yamaska.....	F. H. Richardson.. J. Bruce Payne.... F. B. Farnsworth.. J. H. Cox..... Alex. Chalmers...	W.M. P.M., P.D.D.G.M. P.M., P.D.D.G.M. P.M. J.W.	
No. 24: Brown.....	A. McDonald..... C. E. Traver.....	W.M. P.M.	
No. 25: Royal Albert.....	Chas. W. Hagar... B. Tooke..... M. M. Tait..... F. Edgar..... J. Fred. Walker... T. P. Butler..... I. H. Stearns..... Geo. W. Lovejoy, MD	W.M. I.P.M. P.M., P.G.M. P.M., G.M. P.M., P.G.M. P.M., P.D.G.M. P.M., P.G.M. P.M., P.G.R.	
No. 28: Tuscan.....	C. W. Judd..... A. McTeer..... J. H. Graham..... L. A. Farmer.....	W.M. P.M. P.G.M. P.M., P.D.D.G.M.	
No. 29: Royal Canadian... ..	F. D. B. Fuller... W. E. J. Goodman	W.M. P.M.	
No. 30: Ascot.....	Wm. W. Baker... J. H. Graham..... I. H. Stearns..... G. H. Pressby..... Arthur F. Simpson	W.M. P.M., P.G.M. P.M., P.G.M. P.M. P.M., P.D.G.M.	
No. 31: Ashlar.....	G. L. Pinkham....	P.M., P.D.D.G.M.	

No.
Mount R

No.
Freighsbu

No.
Doric.....

No.
Brome Lal

No. :
Chateaugus

No. :
Mount Mor

No. 3
Sutton.....

No. 4:
St. Charles

THE GRAND LODGE OF QUEBEC.

9

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LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 32: Mount Royal	Jas. Powell	W.M.	
	David Seath	P.M., P.G.R.	
	W. M. LeMesurier	P.M., P.D.D.G.M.	
	John B. Tresidder	P.M., D.D.G.M.	
	Geo. O. Stanton	P.M.	
	I. H. Stearns	P.G.M.	
	W. Simpson Walker	P.M., P.G.S.D.	
	C. P. O'Connor	P.M.	
	F. Massey	P.M., P.D.D.G.M.	
	W. Hill	P.M.	
	J. Fred. Walker	P.G.M.	
	P. M. McTavish	P.M.	
	Thos. W. Herst	P.M.	
	A. McKeand	P.M.	
No. 33: Frelighsburg	A. H. Holden	P.M.	Proxy.
	Homer Ingalls	P.M.	
	N. A. Smith	P.M.	
No. 34: Doric	C. R. Thurber	P.M., G.S.	Proxy.
	J. H. Graham	P.G.M.	
	I. H. Stearns	P.G.M.	
No. 35: Brome Lake	Rev. W.P. Chambers	W.M.	
	A. E. Kimball	P.M.	
	George F. Hall	J.W.	
No. 36: Chateauguay	C. H. Wells, M.D.	P.M.	
	J. Fred. Walker	P.G.M.	
	I. H. Stearns	P.G.M.	
No. 38: Mount Moriah	D. Pollock	W.M.	
	G. R. Dewar	P.M., G.R.	
	W. M. Campbell	P.M.	
	A. G. Adams	P.M., P.G.S.W.	
	John Clunie	P.M.	
	W. A. Clarkson	S.W.	
No. 39: Sutton	Chas. E. Dyer	W.M.	
	W. H. O'Regan	P.M., P.D.D.G.M.	
	E. A. Dyer	P.M., P.D.D.G.M.	
	R.T. Macdonald MD	P.M., P.D.D.G.M.	
No. 44: St. Charles	Wm. H. Davidson	W.M.	
	Wm. A. Dougherty	I.P.M.	
	Saml Devers	P.M.	
	Jas. Dougherty	P.M.	
	Edwin C. Holloway	S.W.	
	Thos. Norwood	J.W.	

10 TWENTY-THIRD ANNUAL COMMUNICATION OF

LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 48: Mount Orford	I. P. Plummer	W.M., D.D.G.M.	
No. 49: Shawenegan	E. N. Pike R. W. Williams... J. H. Graham..... J. A. Woodman ...	W.M. P.M., P.D.D.G.M. P.G.M. J.W.	Proxy.
No. 52: Prince Consort	Saml Fisher J. T. Gladston ... James Patterson... W. H. Whyte..... David Tuff..... C. R. Corneil..... John Laing W. S. Rickaby..... John Allan	W.M. P.M. P.M. P.M., P.D.D.G.M. P.M. P.M. P.M. P.M. S.W.	
No. 53: St. Andrew	Thos. Erskine..... Jas. McCradden ... George Nelson..... Jos. J. F. Blackie..	I.P.M. P.M. P.M. S.W.	
No. 54: Ionfc	John McDiarmid .. Joseph Luttrell.... J. P. Peavey..... T. Wynde.....	W.M. P.M. P.M., P.G.S.W. J.W.	
No. 57: Hochelaga	John J. Robson Dickson Anderson . J. Fred. Walker... E. W. Wilson A. Stevenson Hy. Brophy.....	W.M. P.M., P.D.G.M. P.G.M. I.P.M. P.M. S.W.	
No. 59: Bedford	Geo. S. Walsh..... Hobart Butler George A. Coslett.. E. J. Taylor George Creller Saml Coslett E. W. Morgan.....	W.M. P.M., P.D.G.M. P.M. P.M., P.D.D.G.M. P.M. P.M. J.W.	Proxy.
No. 62: Corinthian	C. B. Greaves J. B. Terry Hy. Dunne..... J. H. Graham..... Chas. R. Willis.... W. G. Proctor F. Ricketts	P.M. P.M. P.M., P.G.R. P.G.M. P.M. P.M. J.W.	

No.
Prince of

No.
Argyle . . .

No.
Friendship

No.
Good Samaritan

No.
Acacia.....

No.
Hemmingford

No.
Victoria

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GRAND MASTER
for the GRAND
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THE GRAND LODGE OF QUEBEC.

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LODGE.	REPRESENTATIVES.	RANK.	PROXY.
No. 63: Prince of Wales.....	J. H. Armstrong .. A. F. Simpson.... J. Fales..... J. A. Wigget	W.M. P.M., P.D.G.M. P.M., P.D.D.G.M. P.M.	
	J. A. Tait	S.W.	
	Geo. J. Chillas ...	J.W.	
No. 65: Argyle.....	A. Harrison	W.M.	
	C. J. Williams....	P.M.	
	Chas. A. Arnold ..	J.W.	
No. 66: Friendship.....	A. F. Simpson.... Walter Nutt	P.M., P.D.G.M. P.M., G.J.D.	
No. 68: Good Samaritan	Hy. Walters.....	P.M.	Proxy.
No. 71: Acacia.....	S. P. Franchot.... W. A. Williams.... E. S. Leetham	P.M., P.G.S.W. P.M., G.S. P.M.	Proxy.
No. 72: Hemmingford	S. McClotchie..... W.deMouilpied,MD	W.M. P.M., G.S.	
No. 73: Victoria	T. J. Church..... I. Redfern	W.M. I.P.M.	
	Jno. Hy. Thomas ..	P.M.	
	Rev. R. Hewton....	G.C.	
	W. Beadie.....	S.W.	

The Acting GRAND SECRETARY called the roll, and a constitutional number of Lodges being represented, after prayer from R. Wor. Bro. Rev. W. T. FORSYTH, Grand Chaplain, the Twenty-third Annual Communication of the Grand Lodge of Quebec, A. F. & A.M., was opened in ample form, M. Wor. Grand Master FRANK EDGAR presiding.

A letter from R. W. Bro. J. H. ISAACSON, Grand Secretary, was read, reporting his inability by reason of illness to attend the present meeting of Grand Lodge, and asking to be excused from his duties on the occasion.

The R. Wor. Brother's request was granted, and M. Wor. GRAND MASTER named R. Wor. Bro. WILLIAM H. WHYTE, to act for the GRAND SECRETARY during the present meeting of Grand Lodge.

12 TWENTY-THIRD ANNUAL COMMUNICATION OF

The M. Wor. GRAND MASTER directed that all Master Masons in good standing be permitted to visit Grand Lodge during the present session.

Order of Business.

The following order of business was adopted :

1. Grand Lodge opened at 10 a.m.
2. The Minutes of last Annual Communication of Grand Lodge will be read, and, if approved, confirmed.
3. Representatives of Sister Grand Lodges, not already introduced, will be received.
4. Grand Master will deliver his Address.
5. Grand Secretary will present his Report.
6. Grand Treasurer will present his Report.
7. District Deputy Grand Masters will present their several Reports.
8. Reports from different Standing Committees received.
9. Election of Grand Officers for 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 Acting GRAND SECRETARY commenced to read the minutes of the last Annual Communication, when it was moved by R. W. Bro. S. P. FRANCHOT, seconded by R. W. Bro. A. F. SIMPSON.

That the minutes of the Proceedings of this Grand Lodge, at its Twenty-second Annual Communication, held at the City of Montreal, on the 27th and 28th days of January, 1892-5892, having been printed, and copies of the same having been forwarded to each of the Subordinate Lodges in this Jurisdiction, the same be considered as read, and are now hereby confirmed.

The motion was carried.

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

Letters f
Chambers, A.
and W. Bro. (duty at prese
Report w
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meeting by the
Arkansas.....
British Columbia
Canada.....
Colorado.....
Indian Territory..
Illinois.....
Iowa.....
Kentucky.....
Manitoba.....
Michigan.....
Minnesota.....
Mississippi.....
New Hampshire...
Nebraska.....
New York.....
New Brunswick...
New Mexico.....
New Jersey.....
Nova Scotia.....
Pennsylvania.....
Rhode Island.....
South Carolina...
Spain.....
Tennessee.....
Utah.....
Vermont.....
Virginia.....
Wisconsin.....
The M. Wor.

Letters from M. W. Bro. Geo. O. Tyler, R. W. Bro. E. T. D. Chambers, A. Lyon, M.D., B. Burland, D. Thomas, H. B. Sample, and W. Bro. Geo. Rolt White, were read, explaining absence from duty at present meeting of Grand Lodge.

Report was made to Grand Lodge of the installation at Sherbrooke of R. Wor. Bro. S. Lebourveau, as Deputy Grand Master.

Foreign Grand Lodges.

The following Grand Lodges were represented at the present meeting by their duly accredited representatives :—

Arkansas.....	By Wor. Bro. P. M. D. McTavish.
British Columbia.....	R. Wor. Bro. D. Anderson.
Canada.....	M. " " J. H. Graham.
Colorado.....	R. " " D. Seath.
Indian Territory.....	" " " P. A. Crossby.
Illinois.....	" " " Alex. Chisholm.
Iowa.....	" " " H. E. Channell.
Kentucky.....	" " " Jos. Mitchell.
Manitoba.....	" " " W. H. Whyte.
Michigan.....	V. " " George C. Bown.
Minnesota.....	" " " J. P. Noyes.
Mississippi.....	R. " " S. Lebourveau.
New Hampshire.....	M. " " I. H. Stearns.
Nebraska.....	R. " " W. M. LeMesurier.
New York.....	M. " " M. M. Tait.
New Brunswick.....	R. " " T. P. Butler.
New Mexico.....	" " " James Fyfe.
New Jersey.....	" " " E. T. D. Chambers.
Nova Scotia.....	" " " B. Tooke.
Pennsylvania.....	M. " " J. Fred. Walker.
Rhode Island.....	R. " " F. Massey.
South Carolina.....	" " " C. Knowles.
Spain.....	" " " A. G. Adams.
Tennessee.....	" " " Geo. H. Wilkinson.
Utah.....	" " " S. P. Franchot.
Vermont.....	" " " Hobart Butler.
Virginia.....	V. " " W. Simpson Walker.
Wisconsin.....	R. " " A. F. Simpson.

The M. Wor. GRAND MASTER delivered the following address :

Grand Master's Address.



Brethren of the Grand Lodge :



I welcome you to the Twenty-third Annual Communication of the Grand Lodge of Quebec, and will now submit for your consideration the record of my official acts, as your Grand Master, during the past year ; and such recommendations as I consider necessary or expedient for the welfare of our order in connection with the work of our Grand Lodge. I will also place before you such information as to the general condition of Masonry in our own Jurisdiction, and elsewhere, as I deem may be of interest to you.

From the Reports of the Proceedings of the Grand Lodges throughout the world which we have received, I am able to state that our beloved order continues to prosper in a marked degree, increasing both in numbers and influence, and spreading the principles of the order to the great benefit of mankind.

In our own Jurisdiction, in spite of many disadvantages under which we labor, and the prejudice entertained against Freemasonry by those who have been led, erroneously, to believe it opposed to their race, religion, and political aspirations, we have continued to hold our ground in most of the districts, while in the others there is a marked increase. You will find the Reports of the Grand Secretary, the Grand Treasurer, and the District Deputy Grand Masters, to be most satisfactory.

Our Foreign Relations.

Our relations with our Sister Grand Lodges throughout the world continue (with one exception) to be most fraternal. I have to recommend to your careful consideration the Report of the Committee on Foreign Correspondence. The able and zealous Chairman of that Committee, R. W. Bro. E. T. D. Chambers, has made his work

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a labor of love, and I trust his endeavor to place before our Brethren for their information and instruction, the record of the doings of the Craft throughout the World during the past year, will meet with the appreciation it deserves. The most pleasing feature to us that has occurred during the past year, is the opening of more than the usual fraternal intercourse with our Brethren in Australia. For some time past, the Lodges there, working under Warrants from the Grand Lodges of England, Scotland and Ireland, have been forming themselves into Grand Lodges in the several Provinces, with the object of increasing their usefulness by the exercise of self government, in conformity with the acknowledged law of the Craft, giving to every such Grand Lodge supreme sovereign jurisdiction over all Brethren in its territory. The Brethren in Australia have met with the same opposition to their action, and have been subject to the same accusations and annoyances, which were dealt out to this Grand Lodge while engaged in the work of establishing and consolidating the Craft under its Jurisdiction in this Province, and it is a matter of satisfaction to us to learn that they have been successful in overcoming all difficulties, and are now in a position to extend their influence and enlarge their work of practical benevolence to the honor and glory of the Craft in the Southern Hemisphere.

Grand Representatives.

In connection with our relations to our Sister Grand Lodges, I was compelled to call the attention of several Grand Representatives to the fact of their absence from our late Annual Communications without leave or excuse. In nearly every instance a satisfactory explanation was given; but in some cases no reply was sent to the Grand Secretary, who will submit the names of such Grand Representatives to my successor for his consideration.

During the year I have issued commissions as Grand Representatives from this Grand Lodge, near other Grand Lodges, to the following Brethren:

To the Grand Lodge of California, Rev. Bro. Jacob Voorsanger.

" " Kansas, R. W. Bro. Geo. M. Dixon.

" " Nova Scotia, R. W. Bro. Ed. Lusher Foster.

To the Grand Lodge of Kentucky, R. W. Bro. Frank C. Gerard.

“ “ New Zealand, R. W. Bro. Wm. Chas. Walter.

The following Brethren have been appointed as Grand Representatives near this Grand Lodge:—

From the Grand Lodge of Kansas, R. W. Bro. C. Judge, re-appointed.

From the Grand Lodge of Utah, R. W. Bro. S. P. Franchot.

“ “ Nova Scotia, R. W. Bro. Benjamin Tooke

“ “ New Zealand, R. W. Bro. J. B. Tressider.

“ “ Delaware, R. W. Bro. Bickerton Smith.

We shall be pleased to receive these Grand Representatives at this Communication, and welcome them with grand honors.

The Grand Secretary reports that accompanying the Commission from Utah, there came also the jewel of office of their Grand Representative, with which I shall, with pleasure, invest him, when his commission shall have been received and acknowledged.

State of Masonry at Home.

From all the information at my disposal, I am able to state that the condition of Masonry in our own Jurisdiction is in every way satisfactory. Our Lodges are prosperous and zealous in the work. The manner in which the several degrees are conferred is beyond praise. The social relations of the members are all that can be desired. The cultivation of the social virtues has received commendable encouragement from the Grand Officers and Officers of Lodges, with the best results. Our finances are in a satisfactory condition. The demands on our funds for benevolence and relief meet with cheerful response, and there are no worthy claims refused. There are a few exceptions, no doubt, to the general peace, harmony, and prosperity which prevail in our ranks; but, on the whole, we have reason to be thankful to a kind Providence which has favored our beloved order in such a marked degree during the past two years. If anything is left to be desired, it is that more frequent

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fraternal intercourse should prevail between our Country Lodges and those working in the cities. It would be well that deputations from the various Lodges should visit each other, and thus cement the good feeling which has always existed between our Lodges wherever situated, and lead us to unite, even more than we have ever done, in forming a column of mutual defence and support.

The Reports of the Grand Secretary, the Grand Treasurer, and the District Deputy Grand Masters are recommended to your careful consideration.

Dispensations.

I have issued a number of dispensations during the year, all through the office of the Grand Secretary, who has kept a record of them which he will submit in his Report for your information. No dispensations have been granted except in cases required by the regulations of the Constitution, and I have been jealous of the privileges of my office in this respect.

Official Visits.

I have been privileged to make several official visits to Lodges during the past year, and as these come under the head of official acts of the Grand Master, I am led to state them for your information. All these visits were made by special invitation from the several Lodges, and as you will see were made on occasions of special interest to the Craft.

I have to acknowledge the receipt of many invitations to attend Communications of several Lodges, but, as my official duties during the past year were onerous, and my other engagements numerous and important, I did not feel at liberty to attend any meetings except such as I considered my presence as Grand Master would lend special honor or interest to. I beg to tender my thanks for those invitations of which I was unable to avail myself.

On 24th June last, I was present at the Communication of Victoria Lodge, No. 73, Lachine, where I installed into office, the Grand Chaplain, R. W. Bro. Rev. Richard O. Hewton, and where I was cordially received and generously entertained by the Brethren. The work, the attendance and the prosperous condition of this, the youngest Lodge on our Register, is a credit to the Brethren of Lachine.

On 4th March, I attended the Anniversary Communication of Mount Moriah Lodge, No. 38, where I was privileged to meet, besides the members of the Lodge, with many eminent and zealous Brethren of the other Lodges in this city, from all of whom your Grand Master received an unexpected and fraternal welcome. With the Past Grand Masters and the Grand Officers who accompanied me, I was privileged to receive and do honor to the hospitality of the Brethren with the other guests of the Lodge on that occasion.

The Twentieth day of July last was the Centennial Anniversary of the foundation of Dorchester Lodge, No. 4, St Johns, and the Brethren of that Lodge made preparations to celebrate the event with more than the usual honors. It was made the occasion of a celebration by the English speaking citizens of the district, and was more of a public celebration than that of a special Masonic character. On the invitation of District Deputy Grand Master Tressider, many Brethren spent the day in visiting the historical places in and around St. Johns, and in the evening the meeting of the Lodge was held, and after that a banquet was provided for the Brethren and their visitors, presided over by our esteemed Brother, R. W. Bro. E. R. Smith. I was present on the invitation of the Brethren of Dorchester Lodge. It was an event in the history of this Grand Lodge, and is worthy of attention and record here.

On St. Andrews day, 30th of November last, at the invitation of Elgin Lodge No. 7, I was present at the Forty-Sixth Annual Communication of the Lodge. This Grand Lodge is indebted to Elgin Lodge for the sacrifice of its position as the Premier Scotch Lodge in this city in the interests of Masonic fraternal union in this Jurisdiction, and its labors in the interest of, and fidelity to, the Grand Lodge of Quebec, and I was pleased to be present at this Communication, and to express to the Brethren in your behalf, our acknowledgements of their services to the Craft. The beautiful ritual of the Lodge was exemplified in the work of the degree; and after the close of the Communication, your Grand Master and the other guests of the Lodge were hospitably entertained by the Brethren.

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On all these several visits I was accompanied and supported by my worthy predecessors, M. W. Bros. J. Fried. Walker and I. H. Stearns, and it was with great pleasure that on the occasion of my official visit to Royal Albert Lodge, No. 25, (my own Lodge), I was made the means of conveying to these eminent and zealous Brethren the testimony of the Craft in this Jurisdiction to their unwearied and continued services to this Grand Lodge; and in the name and on behalf of their Brethren in Quebec and Montreal, who had been associated with them in the work for so many years, and who were, therefore, best able to judge of the value of the services thus rendered, to present to each of them a substantial mark of the esteem of their Brethren by investing them with the insignia and regalia of their rank as Past Grand Masters of this Grand Lodge. Long may they continue to enjoy this special mark of the favor of their Brethren.

I received an invitation from the Masonic Fraternity of the city of Toronto, to be their guest at the banquet given on St. John's Day, to celebrate the 100th anniversary of the establishment of a Provincial Grand Lodge in Upper Canada (now Ontario). I considered it my duty to remain within the boundaries of our own jurisdiction on the occasion of our Annual Festival, so I was obliged to decline the invitation. But on that day, from the body of Royal Albert Lodge, meeting at the Windsor Hotel in this city, at dinner, where, in company with our Past Grand Masters, Stevenson, Dunbar of Quebec, Walker and Stearns, and the First Principal of the Grand Chapter, Bro. Nelson, the Grand Prior for Quebec, Bro. Whyte, our Chairman of the Committee on Foreign Correspondence, Bro. E. T. D. Chambers of Quebec, and others, I was the guest of the Lodge, messages were interchanged between the two cities wherein I conveyed to the Brethren of Toronto our fraternal regards, and the usual compliments of the day. Our congratulations are due to our Brethren in Ontario on the celebration of this interesting event in their Masonic history.

Our Departed Brethren.

For the first time in the history of our Grand Lodge we have to record the death of one of our Past Grand Masters. Most Wor. Bro. Hezekiah Luke Robinson departed this life at Waterloo, Que., on 14th day of April last.

He was so well-known to most of you, and his reputation as a zealous and able Brother acknowledged in every quarter where he was not personally known, that nothing I can say will add to the sense of the loss the Craft has sustained by his removal from among us. A member of an historic family which has occupied a prominent place for several generations in all that concerned the public welfare of his native place and district, a man of unblemished reputation, a kind husband and father, a sincere Christian, he lent all his influence, and gave all the service his position and ability could command to the good of the Masonic Fraternity, and especially the interests of this Grand Lodge, over which he had presided with much honor and dignity. A special announcement of this sad event was made by the Grand Master to the Brethren of this Province, and the Lodges throughout our Jurisdiction were placed in mourning as a mark of respect to the memory of our departed Brother. May he rest in peace.

We have been during the past year officially notified of the death of the following named Brethren, prominent in their life times in the Craft:—Dr. T. Antonio Arenas, First Grand Master, Grand Lodge, Peru; S. A. Meheded Thewfik, Past Grand Master, Grand Lodge, Egypt; Frelon J. Babcock, Grand Secretary G. L. Oregon, formerly of Vermont, who died at Salem, Oregon; R. P. Garhart, Past Grand Master and Past Grand Secretary, Grand Lodge, Oregon; Christopher Taylor, Prominent Member of the Craft, Oregon; Myles Jefferson-Greene, Grand Secretary, Grand Lodge of Alabama; John Wm. Hy. Wilson, Grand Master, Grand Lodge, Manitoba; Geo. L. Kimball, Grand Sen. Deacon, Grand Lodge, Arkansas; Wm. Allen Taylor, Grand Treasurer, Grand Lodge, Virginia; Wm. S. Hayes, Grand Secretary, Grand Lodge, Delaware; Donald W. Bain, Grand Secretary, Grand Lodge, North Carolina; Thos. McF. Patton, Past Grand Master, Oregon.

We beg to express our sympathy with all who have been more intimately connected with these our departed Brethren, in the loss they have sustained, and show our respect for their memory by placing it on record in the Proceedings of this Annual Communication.

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History of Freemasonry in the Province of Quebec.

By far the most important event in the records of the Craft in our Jurisdiction during the past year, has been the publication of the "Outlines of the History of Freemasonry in the Province of Quebec," by Most Wor. Bro. John Hamilton Graham, M.A., LL.D., &c. In this work, our talented and zealous Past Grand Master has given to the Masonic World, the result of his unwearied labors and researches in the archives of our Masonic and Provincial Historical Records with characteristic skill and ability. Our distinguished Brother has devoted some years of his life to this special work, to which he has brought the knowledge of a scholar, the experience of over thirty years connection with Freemasonry, and the zeal of a founder of this Grand Lodge, one whose endeavor has been to prove on historical and legal grounds, the right of this Grand Lodge to sovereign and exclusive Masonic Jurisdiction in this Province, and the defence and support of the means adopted to secure that object. How he has done his work, the evidence is now before you. While our Brother has been engaged in the arduous work of compiling this history he has received the sympathy and good-will of all his Brethren, and such support as the other demands on our limited means would permit. He has been assisted in its publication and circulation by a Committee of Brethren in Montreal, presided over and encouraged by M. W. Bros. Walker and Stearns, who have been especially zealous in support of the undertaking, and it now remains with you, Brethren, to bestow on our eminent and esteemed M. W. Bro. Graham, such measure of your support and assistance in promoting the circulation of the work as will be at once some compensation for his labors, and the evidence of your appreciation of his valuable services to the Craft in this Masonic Province. I have appointed M. W. Bros. Stearns and Walker and R. W. Bro. E. T. D. Chambers to receive the copies of the History subscribed for by this Grand Lodge, and to convey the same with our fraternal regards to our Sister Grand Lodges throughout the world.

Grievances and Appeals.

Under this head, I am reluctantly obliged to allude to two matters, the only cases, I believe, of a disturbing character, that have arisen in our Jurisdiction during my term of office.

1. Bedford Lodge and Nelson Lodge.

The Brethren will remember that in this case Nelson Lodge was charged with having initiated a candidate from within the jurisdiction of Bedford Lodge, without having received the formal permission of Bedford Lodge, or a dispensation from the Grand Master.

The facts were not denied. The Grand Lodge at its last Annual Communication recorded its decision, and adjudged the penalty. There remained, however, a doubt as to whether the candidate initiated had a knowledge of the irregular proceedings by which he became a Mason, and the Grand Lodge recommended that a skilful and disinterested Brother be appointed by the Grand Master to examine into all the circumstances connected with the action of both Lodges, investigate books, records, &c., with a view of giving the results of his enquiries for the information of the Grand Master. I endeavored to carry out the wishes of Grand Lodge, but did not succeed in inducing any Brother to accept the duty of the investigation recommended. All those I selected for the duty, respectfully, but firmly declined it. Finally, after several months had elapsed, I considered it my duty to act on that part of the resolution of Grand Lodge which recommended that "the Grand Master take such action in the premises as he may think right and expedient." I, therefore, directed the District Deputy Grand Master of Bedford District, whom I considered the most proper party, both from his official position, and his near residence to and knowledge of all the parties to this unfortunate dispute, to proceed to Nelson Lodge, and carry out the resolution of Grand Lodge, that Nelson Lodge "be admonished and censured;" and further, to prohibit the further advancement of the candidate until such time as would permit of Bedford Lodge having the opportunity of preferring and proving any charge against the candidate in question, in connection with the irregular proceedings of Nelson Lodge, in admitting him a member without the permission of Bedford Lodge; at the same time giving the D. D. G. M. full power to prohibit or permit the advancement by Nelson Lodge of the candidate as the result of his enquiries justified.

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2. Suspension of a Lodge.

In the month of December last, I was notified by the District Deputy Grand Master of Montreal District, that he had arrested the warrant of a Lodge in his District, and suspended some of its members. The D.D.G.M. reported that this extreme step had been taken as a last resource, and after all other means had failed, and only when the Lodge had questioned the authority of the D.D.G.M., and refused to obey his commands, or follow his recommendations. The causes which led to this unfortunate state of affairs were trivial at the commencement. I am happily not obliged to do more than allude to them in this way, as all differences between the D.D.G.M. and this Lodge have been since adjusted—the suspensions removed—the warrant restored to the Lodge—and the authority of the D. D. G. M. properly acknowledged and respected.

My reason for bringing these matters before you in this address, is, that in the course of the proceedings in both these cases, appeals were taken to the M. W. the Grand Master, and on his decision being given, the parties adversely affected showed a disposition to appeal against the ruling of the Grand Master. In fact, documents purporting to be to this effect were sent to me through the Grand Secretary. These documents I promptly instructed the Grand Secretary to return with the information that they could not be received, there being no appeal from any ruling or decision of the Grand Master. It must be evident to all that if the government of the Craft, while the Grand Lodge is not in session, is to be carried on properly and effectively, it can only be done by the Grand Master exercising all the powers, privileges, and prerogatives of his office.

In both cases, also, there was manifested a disposition to belittle and defy the authority of the District Deputy Grand Masters. Fortunately, in both instances, the interests of the Grand Lodge and (it follows) of the Craft, were in safe hands. I deem it my duty to commend the action of these officers under the trying circumstances in which they were called upon to act;—and I only follow the example of my predecessors when I call the attention of Grand Lodge to the necessity of selecting only the very best material at its com-

mand for election to such an important office as District Deputy Grand Master. My experience, Brethren, has also led me to the conclusion arrived at by most of your Grand Masters, that it would be advisable to make a change in the Constitution relating to nominations and appointments to this exalted office.

Decisions and Rulings.

Any rulings or decisions that I have given during the year, were all made officially through the Grand Secretary, and are in record in his office. None of them require special mention here.

Unfinished Business.

There were three important matters under consideration, when I was called to the office of Grand Master, which are still awaiting the action of Grand Lodge.

1. The proposal to establish District Boards of Relief, to meet cases of emergency and local relief, to be supported by a yearly tax on every member of our Jurisdiction. This may be considered practically disposed of in the meantime, by a decision of Grand Lodge which left this work to be carried on as it is at present,—viz.:

COUNTRY LODGES:—To attend to all such local matters of relief in their own Jurisdiction, and out of their own funds, with the privilege of applying for supplementary aid from the Grand Lodge Benevolent Fund in cases where such aid is considered necessary.

CITY LODGES:—By means of Local Boards of Relief, composed of delegates from each Lodge, and supported by a tax on the members of such Lodges as may be mutually agreed upon, with the privilege of asking aid from Grand Lodge in special cases.

2. The proposal to establish, endow and support a Masonic Home, by means of a system of voluntary aid from Lodges and members of the Craft, or by a special tax to be imposed by Grand Lodge on members of Lodges in our Jurisdiction.

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This proposal is to come before you for consideration at this Annual Communication.

A small fund for the purposes of a Masonic Home, and which consists of monies given by Lodges and Brethren, at a time when this proposal came before Grand Lodge in another shape, is now in the hands of our Grand Treasurer.

This question will be considered from the standpoint. 1. Is there any need at present, for the establishment of a Masonic Home? 2. Is it advisable to make present provision for such a purpose, even if there is no pressing need for such an institution in our Province at this time? 3. What will be the most advisable and equitable manner to collect funds to meet the expense of establishing and supporting such Masonic Home?

I will not make any recommendations here in reference to this important matter, but I feel compelled to state that during my term of office, nothing has come before me to justify the statement that there is any call for additional means to give relief to any poor or distressed Brethren, who may be in need of it. Our Brethren have always acted on the principle that all the funds and means of the Craft in this Jurisdiction, are at the disposal of any calls on their benevolence, and no such claims to my knowledge remain unsatisfied. Those who require permanent care and support, are comfortably provided for in some of the many of our benevolent institutions established, endowed and supported so generously by voluntary aid from many of our Brethren among others, and in many instances where it is permitted, at the expense of our Lodges, Boards of Relief and the Grand Lodge.

To make provision, however, for the establishment of a Masonic Home when needed, is a very commendable object, and is earnestly recommended to your favorable consideration.

3. The third matter of unfinished business, is that relating to the future action of this Grand Lodge in dealing with the three Lodges working in this city under Warrants from the Grand Lodge of England, and which have existed in this way, and have carried on the usual work of Lodges ever since the formation of this Grand Lodge.

It is not necessary here to detail the action taken by us at different times to influence these Lodges to unite with their Brethren in this Masonic Province, or the means adopted by this Grand Lodge to enforce its right to supreme Masonic Jurisdiction over every Lodge and Brother in the territory of the Province of Quebec.

Nor is it necessary to remind you that all our acts have failed to carry out the desired result. You will remember that our Sister Grand Lodge of Canada, through M. Wor. Bro. Walkem of Kingston, offered to act as mediator between the Grand Lodge of England and this Grand Lodge, in reference to this matter, and that at the request of Bro. Walkem, and with the object of furthering the endeavors of the Grand Lodge of Canada, we consented to withdraw the edict of suspension and non-intercourse with these three Lodges, and with the Grand Lodge of England, which was in force at that time. We were glad to be able to do anything that would advance the interests of peace and harmony among all bodies of the Craft without prejudice to our rights and privileges as a Grand Lodge.

Nothing has since that time come officially before me either from Bro. Walkem, or the Grand Lodge of England, or the Grand Lodge of Canada. Believing that undue prominence was given in the past to this matter to the detriment of more important business, I have suffered it to rest during my term of office, but I deem it my duty now to report to Grand Lodge that the three Lodges in question are still working in this city under English warrants—and that their future position in our Jurisdiction is a matter yet to be decided by this Grand Lodge.

Closing Words.

Brethren of the Grand Lodge:

I have now been your Grand Master for two successive years. According to our usual custom, this will complete the term of service you require of your Grand Masters; and I will cheerfully resign the Gavel of office to my successor, and return to my place as an humble, but faithful and earnest Brother among you. I have endeavored to maintain the dignity, and faithfully discharge the duties of the distinguished office to which I was called by the Brethren of this Grand Lodge.

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I have received loyal support from my worthy predecessors, and faithful service from every officer of the Grand Lodge, and of every Brother on whom I have called for assistance. No Grand Master has ever received more favors from his Brethren than have been, on every occasion, shown to me. I thank all my Brethren for their support, services and favors.

The Craft in our Jurisdiction has increased in number and influence during my Grand Mastership, and I hope, Brethren, to continue with you to labor for the good of our beloved order in this Province, and for the interest of this Grand Lodge.

F. EDGAR,

Grand Master of Masons of Quebec.

It was moved by Past Grand Master GRAHAM, seconded by Past Grand Master I. H. STEARNS :

That the Address of M. W. Grand Master Edgar, just delivered, be referred to the Committee on the State of Masonry, with instructions to report thereon during the present session.

The motion was carried.



The Grand Secretary's Report.



R. Wor. Bro. W. H. Whyte presented and read the following Report of the Grand Secretary, which, on motion of Wor. Bro. C. P. O'Connor, seconded by V. Wor. Bro. W. Simpson Walker, was also referred to the Committee on the State of Masonry :

To the Most Worshipful the

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

IN COUNCIL ASSEMBLED :



BRETHREN,—This is my 22nd Annual Report to Grand Lodge. I beg to present it with the assurance of continued devotion to its interests which increasing years have served only to intensify. To a few of our veterans it will be remembered that I accepted the office of Grand Secretary in the year 1870, under somewhat peculiar circumstances and only after much hesitation. Long service, however, has associated its duties so intimately with my habits and pursuits that the performance of those duties has now become one of pleasure and satisfaction to me.

During the past year but little has transpired to disturb the general harmony prevailing in our Jurisdiction ; it cannot, however, but be expected, that in a body embracing so many different personalities, diverse opinions on the various subjects necessarily embraced in the government and regulations of its affairs, would arise. Such questions as have been reported to me in my official capacity have been referred to the M. W. Grand Master or other proper Grand Officer of Grand Lodge.

Dispensations.

Since our last Communication the following dispensations have been issued by order of M. Wor. Grand Master :

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On 18th February, 1892, to St. George Lodge, No. 10, to ballot for a candidate within the time prescribed by the Constitution.

On 14th March last, authorizing Shawenegan Lodge, No. 49, to pass and raise a Brother at same meeting.

On 18th of March last, to Lodge St. Andrew, No. 6.

On 20th May, to Montreal Kilwinning Lodge, No. 20, authorizing fresh ballot for candidate.

On 8th June last, to Bedford Lodge, No. 59, and Brome Lake Lodge, No. 35, permitting members to appear in public in regalia for the purpose of attending Divine Service.

On 13th June last, to Tuscan Lodge, authorizing the election and instalment on St. John's Day of officers of Lodge.

On 16th June last, to Yamaska Lodge, No. 21, to ballot for a candidate within the residential time limit.

On 16th July last, to Portage-du-Fort Lodge, No. 70, to elect officers.

On 17th June last, to Yamaska Lodge, No. 21, to receive and act on application for membership from a party returning to live in this Jurisdiction after an absence of a few years.

On 2nd August last, to Shefford Lodge, No. 18, to wear regalia in public, attending Divine Service.

On 13th August last, to Frelighsburg Lodge, No. 33, to wear regalia in public attending Divine Service.

On 22nd August last, to Nelson Lodge, No. 9, to hold pic-nic, wearing regalia.

On 7th October last, to Argenteuil Lodge, No. 67, to call special meeting to confer degrees.

On 3rd November last, to Ashlar Lodge, No. 31, to confer degrees same night on a member leaving for Europe.

On 3rd December last, to Mount Royal Lodge, No. 32, to confer M.M. degree within prescribed time.

On 3rd December last, to St. Charles Lodge, No. 44, to confer F.C. and M.M. degrees within prescribed time.

On 9th December last, to Nelson Lodge, No. 9, to hold festival and ball.

On 21st December, to Argyle Lodge, to appear in Masonic clothing at an "At Home."

On 21st December, Corinthian Lodge, to elect W. M.

" " Montreal Kilwinning Lodge to elect officers.

Grand Representatives.

Grand Representatives have been received from, and appointed to Foreign Grand Lodges as follows :—

From the Grand Lodge of Kansas, W. Bro. C. JUDGE, re-appointed.

From the Grand Lodge of Delaware, W. Bro. BICKERTON SMITH re-appointed.

From the Grand Lodge of Utah, R. W. Bro. S. P. FRANCHOT,

" " " New Zealand, R. W. Bro. J. B. TRES-
SIDER.

" " " Nova Scotia V. W. Bro. B. TOOKE.

To the Grand Lodge of California, Rev. Bro. JACOB VOORSANGER.

" " " Nova Scotia, Bro. E. L. FOSTER.

" " " Kentucky, W. Bro. FRANK C. GERARD,
Bowling Green, Ky.

To the Grand Lodge of New Zealand, W. Bro. WM. CHAS.
WALTERS.

To the Grand Lodge of Kansas, W. Bro. GEO. M. DIXON.

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Annual Returns to Grand Lodge.

Returns from the following Lodges with dues to Grand Lodge were received on or before 16th day of January instant, as required by our Constitution.

FIRST: ST. CHARLES 44, then Argyle 65, afterwards, in rotation as the names follow:—Hochelaga No. 57, Pontiac No. 40, Lake Magog No. 55, Browne No. 54, St. John No. 3, Brome Lake No. 35, Acacia No. 71, Montreal Kilwinning No. 20, Corinthian No. 62, Ascot No. 30, St. George No. 10, Ashlar No. 31, Frelighsburg No. 33, Royal Albert No. 25, Stanbridge No. 20, Prince Consort No. 52, Dorchester No. 4, Mount Moriah No. 38, Prince of Wales No. 63, Shawenegan No. 49, St. Andrew No. 53, Antiquity No. 1, St. Andrew No. 6, Yamaska No. 21, Royal Canadian No. 29, Golden Rule No. 5, Hemmingford No. 72, Elgin No. 7, Albion No. 2, Eddy No. 41, St. Francis No. 15, Victoria No. 73, St. George No. 11, Victoria No. 16, Zetland No. 12, and Mount Royal No. 32.

The following Lodges have made returns and paid dues since 16th January instant:—King Solomon No. 69, Ionic No. 54, Portage-du-Fort No. 70, Prevost No. 8, Doric No. 34, Tuscan No. 28, Shefford No. 18, Bedford No. 59, Chateauguay No. 36, Sutton No. 39, Cœurs-Unis No. 45, Mount Orford No. 48, Nelson No. 9, Friendship No. 66, Good Samaritan No. 68, Argenteuil No. 67, Graham No. 27.

St. John No. 27, has made no returns nor paid dues for the year.

There seems to be every year a desire on the part of some Secretaries to procrastinate in making returns, notwithstanding the fact that our Constitution at page 47, Sec. 192, says distinctly: "No Lodge which shall have failed to make its annual returns with payment of its dues to Grand Lodge on or before the fifteenth of January in each year, shall be entitled to representation at the next Communication of Grand Lodge."

My experience goes to show that, in most cases, those Secretaries who are laggard in forwarding their returns are the most careless ones in making them up.

I have had acknowledgement from following named eminent Brothers of the receipt by them from this Grand Lodge of M. Wor. BRO. GRAHAM'S HISTORY OF FREEMASONRY IN QUÉBEC. All have testified as to the great utility of the work, have appreciated its merits, and have given our esteemed Brother, the author, the commendations he so richly deserves :—

JAMES W. STATON, Dep. G. M., &c., G. L. Kentucky; IRVING TODD, Chairman For. Cor. Com., Minnesota; HY. ROBERTSON, P. G. M., G. L., Canada; JOSEPH ROBBINS, Quincy, Ill., U. S.; I. H. DRUMMOND, P. G. M., Maine; JOHN H. BROWN, G. Secretary, G. L., Kansas; CHARLES INGLESBY, G. Secretary, G. L., South Carolina; P. J. PILLANS, Chairman Com. Cor., Alabama; MICHAEL NISBET, Grand Secretary, Pennsylvania; SIR HENRY PONSONBY, for Queen Victoria; SIR FRANCIS KNOLLYS, for Grand Master of England; COL. ALFRED EGERTON, for R. H. Duke of Connaught; MAJOR I. ST. AUBYN, for Lord Stanley, Governor General; H. CLAY ARMSTRONG, Grand Secretary, Alabama.

In pursuance of instructions given me in the month of December last, I called in the Warrant Books, Funds and Papers of Montreal Kilwinning Lodge, No. 20, and subsequently returned the same to the W. M. of that Lodge, by order of R. W. Bro. the District Deputy Grand Master Montreal District.

I regret to report that the printed Proceedings of our last Grand Lodge Communication were not distributed so early as promised, the work was delayed by causes which I could not control.

Grand Lodge Library.

Its volumes in the past twelve months have been increased only by the Annual Reports of Proceedings of other Grand Lodges, many of which now lay unbound on its shelves. I last year asked for a small appropriation to put them into volume shape; my request was ignored, I now respectfully repeat it with the hope of a better result.

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I have received from several Grand Lodges copies of their Proceedings neatly bound in cloth, and wish to be instructed to reciprocate.

Statement of Monies received.

I beg to submit an itemized account of all monies received by me as your Grand Secretary during the past year, with books and papers referring to same. It shows an increase of \$105.25 over receipts of any preceeding year.

JOHN H. ISAACSON,
Grand Secretary.



SYNOPSIS OF RETURNS OF LODGES FOR TWELVE MONTHS, ENDING 24TH JANUARY, 1893.

No.	NAME.	Initiations.	Passings.	Raisings.	Joinings.	Withdrawals.	Deaths.	Suspended for non-payment of dues.	Re-instated.	Life Members.	Susp. for Un-Masonic Conduct.	Members.
1	Antiquity	8	7	3	1	0	1	1	0	0	0	65
2	Albion	1	1	1	0	0	1	0	2	0	0	39
3	St. John	1	1	2	0	0	0	0	0	0	0	39
4	Dorchester	3	3	4	1	0	0	0	0	0	0	49
5	Golden Rule	3	3	3	0	2	2	2	1	0	0	124
6	St. Andrew	3	3	3	5	0	1	0	0	0	0	76
7	Elgin	14	14	10	2	0	2	3	4	0	0	60
8	Prevost	0	1	1	0	0	1	0	0	0	3	37
9	Nelson	3	4	4	0	1	0	0	0	0	0	44
10	St. George	9	8	8	1	4	2	6	0	0	0	51
11	St. George	1	3	3	1	6	0	2	1	7	0	70
12	Zetland	4	4	7	0	3	2	0	0	2	0	104
13	St. Francis	0	0	0	0	0	0	0	0	0	0	36
14	Victoria	1	1	1	1	2	0	3	1	0	0	104
15	Sheffield	5	5	5	0	0	2	0	0	0	0	94
16	Stanbridge	0	0	0	0	0	0	0	0	0	0	44
17	Montreal Kilwinning	6	6	6	1	1	4	0	0	0	0	111
18	Yamaska	2	3	3	0	1	1	0	0	0	0	70
19	Browne	9	9	9	1	2	1	1	0	0	0	52
20	Royal Albert	8	11	12	6	10	1	0	0	0	0	111
21	St. Johns	2	2	2	0	show	..	..	..	..	..	31
22	Tuscan	2	2	2	0	2	0	1	0	0	0	30
23	Royal Canadian	2	2	2	0	1	0	0	0	0	0	38
24	Ascot	0	0	0	0	3	1	1	1	0	0	53
25	Ashlar	6	6	7	0	1	1	0	0	0	1	72
26	Mount Royal	5	6	6	3	3	1	0	0	1	0	96
27	Freighsburg	2	2	2	3	0	1	0	1	1	0	28

34	Doric	3	0	0	0	0	0	0	0	0	0	50
35	Brome Lake	3	5	2	0	2	1	0	0	0	0	54
36	Chateaugay	3	3	1	0	3	1	0	0	0	0	54
37	Mount Moriah	4	4	4	1	2	1	0	0	0	0	49
38	Sutton	1	1	1	1	2	1	0	0	0	0	49
39	Pontiac	1	1	1	1	2	1	0	0	0	0	49

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31	Ashlar	2
32	Mount Royal	
33	Freilichtburg	

SYNOPSIS OF RETURNS OF LODGES FOR TWELVE MONTHS, ENDING 16TH JANUARY, 1893.

No.	LODGES.	Initia- tions.	Affila- tions.	Annual Dues.	G.L. Cer- tificates.	Life Members.	Arrears.	TOTAL.
1	Antiquity	8 00	50	30 00	6 00	.....	.....	44 50
2	Albion	1 00	.....	19 50	.....	.....	.....	20 50
3	St. John*	2 00	.....	38 00	6 00	.....	.....	46 00
4	Dorchester	3 00	50	24 50	8 00	.....	.....	36 00
5	Golden Rule	3 00	.....	62 60	6 00	.....	.....	71 00
6	St. Andrew	3 00	4 50	38 00	4 00	.....	.....	49 50
7	Elgin	14 00	1 00	30 00	20 00	.....	.....	65 00
8	Prevost .....	.....	.....	.....	.....	.....	.....	.....
9	Nelson* .....	.....	.....	21 00	.....	.....	.....	21 00
10	St. George	9 00	50	25 50	16 00	.....	.....	51 00
11	St. George	1 00	50	28 00	6 00	35 00	.....	70 50
12	Zetland*	11 00	1 00	90 00	14 00	15 00	.....	131 00
13	St. Francis .....	.....	.....	.....	.....	.....	44 00	44 00
14	Victoria	2 00	50	78 00	4 00	.....	.....	84 50
15	Sheford	8 00	.....	46 50	16 00	.....	.....	70 50
16	Stanbridge .....	.....	.....	22 00	.....	.....	.....	22 00
17	Montreal Kilwinning	6 00	50	55 50	12 00	.....	.....	74 00
18	Yamaska	3 00	.....	34 25	6 00	.....	.....	43 25
19	Browne	9 00	50	24 00	18 00	.....	.....	51 50
20	Royal Albert	8 00	5 50	55 50	22 00	.....	.....	91 00
21	St. Johns*	10 00	.....	11 00	12 00	.....	.....	33 00
22	Royal Canadian	2 00	.....	19 00	4 00	.....	.....	25 00
23	Ascot*	1 00	1 00	55 00	.....	.....	.....	57 00
24	Ashlar	6 00	.....	36 00	14 00	.....	.....	56 00
25	Mount Royal	5 00	3 00	36 50	12 00	5 00		61 50
26	Freighsburg	2 00		14 00	4 00			20 00

35 Brome Lake*

36 Chateaugay

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THE GRAND LODGE OF QUEBEC.

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35	Brome Lake†	4 00	40 25	10 00			54 25
36	Chateaugay	1 00	11 75	2 00			14 75
38	Mount Moriah	4 00	34 50	12 00			61 00
40	Pontiac	8 00	17 50	16 00	.....	10 00	41 50
41	Eddy	11 00	33 50	30 00	.....	.....	75 50
44	St. Charles	7 00	24 00	16 00	.....	5 00	52 00
45	Ceura Unis*	3 00	1 50	30 25	.....	.....	34 75
47	Graham	.....	19 50	6 00	.....	.....	16 00
48	Mount Orford*	.....	16 00	8 00	.....	.....	25 50
49	Shawenegan	6 00	57 00	14 00	.....	.....	30 00
52	Prince Consort	4 00	1 50	22 00	.....	.....	76 50
53	St. Andrew	2 00	26 50	4 00	.....	10 00	43 00
54	Ionie*	.....	22 00	2 00	.....	.....	24 00
55	Lake Magog	.....	50	25 50	.....	.....	26 00
57	Hochelaga	9 00	23 75	18 00	.....	5 00	53 75
59	Bedford	.....	.....	18 00	.....	.....	18 00
60	Richelieu	2 00	12 00	8 00	.....	12 25	12 25
62	Corinthian	4 00	3 50	23 50	.....	10 00	32 50
63	Prince of Wales	.....	20 00	6 00	.....	.....	37 00
64	King Solomon*	.....	36 00	28 00	.....	12 00	32 00
65	Argyle	9 00	1 50	46 50	.....	.....	73 00
66	Friendship*	4 00	23 00	6 00	.....	.....	58 00
67	Argentueil*	4 00	16 00	4 00	.....	.....	33 00
71	Acacia	2 00	18 00	6 00	.....	.....	22 00
72	Hemmingford	2 00	50	21 25	.....	.....	26 00
73	Victoria	8 00	21 25	25 00	.....	.....	55 75
Totals		211 00	50 00	454 00	95 00	68 25	2367 25

* Returns and Dues for 1891 received after books were closed.
† Returns and Dues for six months of 1891 received after books were closed.

Grand Treasurer's Report.



The Grand Treasurer made the following Report.—

TO THE M. W. THE GRAND LODGE OF QUEBEC, A. F. & A. M.
The Report of the Grand Treasurer for the Year ending 24th January, 1893.

GENERAL FUND.

1892.		
January	—Balance on hand 25th January, 1892, on deposit at Molsons Bank.....	\$1,454 99
November 17.	—Amount received from Molsons Bank, which had been standing in the name of H. M. Alexander, Grand Treasurer, since 1878.....	64 40
December 31.	—Molsons Bank, interest on deposit.....	39 13
1893.		
January 24.	—Amount received from the Grand Secretary	2,367 25
		\$ 3,925 77

EXPENDITURE.

Expenses of Grand Lodge Communication, 1892.	\$ 129 00
Foreign Correspondence.	40 00
Certificates.	144 00
Printing Proceedings.	325 35
Stationery.	50 20
Subscription to General Masonic Relief Association.	31 56
Stamping, Wrappers and Postage on Graham's "History of Freemasonry," sent to Foreign Jurisdictions.	68 95
Insurance on Regalia.	3 00
Repairing Grand Lodge Seal.	3 00
Grant to Grand Master's Expenses, 1891.	\$75 00
" " " 1892.	75 00
	150 00
Grand Secretary, Expenses.	3 50
" Postage, Express, etc.	40 00
" Office Rent.	120 00
" One Years' Salary.	800 00
Balance on hand, 24th January, 1893, on deposit at Mol- sons Bank.	2,017 21

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BENEVOLENT FUND.

1892.	
January	—Balance on hand, 25th January, 1892.. \$ 436 33
May	—Six months' interest on \$4,000, City of Montreal Consolidated Stock, @ 6 p. c.—\$120
	—Six months' interest on \$4,000, City of Montreal Consolidated Stock, @ 4 p. c.—\$80
	200 00
November 28.	—Six months' interest on \$4,000, City of Montreal Consolidated Stock, @ 6 p. c.—\$120
	—Six months' interest on \$4,000, City of Montreal Consolidated Stock, @ 4 p. c.—\$80
	200 00
	—Received from Treasurer Ritual Committee
	6 00
December 31.	—Quebec Bank, interest on deposit
	10 06
1893.	
January 24.	—Received from F. Edgar, Two years' allowance for Grand Master's expenses, unexpended
	150 00
	—————\$ 1,002 39

DISBURSEMENTS.

	Grants voted by Grand Lodge as per Vouchers filed
	300 00
1893.	
January 24.	—Balance on hand, 24th January, 1893, on deposit at Quebec Bank
	702 39

MASONIC HOME TRUST FUND.

1892.	
January	—Balance on hand, January 25th, 1892, on deposit at Molsons Bank
	\$ 619 48
	Interest on deposit to 31st December, 1892.. ..
	24 06
	—————
	Balance on deposit at Molsons Bank, 24th January, 1893
	\$ 643 54

TOTAL ASSETS OF GRAND LODGE ON THE 24TH
JANUARY, 1893.

Invested on Account Benevolent Fund in names of M. M.	
Tait, J. H. Isaacson and Isaac H. Stearns, Trustees :	
City of Montreal 6 p.c. Consolidated Fund	\$ 4,000 00
City of Montreal 4 p.c. Consolidated Fund	4,000 00
	\$ 8,000 00
General Fund on deposit at Molsons Bank	2,017 21
Benevolent Fund on deposit at Quebec Bank	702 39
Home Trust Fund on deposit at Molsons Bank	643 54
	3,363 14
Total Amount	\$11,363 14

The Grand Treasurer submits his books and vouchers for the various items of Disbursements, and Bank Deposit Books, showing the amounts therein at the credit of the Grand Lodge.

The Grand Treasurer begs to suggest to the Grand Lodge that the sum of \$800 be transferred from the General Fund to the Account of the Benevolent Fund, and that he be authorized to invest \$1,000 in City of Montreal Consolidated Fund, or such other securities as the Finance Committee may order.

Respectfully submitted,

ISAAC H. STEARNS,
Grand Treasurer.

Moved by M. W. BRO. I. H. STEARNS, seconded by R. W. BRO. JAS. FYFE :

That the Report of the Grand Treasurer be received and referred to the Committee on Finance.

The motion was carried.

Reports

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Reports from District Deputy Grand Masters.



Quebec and Three Rivers District.

R. Wor. Bro. H. B. SAMPLE, D.D.G.M. for Quebec and Three Rivers District, presented and read his Report.

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

MOST WORSHIPFUL SIR AND BRETHREN,—In accordance with the requirements of the Constitution, I beg to submit my Report on the State of Masonry in the District of Quebec and Three Rivers, over which I have the honor to preside. I regret exceedingly being prevented from visiting Shawenegan of Three Rivers, and Good Samaritan of New Carlisle. I had made all necessary arrangements to visit the former, when I received a message by wire from W. Bro. F. F. Farmer, asking me to postpone my visit, and have been unable since to visit them, much as I would have wished.

I have to report the Quebec and Levis Lodges in good and prosperous condition, all of which I have visited officially and had the pleasure of installing the Officers of Albion, St. Johns and St. Andrew, on St. John's day, and I take the opportunity of thanking the members for their kindness to me on that occasion. I was most sumptuously and royally entertained, and a very pleasant time was spent together at the festive board.

On the 24th June, I had the pleasure of installing the Officers of Tuscan Lodge, No. 28, at Point Levi, which I am pleased to report is in a prosperous condition.

There has been no Masonic complaint made to me during my incumbency, and harmony seems to prevail.

In conclusion, I must thank the Brethren of the several Lodges whom I have the pleasure of visiting for their extreme courtesy to me on all occasions; and, if I have erred in the discharge of my duty, I assure you it was not intended.

I have the honor to be, Most Worshipful Sir and Brethren,

Yours fraternally,

H. B. SAMPLE,

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

Montreal District.

R. W. BRO. J. B. TRESIDDER, D.D.G.M., for Montreal District, presented and read his 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,—For the second time I have the honor and privilege of presenting a Report of the work done by me, and the condition of Masonry in the important District of Montreal, as required by the Constitution of this Grand Lodge.

My many public and private duties have prevented me from devoting as much time to the work appertaining to the office of District Deputy Grand Master as I could have wished, or as the importance and responsibilities of the office require; nevertheless, I have endeavored not to neglect those duties any more than was absolutely unavoidable, and have kept myself constantly in personal intercourse with almost every Lodge over which I had jurisdiction, and can say with a feeling of satisfaction that, speaking of the Lodges as a whole, they are doing good work and adding good material to their roll of membership, and I am sure that this Grand Body will be pleased to learn that the healthy spirit of rivalry, in the work of conferring the different degrees, to which I referred in my Report last year, is still manifest, and is having its good effect; and, while

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last year I felt it but justice to mention one Lodge as deserving of special mention for the excellence of its work, this year I am enabled to state that that Lodge is being hard pushed by four or five others, for first place, and the work as performed by them has been so well done that, if it were possible, it would probably be imprudent to single out any particular Lodge for special commendation. The establishing of a quartette and the introduction of music in the ceremonies, has had a most beneficial effect in several of the Lodges, and has added wonderfully to the general interest and solemnity of the work.

Victoria Lodge No. 73, Lachine, continues to give proof that there *was ample* room in that Town for a Lodge, the individual interest manifested by its members at the outset is still apparent, and the good work which they have done, and are doing, satisfies me that they intend that their zeal for the institution shall not be short-lived, and warrants me in saying that this Lodge bids fair to outnumber many of our city Lodges. Its members deserve special praise for the pains they have taken to make their Lodge room one of the most complete and attractive that I have had the pleasure of visiting.

While I thus speak, generally, of the progress of the Lodges in this District, I feel that it is my duty to mention the fact that there are two or three that appear to be at a standstill, possibly due in some measure to internal dissensions which will occasionally occur and retard the growth and prosperity of a Lodge for a time ; and is probably due also, in some degree, to the want of a proper selection of presiding officers. I have endeavored to caution the members of the different Lodges to exercise the greatest possible care in the selection of officers for the principal chairs, warning them that the welfare of their Lodge and its very existence, depends upon their selection of properly qualified Brethren for the important offices. However, I think this condition of things is but temporary, and that the two or three Lodges referred to, will quickly recover themselves and continue to be a credit to this Grand Lodge.

There is one incident which has occurred, in connection with my duties, I would feign pass over and not refer to in this Report, did I not consider it of too grave import to ignore altogether,

and further, that it is my duty to mention the circumstance, which caused me much anxiety and pained me deeply to perform; that was, to arrest for a short time, the warrant of an old and popular Lodge in this city. The cause which brought about, and rendered necessary such action was (I am now satisfied), due entirely to the very imperfect and unsatisfactory conditions of our Constitution, which, in my humble opinion, should be so simply constructed, or worded, as to render it impossible that any two opinions should exist as to the meaning or intention of any of its clauses; and I would strongly recommend that this Grand Lodge should at once take up the question of a thorough revision of its Constitution. In its present condition, the Worshipful Masters frequently find themselves face to face with difficulties on this account which *should* be easily overcome, but, for reasons above stated, they are compelled to apply through the D.D.G.M., to the Most Worshipful the Grand Master for his interpretation of certain clauses of the Constitution, or for a ruling, which should not be necessary.

OFFICIAL VISITATIONS.

It has been a pleasant part of my duties to visit, in my official capacity, the different Lodges in this District, and such visits have been taken advantage of by the Wor. Masters to express their devotion and loyalty to this Most Wor. Grand Lodge. I must take this opportunity of thanking those Past Masters and Present and Past Grand Lodge Officers who have so willingly accompanied me on many visits, and thereby added considerably to the interest usually shewn on such occasions.

Before closing this brief Report, I must acknowledge the extreme kindness and consideration shewn me by the Most Worshipful the Grand Master, on all occasions when, in the pursuit of my official duties, I have asked for advice, his intimate knowledge of, and acquaintance with matters Masonic being universally accepted and esteemed.

All respectfully submitted,

JOHN B. TRESSIDER,
D.D.G.M. Montreal District.

MONTREAL, January 10th, 1893.

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Bedford District.

R. W. Bro. DAVID B. KNIGHT, D. D. G. M., for Bedford District, presented and read his 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,—A glance at the calendar warns me that my Report as D. D. G. M., for the District of Bedford, ought to be in the hands of the Grand Secretary, I have delayed sending it a few days in order to get more information in regard to a matter that required my attention for some time.

I have visited all the Lodges in the District with the exception of Royal Canadian, No. 29. My reason for not visiting it was owing partly to an error as to its night of meeting, as appears by last Grand Lodge Report.

I have much pleasure in reporting that all the Lodges I have visited are in good working order, in fact, I believe, will compare very favorably with the Lodges in the other Districts, in so far as the quality of the work is concerned.

I have to thank the Officers and Brethren of the different Lodges for their uniform kindness to me when visiting them; particularly Brown Lodge, No. 24, where I was a stranger to all its members with the exception of Bro. Dr. Slack. This Lodge has a happy faculty of bringing its members together by means of social elements. I believe it would be conducive of much good if more of our Country Lodges would practice having some entertainment other than the usual routine of the Lodge work.

Dispensations have been asked for and granted to Bedford Lodge, No. 59, to attend Divine Service, and to Frelighsburg, No. 33, for a like purpose; to Nelson Lodge, No. 9, to hold a Masonic Pic-nic at Highgate Park, also to the same Lodge to hold a Masonic Ball and Festival at St. Armand Station.

I have brought the Masonic Home question before the Lodges, and, although it is admitted on all sides to be a laudable project, they feel that the extra tax that will be necessary for its purposes would be more than some of the Lodges could bear.

On the whole, I consider the state of Masonry in the District of Bedford, to be in a satisfactory condition. Peace and harmony prevail, with the exception of the difficulty still unsettled between Bedford Lodge, No. 59, and Nelson Lodge, No. 9. In connection with this matter, I beg to report that I have followed the instructions of the M. W. the Grand Master, by officially censuring and admonishing Nelson Lodge. From information given me by members of Bedford Lodge, I cannot recommend the M. W. the Grand Master, to permit to be advanced to second and third degrees the party complained against. I would also state that Bedford Lodge expresses itself as being willing to bring charges against the initiate, if necessary, for a final settlement of this vexed question.

In conclusion, I feel that we in this District, ought to express our gratitude to the Great Architect of the Universe, for not having called any of our Brethren to the Grand Lodge above during the past year. There having been no deaths among the Brethren of this District during the past year.

All of which is respectfully submitted.

DAVID B. KNIGHT.

D. D. G. M., Bedford District.

St. Francis District.

R. W. Bro. I. P. Plummer, D.D.G.M. for St. Francis District, presented and read his 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,—Having been appointed District Deputy Grand Master for the District of St. Francis, containing Lodges Nos. 5, 15, 16, 30, 31, 34, 48, 55, 63 and 66, I beg respectfully to submit the following Report :—

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I have officially visited all the Lodges in my District, and witnessed work in all except three, which in nearly every instance, was exceedingly well done.

It gives me much pleasure to say, that, as far as I am aware, the true spirit of Masonry reigns throughout the District, and nothing but harmony and good feeling prevail among the different Lodges,—with a degree of Brotherly love among the members of the individual Lodges under my jurisdiction.

On the 7th of September last, I called a District Meeting of the several Lodges to be held in the city of Sherbrooke. Unfortunately, the date fixed was during the Fair, which prevented the Brethren of the Local Lodges from devoting that attention to it they would otherwise have been glad to have given. This, and the absence of the Officers who were expected to work the M. M. degree, rendered the meeting not as successful as I had hoped; there was a good attendance however, from the outside Lodges, and I am sure much good resulted in the better acquaintance of the Brethren throughout the District. I sincerely hope that District meetings will be held every year in the future; as I feel confident much good can be accomplished in this way in bringing about a uniformity of, and better work, as well as more fraternal feeling between the different Lodges in the District.

I cannot close my Official Report without tendering to the Officers and members of the several Lodges in my Jurisdiction, my most profound and lasting gratitude for the kindness, courtesy and hospitality which they have been pleased to bestow upon me during the past year.

In conclusion, I beg leave to express my earnest desire that we all may be guided by the sublime teachings of the "Great Lights of Masonry," which will enable us to advance to the position of a nobler manhood, better citizenship, and pure Christianity.

All of which is most respectfully submitted.

I. P. PLUMMER,
D.D.G.M., St. Francis District.

Ottawa District.

R. Wor. Bro. WILLIAM THOMSON, D. D. G. M. for Ottawa District, presented and read his 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 D. D. G. M. for the District of Ottawa for the past year, I now beg to report that I have visited but two Lodges, viz.:—Portage-du-Fort and Pontiac; the former, I very much regret to state, is not prospering so well as could be wished.

I installed its officers in August last. Since that time its members have had but one meeting, and are contemplating surrendering their charter. The principal cause for this is that most of its members have moved away from the place, and the few remaining seem to lack that interest which should characterize Masons.

I have much pleasure in stating that Pontiac Lodge is enjoying a fair share of prosperity this year; its members are doing good work, and, if they continue, it will be second to none in the District in the near future.

I very much regret that I have been unable to visit the other Lodges in the District, owing to great pressure of my business which rendered it impossible for me to visit all the Lodges.

It was my intention to have done so during the months of November and December, but, unfortunately, then sickness prevented.

I requested R. W. Bro. A. Lyon, P. D. D. G. M., to install the officers of the several Lodges in the District.

I can only ask a Mason's pardon.

Yours fraternally,

WILLIAM THOMSON,
D. D. G. M., Ottawa District.

CALUMET, January 11th, A. L. 5893.

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Shefford and Brome District.

R. W. Bro. J. BRUCE PAYNE, D.D.G.M., for Shefford and Brome District, presented and read 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 article 63 of our Constitution, I herewith submit my Report as D.D.G.M., Shefford and Brome.

When the Brethren of this District did me the honor to select me as their Deputy Grand Master, I was too young in years and Masonry to fully understand the responsibilities that went with the office, but, after a year's experience, I think I know a little more than I did then.

After being installed I enquired of the Grand Secretary for the regalia for this District, who informed me that it had not been sent in, and advised me to write the P.D.D.G.M. for it.

On my return home I did so, receiving the reply that it had been sent in by another Brother and given to the Grand Secretary.

I wrote to the Grand Secretary to this effect, but was again informed that it was not in his possession.

After some more correspondence, on March 21st, the Grand Secretary forwarded it to me with the explanation that some one had put it in his trunk without his knowledge, hence his previous denial.

On February 24th, I was notified by the Secretary of Sutton Lodge, No. 39, that an emergent meeting had been called at their Lodge on the 22nd inst, for the purpose of attending the funeral of their late Bro. R. E. Phelps, P. M., at Foster, Que.

On March 24th, I was notified by the Secretary of Yamaska Lodge, that an emergent meeting had been called at their Lodge

on the 20th instant, for the purpose of attending, and officially paying the last tribute of respect to their late Brother James Ainslie, whose funeral was largely attended by Brethren in full regalia.

I am thankful to say that these are the only two notices of this nature that I received.

On June 13th, I received a communication from Brome Lake Lodge, asking for dispensation to appear in public, clothed in regalia to attend Divine worship on the 26th instant; this I forwarded to the Grand Secretary with my recommendation, and, in due course, transmitted to them the dispensation from the Most Worshipful, the Grand Master.

On June 18th, I was summoned by telephone by a Brother of Sutton Lodge, asking permission to appear in regalia for the purpose of attending Divine Service the following day, explaining that the Brethren had been summoned, notice of their intention of attending Divine Service on that day had been published in the local papers, that their Secretary was new to office and had forgotten that a dispensation had to be secured from the Grand Master. Considering the urgency of the case, and believing the best interests of the Craft would be served, I gave them permission, and trust my action will be confirmed.

I do not think this will ever occur again.

Sometime in August, I believe, Shefford Lodge also turned out in full regalia to attend Divine worship, but they got their dispensation direct from the Grand Secretary without my recommendation, at which I was much surprised, as my Constitution distinctly states that all dispensations must be applied for through the D.D.G.M., while attention was called to this fact at our last Communication by the Committee on Jurisprudence.

VISITATIONS.

On September 7th, I paid an official visit to Brome Lake Lodge, No. 39, where I was most cordially received by its Officers and Brethren.

The Lodge is well furnished and in good condition financially, having about \$125 in the treasury, and Grand Lodge dues six

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months overpaid. They have a membership of 55. Seven candidates were raised during the past year. On examining their register, I found that the average attendance was about fourteen.

This is not as it should be, but, as they have since received permission to hold Lodges of instruction, I have no doubt that my successor will find them thoroughly posted in their work, which I have no doubt will induce a larger attendance.

The following night I visited Graham Lodge, No. 47.

The W. M. had been kind enough to call an emergent meeting to meet me. A number of the Brethren from Brome Lake Lodge escorted me over the "rough and rugged road," which led to Bolton Centre, where we safely arrived and were right royally received.

This Lodge I found in better condition than it was found by my predecessors, as they are now having regular meetings with an average attendance of twelve, whereas last year they only had five regular meetings, not enough Brethren attending to enable them to open up. They have a membership of 34. Their financial condition is very good, having \$46 in the treasury with the Grand Lodge dues paid. There being no work before the Lodge, I was unable to judge of their efficiency, but judging from the manner in which they closed the Lodge, I have no doubt but that a candidate would get proper instruction.

A matter was brought to my attention, officially regarding another Lodge that had made an honorary member of one of their suspended members. But more of this, anon.

On October 1st, I notified St. John's Lodge, at Mansonville, that I would pay them an official visit at their next regular the following Wednesday. On the 4th, they wired me that notice was too short, and subsequently notified me that their regular meeting was on Saturday next before full moon, while the Grand Lodge Report has it down for Wednesday. As I was unable subsequently to visit the Lodge, I do not know whose fault it is, but would suggest that the Grand Secretary make a note of it and have it corrected in the next Report.

On October 29th, I visited Sutton Lodge, No 39, which I found in a flourishing condition. They have 65 members, an average attendance of 17, and over \$400 in the treasury besides a well furnished Lodge which is to be still further added to by a new set of regalia.

Unfortunately, the W. M. was indisposed that evening, but his place was ably filled by a Past Master who received good support from the other officers all round. A candidate was raised that night, and the work was done in a very creditable manner. They have a number of young Brethren, enthusiastic and well posted, who, no doubt, in due course, will maintain the Lodges in its present state of efficiency.

On November 7th, I visited Shefford Lodge at Waterloo, where I found them with an abundance of work on hand, none of which, however, materialized that night. They have a membership of 93, with an average attendance of 19. Grand Lodge dues had been paid, leaving still a balance in the treasury of \$70. The officers were thoroughly posted in the floor work, but there is room for improvement in their knowledge of the contents of the Constitution.

On December 27th, I paid an official visit to Yamaska Lodge, No. 21, where I installed the new Officers.

The new Officers gave a sample of their work the same night by raising a candidate. They are deserving of all praise for the efficient manner in which they discharged their duties, although it was their first effort, everything went as smoothly as if they were repeating the Lord's prayer, and I have no doubt but that the coming year will find this Lodge much stronger than ever.

During the past year, however, they made poor progress, owing largely to their getting into the rotation system, which brought them round to putting a Master in the chair who appeared to work against the Lodge; in fact, the Brethren became so incensed against him, that they sent me a petition signed by all the leading Officers, and many of the Brethren asking that I suspend him.

Subsequently, three separate charges were preferred against him, principally, that he was using the black ball to the injury of the Lodge, but after consultation with plaintiffs and pointing out the

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delicate nature of the charge, and the difficulty in proving it, they concluded to abandon the matter, since which time they have been working in harmony, and I trust that it may continue.

They have a membership of 78, with an average attendance of 25, the Lodge is well furnished, but after paying Grand Lodge dues there will be very little in the Treasury.

Their present prospects, however, are bright.

During my visits, I have made it a point to invite discussion on R. W. Bro. Fyfe's project of establishing a "Home."

In every case, it has been strongly opposed, while some would be in favor of it were a sufficient fund established at once in the shape of an endowment, which sum many of them placed at upwards of \$100,000, yet they all agreed that it would work more harm to Masonry in Quebec than good. They charged me to strongly urge that the project be abandoned.

In regards to "Graham Lodge," bringing to my notice that another Lodge had elected one of their suspended members an honorary member, I found that they were right. It was a very mixed up affair, the suspended member being one of the cloth, so that the other Lodge appeared to take it for granted that he was all right, and while the member was under the impression that he was in good standing, as he originally became a member of Graham on the understanding that he was to become an honorary member, as he already belonged to another Lodge. This was way back in the early seventies. Since then he has been moving around every three years, and believing that he was in good standing made it a point to visit Lodges where he was sometimes elected an honorary member, and subsequently Chaplain. In tracing this matter, I had correspondence without my jurisdiction, and found that another Lodge had elected him an honorary member, and another had received him as a visitor.

At first, I was inclined to blame the Grand Secretary for allowing his name to appear as an honorary member with another Lodge, when his books showed he was suspended by Graham Lodge; but, on communicating with him, he informed me that no other Lodge had reported him as an honorary member.

However, with a view to restoring harmony, Graham Lodge has generously recommended him to be re-instated by Grand Lodge, and the necessary amount being in my hands to pay up his back dues, I hope to have the matter straightened out satisfactorily to all concerned before my term expires.

Right here I would beg to call the Brethren's attention to the fact that Grand Lodge dues must be paid on honorary members the same as on ordinary members.

In my visits throughout my district, I was everywhere cordially received, and I have to thank the Brethren for their many courtesies. I trust that I have not made myself obnoxious to any of the Craft. I must acknowledge that in some Lodges I have severely criticised their work, their ignorance of the Constitution, and their want of efficiency in discharging their duties; but no where did I criticise that I did not think I was fulfilling the duties of my office, and working for the best interests of the Craft. I cannot flatter, nor can I extend praise where it is not called for. If I have erred, I trust the Craft will extend a Mason's charity, and say that I worked conscientiously and for the welfare of our order.

All of which is respectfully submitted.

J. BRUCE PAYNE,

D.D.G.M., Shefford and Brome Dist.



The following Report from the Committee which had been named during the year by M. Wor. Grand Master, to superintend and arrange all matters in connection with the publication and disposal of M. Wor. Bro. J. H. Graham's book entitled "History of Freemasonry in Quebec," was presented by M. Wor. Bro. J. Fred. Walker, Chairman of said Committee, and adopted by Grand Lodge, and, on motion, received and ordered to be printed with the Proceedings of Grand Lodge.

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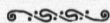
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Historical Committee.



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

Having been appointed by the M. W. Grand Master as a Committee to look after the distribution of the volumes of "Graham's History of Freemasonry in the Province of Quebec," which had been subscribed for by the Grand Lodge of Quebec, we think it but proper to make a report to this M. W. Grand Body.

We have endeavored to impartially distribute those placed at our disposal.

No Grand Lodge library has been forgotten. Copies have been sent to Masonic historians and the most prominent writers on Freemasonry, and to those to whom we owe our loyal obedience as good citizens.

The acknowledgements have been most flattering to this Grand Body, to the history itself, and to the distinguished author to whom we are so much indebted for its compilation.

Special letters of thanks have been received from our Queen, the Prince of Wales, the Duke of Connaught, and from His Excellency the Governor-General.

Letters of congratulation on the "splendid history," "the merit of the author," "the research," the credit to our Grand Lodge," etc., etc., too numerous to mention, have been received from almost all the Grand Secretaries on this continent and the mother country.

Such writers as Richard Vaux, of Pennsylvania, say: "they are surprised at the research, industry and most marked ability, "M. W. P. G. M. Graham has shown in the preparation of this "most interesting work."

Such historians as E. T. Shultze, R. T. Gould, T. B. Whitehead, John Lane, and Wm. James Hughan, express their great appreciation. The latter concludes his letter with: "Allow me to ask you kindly to be the medium of my thanking the Grand Lodge for

"such an acceptable gift, and to express the hope that very soon
"the English Lodges in Montreal will decide to throw in their lot
"with you, and thus make a united and happy family."

This history has been placed on the shelves of the British
Museum and those of the Parliamentary Library at Ottawa.

Your Committee have tried to carry out the commission with
which they have been entrusted, to the best of their ability, and hope
that what they have done will meet your approbation.

J. FRED. WALKER.

I. H. STEARNS.

E. T. D. CHAMBERS.

Grand Lodge was then called from labor to refreshment.

AFTERNOON SESSION.

At 3. p.m. Grand Lodge resumed labor, M. Wor. GRAND
MASTER presiding.

M. Wor. PAST GRAND MASTER STEARNS presented to the
Grand Master R. Wor. Bro. J. B. Tresidder, as Representative of
Grand Lodge of New Zealand, R. Wor. Bro. S. P. Franchot, as
Representative of Grand Lodge of Utah, and V. Wor. Bro. Benjamin
Tooke, as Representative of Grand Lodge of Nova Scotia; they
were severally invited to the East, introduced to Grand Lodge, and
received with Grand Honors.

The Grand Chaplain Revd. Bro. W. T. FORSYTHE, delivered the
following instructive and interesting address :—



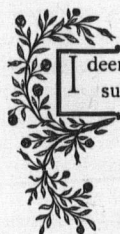
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Grand Chaplain's Address.



"THE MISSION OF MASONRY."



I deem it no small privilege to be permitted to stand before such a body of Representative Masons, and to give expression to a few thoughts which the present occasion forces upon our minds. The present age is prominently a practical one, and demands imperatively of every institution and society its "*Cui Bono*." Our organization, hoary as it is with age, and numbering amongst its votaries men prominent in every sphere of life, whether in Church or State, cannot expect to escape the scrutiny of the age, and be asked the reason and purpose of her existence. Let us now face the question and ask "What is the Mission of Masonry?" Masonry need not fear the question for she has an answer to give to those who thus enquire of her. She has a mission to perform for God and humanity even in this busy nineteenth century.

The Mission of Masonry is, in the first place to preserve and place before men the true idea of the Divine. In this age of speculation, unbridled undisciplined thought, men play fast and loose with the idea of Deity. To some the Divine is nothing but the ideal thought, the vital principle of creation or a power not ourselves making for righteousness. The belief in the personality of God lies at the very foundation of Masonry. Without a firm grasp of this sublime truth, Masonry is nothing but a heartless sham. It is not worth the keeping—"let it go." But with such a grasp, with such a belief, it is a grand reality, a mighty help to the struggling sons of humanity. The God of Masonry is one whose help we must ever implore when entering upon any great and important undertaking, at whose right hand there is ever a supply of help wielded to us by the power of powers, whose eye sees us through and through, and penetrates the secrets of our inmost being. Such a being cannot be a mere Pantheistic abstraction, a mere creation of the mind. He is an

eternal person,—the infinite mind,—the all embracing heart who ever listens to the lisps of his weakest creatures. If it is the mission of Masonry to preserve and teach the personality of Deity, it is no less her duty and privilege to set before her members the glory of truth,—the obligation laid upon every man to make the work of his life the search for truth. The light for which the seeker of Masonry gropes, is the light of truth,—the light which is granted to the humble suppliant at the Masonic altar is the light of truth, truth imparted by many a symbol and sign. As the Craftsman pursues the road of Masonic life, as degree after degree unfolds its hidden meaning, as each ray of light shines upon the attentive mind, it is a gleam of truth which is reflected thereby. And what is absolute truth? Does it not consist in the perfect knowledge of the Divine? All rays of light, of truth, converge and centre in Him Who is the perfect truth. All our systems are but broken lights of the eternal orb, parts of the beauteous light, the central sun of all creation. What is the secret of the Master Mason which the Great Architect of the universe will reveal to Him, when the fidelity of a life's work is consummated? It is the mystic name of Deity, whom truly to know, is eternal life. When the journey of life is finished and the devious ways of time passed o'er, then the worker of earth will be admitted into the middle chamber of the universe, which we call heaven, and beholds there the hieroglyphic light which Craftsman only saw. Then the Mission of Masonry will be completed when she has led her votaries to the fountain of truth, to know as they are known.

But, if the Mission of Masonry be to present to her children the truth as centered in the Divine, it is also her mission to teach that the pursuit for truth should be accompanied by reverence. The present age is one of irreverence. It knows no reason why anything should elude its critical gaze and scrutiny. It seeks to break down the barriers between the Divine and human, not by raising the secular to the rank of the sacred, but by bringing the sacred to the same level as the secular. Masonry has naught in common with this spirit of irreverence. She is impregnated with the very atmosphere of reverence. Although she recommends to her children the search for truth, it is a search hallowed by reverence. The

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aspiration of the true Mason must "Let knowledge grow from more to more, but more of reverence in us dwell." How great and weighty is the responsibility laid upon every Brother who is called to preside in the east, to take heed that the working of the various degrees is surrounded with that reverence which will serve to impress upon the candidate the sacred truths taught thereby ; and to suppress any attempt at burlesque which so sadly interferes with the enforcement of these sublime teachings.

Masonry has also the mission of defending the sacred volume of Divine revelation.

Is it not strange that anyone who has knelt at the Masonic altar and received the light there bestowed, should impugn the authority, and scoff at the contents, of the sacred law ? Yet so it has been and is even now. Men forgetful of the spirit of their Masonic obligations, have been found in the ranks of the enemies of revealed religion. Masonry surrounds with all reverence the Holy volume. She classes it amongst her great lights. She bids the candidate remember that it is the guide to faith and the rule of practice. Masonry is not Christianity, neither is it Judaism. But it partakes of the spirit of both. In its types and symbolisms, it reminds us of the older dispensations. In its inmost essence, in its applications of these types and symbols, it breathes the spirit of the newer law. Brothers of the sacred Craft, help on the mission of your beloved Order in this respect, reverence the sacred Scriptures yourselves, and help to inspire others with that same reverence. I cannot do better in this connection, than quote the words of the Chairman of the Committee of Foreign Correspondence, printed in last year's Proceedings of this Grand Lodge. "Brethren of Sister Grand Lodges, Freemasonry has no place for the scoffer at revealed religion ! Repeal whatever there may be in any of your local enactments that stands in the way of the trial and expulsion of those who boast of their want of belief in a book of the sacred law. Thus will you but make proof of a due appreciation of the true philosophy of Freemasonry, which widely proclaims that without a belief in the Great Architect of the universe, in the volume of the sacred law, and in the resurrection of the body, our teachings will present what Milton styles :—

"No light, but rather darkness visible,
Serving only to discover nights of woe;
Regions of sorrow, doleful shades, Where peace
And rest can never dwell, hope never come."

To Masonry also is committed the mission and task of realizing the Brotherhood of humanity. The human family is divided into sections and classes. Men have erected artificial barriers to keep Brother from Brother—barriers of race, clime, rank and creed often hinder us from conceiving that of one blood are all made. On the broad platform of Masonry is a common meeting ground for many who otherwise would forever remain separated and unknown to each other, there the internal and not the external qualities of a man should be regarded as a passport to merit and advancement. There the only contention should be who best can serve and promote the welfare of his Brothers and fellows.

In this age of gross materialism, Masonry bears witness to the truth that man's life is not bounded by the horizon of this material existence, that even this body will be raised to live in the Holy of Holies of the Great Creator's presence. We are taught that we only die to be raised to the glory and honor of God. Surrounding the grave of a fallen Brother, though we drop the sympathetic tear and mourn his loss, we are reminded as we drop the acacia sprig upon the coffin lid, that there is in man that which is akin to Deity, and can *never, never, never* die.

Sublime and beautiful is the moral standard of Masonry. Brothers' strive to elevate your lives and conduct to that moral standpoint. We do not expect to find, in the candidates for Masonic privileges, perfection of moral excellence. We only expect to find a willingness of purpose and intention to attain that perfection by Masonic discipline and training. He who comes to the door of Masonry is like the "rough Ashlar" rude and unshapen, but wishing by the proper use of Masonic tools to be made like the "Perfect Ashlar," a living stone, fit for that "House not made with hands, eternal in the heavens." Masonry is, after all, just what Masons make it. Uphold the necessity of a strict moral life in every one who is bound to us by the sacred ties of Masonic brotherhood. Wield the power of the ballot to exclude all from our midst, who,

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so far as we know, are not moral before God and of good repute amongst their fellowmen. Use the discipline of the Lodge to expel from the privileges of our Order, all who do not at least strive to lead the Masonic life. Then, to be a Mason, will be the same as to be a man of moral rectitude and sterling integrity, one whose life will bear the strictest scrutiny of a critical world, because it is lived ever in the "Great Taskmaster's sight."

Then, will the struggling sons of humanity be led to kneel at our altar, and receive the light which will help them to live according to the true ideal of humanity.

Do we wish for an embodied standard of Masonic excellence? Seek it, I bid you, in the life of Him who is the centre of the world's history, the carpenter of Nazareth, the prophet of Galilee, the martyr of Calvary. Jesus the Christ, is the true Mason.

Has not Freemasonry, I ask, a mission? Has not her day but just begun? Upon you, my Brothers, lies the responsibility of helping on her mission. Masonry need not fear the calumnies and opposition of her enemies, "truth crushed to earth shall rise again, the eternal years of God are her's." She needs only fear the unmasonic life of her members.

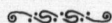
That we may thus prove noble, worthy members of a noble order, and help it in its glorious work and sublime mission, each one will surely pray, "so mote it be."

It was moved by Revd. Bro. W. PERCY CHAMBERS, seconded by R. W. Bro. O'REGAN :—

That the able address of the Grand Chaplain, now delivered, be received and printed with the present Proceedings of this Grand Lodge, and that the thanks of this Grand Lodge be and are hereby tendered to him for the same.

The motion was carried.

Report of Committee on Jurisprudence.



Wor. Bro. J. P. NOYES, as Chairman of the Committee on Jurisprudence made the following report:—

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

Re W. Bro. E. H. C. HARBESON.

YOUR Committee on Jurisprudence beg to report as follows, in the above matter:

The records sent up by St. John's Lodge, No. 3, of the Register of this Grand Lodge in connection with the complaint made in that Lodge against W. Bro. E. H. C. Harbeson, one of its members, show that a regular complaint was made with clear and specific particulars; that due notice was given to the accused Brother; that the evidence was regularly taken; and that all requisite formalities have been complied with.

The complaint charged accused with having illegally retained and appropriated certain fees and dues belonging to that Lodge, which he had received in his capacity of Secretary thereof. The Committee named to investigate the charge heard several witnesses, by whom it was clearly established that the accused was guilty as charged, and so reported.

The Lodge, by a unanimous vote, recommended the expulsion of the accused Brother.

Your Committee approves of the recommendation of St. John's Lodge, and report that W. Bro. E. H. C. Harbeson be expelled from said St. John's Lodge, and deprived of all Masonic privileges for the future.

The whole respectfully submitted.

JNO. P. NOYES, *Chairman.*
T. P. BUTLER.

MONTREAL, 25th January, 1893.

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It was moved by Wor. Bro. J. P. NOYES, seconded by R. Wor. Bro. T. P. BUTLER :—

That the Report of the Committee on Jurisprudence now presented, be received and adopted.

The motion was carried.

Report of Committee on State of Masonry.

R. Wor. Bro. W. M. LEMESURIER for the Committee on "The State of Masonry," presented the following report:

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

YOUR Committee on the State of Masonry beg to submit their Report as follows :—

After a careful examination of the various Reports laid before us, from the M.W. the G.M., the D.D. G.M.'s of Quebec and Three Rivers, Montreal, Ottawa, Shefford and Brome, Bedford, St. Francis, and the Grand Secretary, we have every reason to congratulate Grand Lodge on the satisfactory condition of the Craft throughout our Jurisdiction; our onward progress, though not marked by brilliant strides, is none the less sure and steady, with funds and membership showing a gratifying increase, and the ability and zeal manifested by those charged with the conduct of our affairs during the year, deserve and have our high commendation.

We notice with pleasure the very feeling manner in which the various officials of Grand Lodge express their appreciation of the consideration and kindness extended to them by the Craft on all and every occasion when attending to the duties of their respective offices, and we heartily commend the readiness shown and the pleasure apparently taken by our members generally, in paying honor to those placed in authority over them. We cannot too often impress on those elected to office in our Grand Body, the great amount of benefit to be derived from official visits, and it will well

repay the sacrifice of convenience and perhaps comfort, on the part of such officers, to be regular in the discharge of this part of their duties, which they will soon recognize as one of their greatest privileges, carrying with it a warm welcome, and a deferential respect to their position as Grand Officers. To sum up, "all is well, and, as a general rule, peace, harmony, and prosperity prevail in our midst."

The encouragement of the social element in connection with our Lodge meetings, as recommended by the M. W. Grand Master last year, seems to have been fairly carried out by the Lodges, with decided advantage to the Craft.

CALLED TO REST.

We are reminded, as usual, that the Grim Reaper during the year has visited many of our Lodges, and cut down many a friend and Brother. We extend to those dear friends and relatives left behind the heartfelt sympathy of this Grand Lodge, and our condolence with them in their sorrow; everyone remembers the virtues of the departed and we must not forget that we ourselves may soon be numbered amongst those "called from labor to rest."

We recommend a special memorial page to the memory of our late M. W. Bro. H. L. Robinson, P. G. M., of this Grand Lodge, whose face was so familiar to our members, and whose work for the Craft generally, and this Grand Lodge in particular, was well known to, and recognized by us all. We would also recommend a memorial page to the memory of our late respected R. W. Bro. W. S. Walker, of Elgin Lodge, whose long connection with Masonry, and whose special qualities of heart and mind, endeared him to all who came into contact with him; also memorial pages to the distinguished Brethren of other jurisdictions referred to by the Grand Master, as well as a general page for the other departed Brethren reported from the several Districts of our own Jurisdiction.

We regret the inability admitted by more than one D. D. G. M., to fully perform the duties required by the constitution of visiting all their Lodges, as it must be highly important that Lodges in the outlying districts should have the care and attention of their D. D. G. M.'s, as from their want of intercourse with other Ma

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are more likely to require help and instruction than Lodges more favorably situated, and it is only perhaps through the visits of the D. D. G. M., that irregularities in the work may be pointed out, and in future avoided.

We would recommend that in future the decisions of the Grand Master, be reported by the Grand Secretary for the instruction of Grand Lodge.

We congratulate the Craft of this Jurisdiction, on the fact referred to by the M. W. the Grand Master, that all demands for benevolent purposes have been fully met.

We notice with pleasure that the Grand Master has acted with his usual good judgment in securing the services as Grand Representatives, of Brethren so deserving and well qualified to fill these honorable positions.

GRAND SECRETARY.

It is with pleasure we again refer to the services of our Grand Secretary, who has been a faithful and devoted servant of Grand Lodge for twenty-two years, and we congratulate Grand Lodge as well as the R. W. Bro. himself, on the devotion with which for such a lengthened period, the onerous duties of that office have been performed by such a painstaking Officer, and one of such ripe experience and marked ability, whose interest in his works appear to increase, commensurate with his length of service.

From his Report, we notice the usual annual complaint that Lodges neglect to send in their returns on or before 15th January, in accordance with the requirements of our Constitution.

We would again impress upon Representatives of Lodges the necessity of complying with the Constitution in this respect.

We have cause to rejoice that M. W. Bro. Graham's History has met with the commendation of eminent Brethren from so many various parts of the world.

We trust the Finance Committee will see their way clear to authorize a sufficient grant to enable Grand Secretary to bind all the unbound volumes now in his charge as Librarian of Grand

Lodge, and trust he will also be enabled to reciprocate in kind with such Grand Lodges, as have forwarded their Proceedings neatly bound in cloth. We commend this to the consideration of the Finance Committee.

BEDFORD.—*In Re* Bedford and Nelson Lodges, from the reports of the M. W. the Grand Master, and from that of the D. D. G. M. of Bedford, we regret to find this matter is still in an unsettled state, and would recommend that an order be given that Bedford Lodge, within three weeks from this date, be required to formulate charges before the D. D. G. M., against the person of whose initiation by Nelson Lodge they complain.

We notice the D. D. G. M. of Shefford and Brome, has been considerably put out about his regalia. We would, however, remind Grand Lodge, that in 1879, the then Grand Master, M. W. Bro. Tait, ruled that the want of regalia was no bar to this Officer, in the exercise of his duties or functions. This energetic officer appears to have assumed the functions of the Grand Master, in authorizing Sutton Lodge to appear in regalia on a public occasion, pleading in extenuation of his act, the urgency of the case. We think this permission could easily have been had from the M. W. the Grand Master, by telegraph at a very small expense, and we think it very important that the various Officers should confine themselves to the privileges of their office as given in the Constitution. The R. W. Bro. says: "I do not think it will ever occur again," and your Committee add: "So mote it be."

His Report shows evidence of great interest in the order, and a decided intention to be active and zealous in the performance of the duties of his office.

All respectfully submitted.

T. P. BUTLER.
W. M. LEMESURIER.
H. E. CHANNELL.

It was moved by R. Wor. Bro. W. M. LEMESURIER, seconded by R. Wor. Bro. LEBOURVEAU :—

That the above Report be now received.

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This motion was carried, and it was decided that the discussion on the adoption of the Report should be postponed, but taken up immediately after the usual routine of business at this Evening's Session.

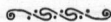
Grand Lodge was then "called off" to resume labor, at 8.00 p.m. this day.



EVENING SESSION.

Grand Lodge was "called on," at 8 p.m., and after *roll call*, took up the business on the order of Proceedings marked for that hour, namely,—

Election of Grand Officers.



The GRAND MASTER appointed as Scrutineers, the following named Brethren:—

R. Wor. Bros. David Seath, Henry Davidson, and R. W. Williams, who reported the results of the ballots as follows:—

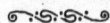
- R. Wor. Bro. THOMAS PAGE BUTLER, Montreal,
elected *M. W. Grand Master*.
" " JOHN POWELL NOYES, Sweetsburg,
elected *R. W. Dep. Grand Master*.
" " ALEXANDER AMES, Sherbrooke,
elected *R. W. Grand Sen. Warden*.
" " J. WOODS, Quebec, elected. *R. W. Grand Jun. Warden*.
" " REV. E. FRIEDLANDER, Montreal,
elected *Grand Chaplain*.
" " Rev. A. H. VISSER, Dunham, elected *Grand Chaplain*.
M. Wor. " I. H. STEARNS, Montreal, re-elected *Grand Treasurer*.

The following named were recommended from their several Districts, to be appointed as District Deputy Grand Masters:—

- V. Wor. Bro. F. F. FARMER, Three Rivers, for. . . *Quebec & Three Rivers Dist.*
" " BENJAMIN TOOKE, Montreal, for. . . *Montreal District*.
" " C. R. JONES, Stanstead, for. *St. Francis District*.
" " W. A. WILLIAMS, Buckingham, for. . . *Ottawa District*.
" " T. AMYRAULD, Sweetsburg, for. . . *Bedford District*.
" " E. J. RAYMOND, Waterloo, for. . . *Shefford & Brome District*.

The M. Wor. GRAND MASTER accepted the recommendations, and confirmed the same.

Report of Finance Committee.



The Committee on Finance made the following Report :

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

THE Committee on Finance beg to report that they have examined the books of the Grand Secretary and those of the Grand Treasurer, and find them correctly entered and properly kept.

The Treasurer has produced receipted vouchers for all payments, and the Bank pass books for the balances shown in his accounts. Your Committee endorse the recommendation of the Grand Treasurer, that \$800 be transferred to the Benevolent Fund, and that \$1,000 of that fund be invested in City of Montreal Consolidated Stock.

The expenditure for the year as shown in the Grand Treasurer's statement, was \$1,908.56, while the expenditure recommended by the Committee last year, was to be confined within \$1,750.00. Amount expended over estimate, \$158.56.

This is accounted for by two years Grand Master's expenses being shown this year, none having been paid last year, \$75 and excess of expense incurred for the Annual Communication, \$50 having been estimated, \$129 having been spent.

The present room requires re-fitting with platforms, etc., for each meeting, thus entailing an expenditure which would not be necessary, had we a Lodge room large enough to hold this Grand Body.

Your Committee recommend that the expenditure for this year, be confined to the following appropriations :—

Grand Secretary's Salary	\$ 800 00
“ “ Office Rent.....	120 00
Printing, Stationery and Postage.....	100 00
Printing Grand Lodge Proceedings.....	300 00
Grand Lodge Certificates.....	150 00
Expenses of Annual Communication.....	100 00
Committee on Foreign Correspondence	75 00
Masonic Relief Association	30 00
Grand Master's Expenses	75 00
Sundries	50 00

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Moved by M. Wor. Bro. J. FRED. WALKER, seconded by R. Wor. Bro. S. P. FRANCHOT :—

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

The motion was carried.

Report of Committee on Foreign Correspondence and Relations.

The Committee on Foreign Correspondence and Relations presented their Report.

It was moved by R. Wor. Bro. W. H. WHYTE, seconded by R. Wor. Bro. T. P. BUTLER :—

That the report of the Committee on Foreign Correspondence be received and be printed with proceedings of Grand Lodge.

Motion was carried.

Report of Committee on Benevolence and Charity.

The Committee on Benevolence and Charity presented the following report :—

To the M. W. Grand Master, Officers and Brethren of the Grand Lodge of Quebec, A. F. and A. M.

Your Committee beg to report that they have not disbursed any monies from the Grand Lodge Fund during the interval since last session, but are aware, that the demands on some of the private Lodges have been heavy.

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Your Committee wish to bring before the notice of Grand Lodge, the fact that this jurisdiction stands in a very unfavorable light on the question of Benevolence and Charity when compared with the amount per capita disbursed by some Grand Lodges. Your Committee would state that this seemingly unfavorable comparison is apparent but not real, it is owing entirely to our method of working. We know that real Charity vaunteth not itself. Yet your Committee are of opinion that it is the duty of this Grand Lodge to encourage the members on its Roll in their work of Benevolence, and think it would be a step in the right direction to give the Lodges credit for the amount disbursed on account of Benevolence and Charity through Grand Lodge Report. With that object in view, your Committee would recommend that a panel be placed in the annual circular sent by the Grand Secretary to the several Lodges in which to fill in the amount disbursed by the Lodge for Benevolence and Charity during the year, and that the Grand Secretary furnish the Chairman of this Committee a memo. of the total amount of such disbursements, to be placed in the Grand Lodge Report on Benevolence and Charity.

At the present session, the following applications have been made from R. W. Bro. James Fyfe for assistance to

Widow late	Bro. Walter Wilson.
" "	R. W. Bro. Alex. Walker.
" " " "	" A. Swords.
" " " "	" Noxon.
" " " "	" John Renshaw.

From Argenteuil Lodge for widow of the late W. Bro. Moir.

" Ascot Lodge in aid of Bro. W. Murray.

Your Committee have fully considered the several applications presented, and would recommend the following grants:—

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Widow R. W. Bro. Alex. Walker.....	\$ 25.00
“ “ “ “ A. Swords.....	25 00
“ “ “ “ John Renshaw.....	25.00
“ “ “ “ Robert Noxon	50.00
“ “ “ “ Walter Wilson	25.00
Ascot Lodge for “ W. Murray	25.00
Argenteuil Lodge, widow late W. Bro. Moir	25.00
	\$200.00

JAMES FYFE.

I. H. STEARNS.

It was moved by R. Wor. Bro. FYFE, seconded by R. Wor. Bro. GUY R. DEWAR:

That the Report on Benevolence and Charity, now presented, be received and adopted.

The motion was carried.

R. Wor. Bro. FYFE asked the permission of Grand Lodge to allow his notice of motion given at the last meeting of Grand Lodge, and referring to the subject of *Masonic Home*, to remain over as a notice of motion to be made at next Annual Communication of Grand Lodge, and such permission was granted.

Pursuant to notice of motion given at last Annual Communication, it was moved

That in paragraph 3, page 6 of the book of Constitution the word “Argenteuil” be stricken out on line 18, and the word “Argenteuil” be inserted in line 2 of said paragraph, page 7, before the word “Ottawa.”

The Committee on Jurisprudence, having reported favorably in regard to that notice, its report was received and adopted, and the motion was carried.

Grand Lodge at 12.30 a.m. was “called off from labor.”

SECOND DAY OF SESSION.



Grand Lodge resumed labor at 10 a.m. on following day.

The election of officers was continued.

Wor. Bro. Thos. Ryan of Montreal elected Grand Registrar.

It was moved by R. Wor. Bro. W. H. WHYTE, seconded by W. Bro. C. P. O'Connor:—

That one vote only shall be cast in favor of R. Wor. Bro. J. H. Isaacson for Grand Secretary, as representing the unanimous wish of the members of this Grand Lodge for that venerable Brother to remain in the office, the duties of which he has so faithfully performed for a period of over twenty-two years.

The motion was carried *nem con*: the vote was deposited, the ballot examined, and R. W. Bro. Isaacson was declared unanimously re-elected to the office of Grand Secretary.

Bro. John Wilson of Montreal was, by a *viva voce* vote, elected as Grand Tyler.

A ballot was taken for Nominating Committee resulting in the appointment of the following Brothers:—

R. Wor. Bro.	W. M. LEMESURIER.....	of Montreal.
" "	" HENRY WALTERS.....	of Quebec.
" "	" JAMES FYFE.....	of Montreal.
" "	" S. P. FRANCHOT.....	of Buckingham.
M. "	" I. H. STEARNS.....	of Montreal.
R. "	" CHARLES KNOWLES.....	of Quebec.
" "	" HOBART BUTLER.....	of Bedford.
" "	" W. H. O'REGAN.....	of Sutton.
" "	" J. BRUCE PAYNE.....	of Granby.

A vote of thanks was unanimously passed to the Scrutineers for their able and patient discharge of duty, and was tendered by the M. Wor. Grand Master in pleasant and fitting terms.

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Report of Nominating Committee.



A Report from the Nominating Committee appointing Standing Committees for the ensuing year, was presented as follows:—

Jurisprudence.

M. Wor. Bro.	E. R. JOHNSON,	<i>Chairman.</i>
" "	" FRANK EDGAR.	
R. "	" HOBART BUTLER.	
" "	" HENRY WALTERS.	
" "	" W. M. LEMESURIER.	

State of Masonry.

R. Wor. Bro.	JOHN P. NOYES,	<i>Chairman.</i>
M. "	" J. H. GRAHAM.	
R. "	" H. E. CHANNELL.	
" "	" S. P. FRANCHOT.	
" "	" W. H. WHYTE.	

Finance.

M. Wor. Bro.	J. FRED. WALKER,	<i>Chairman.</i>
R. "	" CHARLES KNOWLES.	
" "	" W. H. O'REGAN.	
" "	" D. SEATH.	
" "	" S. LEBOURVEAU.	

Benevolence and Charity.

R. Wor. Bro.	JAMES FYFE,	<i>Chairman.</i>
M. "	" I. H. STEARNS.	
R. "	" EDSON FITCH.	
V. "	" JOHN SMILLIE.	
" "	" D. BOYD.	

Foreign Relations and Correspondence.R. Wor. Bro. E. T. D. CHAMBERS, *Chairman.*

" " " J. BRUCE PAYNE.

" " " J. B. TRESIDDER.

" " " J. B. FUTVOYE.

" " " E. S. LEATHAM.

Credentials.R. Wor. Bro. BENJAMIN TOOKE, *Chairman.*

" " " C. R. JONES.

" " " W. G. H. GARRIOCH.

" " " HENRY GRIFFITH.

" " " G. A. COSLETT.

—

The report was received and adopted.

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Installation of Grand Officers.

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Most Worshipful Grand Master Edgar, obligated and installed into office:—

M. Wor. Bro. THOMAS PAGE BUTLER, *M. Wor. Grand Master.*R. " " JOHN POWELL NOYES, *R. " Dep. Grand Master.*" " " BENJAMIN TOOKE, *D.D.G.M., Montreal District.*" " " C. R. JONES, *St. Francis District.*" " " W. A. WILLIAMS, *Ottawa District.*" " " E. J. RAYMOND, *Shefford and Brome Dis.*" " " E. FRIEDLANDER, *Grand Chaplain.*" " " THOMAS RYAN, *Registrar.*

They were severally, properly invested, duly proclaimed and saluted.

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M. Wor. Bro. T. P. Butler, presided during the remainder of the session.

The M. Wor. Grand Master directed that all the officers elect of Grand Lodge not being now present, should be installed at the earliest opportunity in their respective Lodges, viz.,—R. Wor. Bro. F. F. Farmer, D.D.G.M., for Quebec and Three Rivers District; R. W. Bro. T. Amyrauld, D.D.G.M., for Bedford District; R. W. Bro. Alexander Ames, Grand Senior Warden; R. W. Bro. J. Wood, Grand Junior Warden, and R. W. Revd Bro. A. H. Visser, Grand Chaplain.

The M. W. the Grand Master then appointed the following Officers, and ordered that they be duly invested in their respective Lodges as soon as could conveniently be done :—

Appointed Officers of Grand Lodge.

V. Wor. Bro. JNO. SMILLIE, Montreal.....	<i>Grand Director of Ceremonies</i>
“ “ G. AYLMER BROOKE, Richmond....	<i>Grand Organist.</i>
“ “ GEO. COSLETT, Bedford	<i>Grand Senior Deacon.</i>
“ “ ROBERT SMITH, Quebec City.....	<i>Grand Junior Deacon.</i>
“ “ E. S. LEATHAM, Buckingham	<i>Grand Steward</i>
“ “ A. H. HOLDEN, Frelighsburg	<i>Grand Steward</i>
“ “ A. D. RITCHIE, Three Rivers	<i>Grand Steward</i>
“ “ E. W. WILSON, Montreal.....	<i>Grand Steward.</i>
“ “ E. T. STEVENS, Sherbrooke.....	<i>Grand Pursuivant.</i>

Notice of Motion.

R. Wor. Bro. HOBART BUTLER gave notice that he would, at the next Annual Communication of this Grand Lodge, make the following motion in amendment of the Constitution.

That section 36, page 13 of the book of Constitution be amended by striking therefrom the word “eight” and substituting therefor the word “two.”

The Acting Grand Secretary read the report of the Committee on the State of Masonry, which had been received during the session of last evening.

It was moved by R. Wor. Bro. JOHN P. NOYES, seconded by R. W. Bro. J. BRUCE PAYNE

That the report be adopted.

It was moved in amendment by R. Wor. Bro. C. R. JONES, seconded by R. Wor. Bro. ARTHUR F. SIMPSON:—

That the clause in the Report of the Committee on the State of Masonry, which refers to the matter in dispute between Nelson and Bedford Lodges, be struck out and that the following words be inserted in its place. "That Nelson Lodge be prohibited from conferring further degrees on the party through whom the troubles between the Lodges have arisen."

The amendment was carried, and the Report, as so amended, was adopted.

Moved by R. Wor. Bro. W. H. WHYTE, seconded by R. Wor. Bro. R. W. WILLIAMS:—

That the M. W. Grand Master be requested to appoint a Committee to classify the Constitution of Grand Lodge, with instruction to said Committee to make report at the next Annual Communication of Grand Lodge.

The motion was carried.

It was moved by R. Wor. Bro. ARTHUR F. SIMPSON, seconded by R. Wor. Bro. A. M. STONE:—

That the next Annual Communication of this Grand Lodge be held in the city of Montreal.

The motion was carried.

No further Business offering, Grand Lodge was closed in ample form at 1.30 p.m.



John B. Leachon
Grand Secy
G. L. of Q.

IN CORR
W

GRAND I

Alabama ...
Arizona ...
Arkansas ...
Argentine R ...
Belgium ...
Brazil
British Colur ...
California ..
Canada
Columbia, Dis ...
Colorado...
Connecticut ..
Delaware ...
Florida
Georgia
Hungary.....
Idaho.....
Illinois. ...
Indiana. ...
Indian Territor ...
Iowa
Ireland
Kansas
Kentucky...
Louisiana...
Manitoba....
Maine
Maryland....
Massachusetts.
Michigan
Minnesota.
Missouri.....

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..	Geo. A. Joiner..	Talladega.
Arizona	November..	Geo. J. Roskrue	Tucson, A. T.
Arkansas	October....	Fay Hempstead.....	Little Rock.
Argentine Republic.....		Manuel Archavada.....	Buenos Ayres.
Belgium		Gustav Jottrand	Brussels.
Brazil		Rodrigo A. Machada Reis..	Rio Janeiro.
British Columbia	June.....	W. J. Quinlan	Victoria.
California	October....	George Johnson	San Francisco.
Canada	July.....	J. J. Mason	Hamilton, Ont.
Columbia, District of	November..	W. R. Singleton	Washington.
Colorado.....	September..	Edward C. Parmelee	Denver.
Connecticut	January....	Joseph K. Wheeler	Hartford.
Delaware	October....	Benjamin F. Bartram	Wilmington.
Florida	January....	W. A. McLean	Jacksonville.
Georgia	October....	A. M. Wolihin.....	Macon.
Hungary.....		Edward K. Payn.....	Budapest.
Idaho.....	September..	J. K. Wickersham	Silver City.
Illinois.....	October....	Loyal D. Munn.....	Freeport.
Indiana.....	May.....	W. H. Smythe.....	Indianapolis.
Indian Territory.....	September..	J. S. Murrow.....	Atoka, Choctaw.
Iowa	June.....	Theodore S. Parvin.....	Cedar Rapids.
Ireland		A. St. George	Dublin.
Kansas	February ..	John H. Brown	Wyandotte.
Kentucky	October....	H. B. Grant	Louisville.
Louisiana.....	February..	Richard Lambert.....	New Orleans.
Manitoba.....	February..	Wm. G. Scott	Winnipeg.
Maine	May.....	Stephen Berry	Portland.
Maryland.....	November..	Jacob H. Mediary.....	Baltimore.
Massachusetts.....	December..	Sereno D. Nickerson	Boston.
Michigan	January....	Jefferson C. Conover	Coldwater.
Minnesota.....	January....	Thos. Montgomery.....	St. Paul.
Missouri.....	October....	Rev. John D. Vincil, D.D..	St. Louis.

2. 2.

GRAND LODGE.	TIME OF MEETING.	GRAND SECRETARIES.	RESIDENCE.
Mississippi	February ..	J. L. Power	Jackson.
Montana	October....	C. Hedges	Helena.
Nebraska	June	W. R. Bowen	Omaha.
Nevada	June	Chauncey N. Noteware....	Carson City.
New Brunswick	April	Edwin J. Wetmore	St. John.
New Hampshire....	May	George P. Cleaves	Concord.
New Jersey	January....	Thos. H. R. Redway	Trenton.
New Mexico.....	November..	Alpheus A. Keen	Los Vegas.
New South Wales .....	.....	Arthur H. Bray	Sydney.
New York	June	Edward M. L. Ehlers....	New York.
Nova Scotia,	June	Wm. Ross	Halifax.
North Carolina.....	December..	Donald W. Bain	Raleigh.
North Dakota	June	Frank J. Thompson....	Fargo.
Ohio	October....	J. H. Bromwell, 7th Street...	Cincinnati.
Oregon	June	S. F. Chadwick	Salem.
Peru .....	.....	Luiz Filipe da Matta....	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 Dakota .....	.....	Charles L. McCoy	Aberdeen.
South Australia.....	.....	J. H. Cunningham	Adelaide.
Spain .....	.....	Pedro P. Castanera.....	Madrid.
Texas	December..	Wm. F. Swain	Houston.
Tennessee	January....	John Frizzell	Nashville.
Utah .....	.....	Christopher Deihl	Salt Lake City.
Vermont	June	Warren G. Reynolds..	Burlington.
Victoria .....	.....	T. H. Lempriere	Melbourne
Virginia	December..	William B. Isaacs	Richmond.
Washington	September..	Thomas M. Read	Olympia.
West Virginia	November..	Geo. W. Atkinson	Wheeling.
Wisconsin	June	John W. Laffin	Milwaukee.
Wyoming	December..	W. L. Kuykendall	Saratoga.

1 ALABAMA
2 ARIZONA
3 ARKANSAS
4 BRITISH
5 CALIFORNIA
6 CANADA
7 COLORADO
8 COLUMBIA
9 CONNECTICUT
11 DELAWARE
12 FLORIDA
13 GEORGIA
14 HUNGARY
15 IDAHO ...
16 ILLINOIS
17 INDIANA
18 INDIAN TERRITORY
19 IOWA
20 IRELAND

Grand Representatives.



- 1 ALABAMA M. W. Bro. Palmer Job Pillans, Belknap, Ala.
R. W. Bro. D. Thomas, Sherbrooke, Que.
- 2 ARIZONA R. W. Bro. George J. Roskruge, Tucson, A. T.
- 3 ARKANSAS R. W. Bro. T. C. Humphrey.
W. Bro. P. McDiarmid McTavish, Montreal, Q.
- 4 BRITISH COLUMBIA R. W. Bro. James Reid.
R. W. Bro. Dickson Anderson, Montreal, Que.
- 5 CALIFORNIA R. W. Rev. Bro. Jacob Voorsanger, San Francisco, Cal.
R. W. Bro. Edson Fitch, Quebec, Que.
- 6 CANADA R. W. Bro. Robert McKay, St. Thomas, Ont.
M. W. Bro. John H. Graham, Richmond, Que.
- 7 COLORADO M. W. Bro. Andrew Sacerdorf, Denver.
R. W. Bro. David Seath, Montreal, Que.
- 8 COLUMBIA, DISTRICT OF... R. W. Bro. G. R. B. Clark, Washington, D. C.
R. W. Bro. Gustavus Lucke, Sherbrooke, Que.
- 9 CONNECTICUT R. W. Bro. J. K. Wheeler, Hartford, Conn.
R. W. Bro. E. M. Copeland, Berthier *en haut*, Q.
- 11 DELAWARE R. W. Bro. W. J. Stewart, Seaford, Del.
R. W. Bro. Bickerton Smith, Granby, Que.
- 12 FLORIDA R. W. Bro. William Taylor.
W. Bro. Thos. Allan, Montreal, Que.
- 13 GEORGIA R. W. Bro. J. R. Wright.
R. W. Bro. James Addie, Lennoxville, Que.
- 14 HUNGARY R. W. Bro. Jules Kleinrath.
- 15 IDAHO W. Bro. M. M. McPherson.
R. W. Bro. Henry Russell, M. D., Quebec.
- 16 ILLINOIS R. W. Bro. D. C. Cregier, Chicago, Ill.
R. W. Bro. Alex. Chisholm, Montreal, Que.
- 17 INDIANA M. W. Bro. C. Fetta, Indianapolis, Ind.
M. W. Bro. E. R. Johnson, Stanstead, Que.
- 18 INDIAN TERRITORY R. W. Bro. William A. Welsh, Caddo.
R. W. Bro. P. A. Crossby, Montreal, Que.
- 19 IOWA M. W. Bro. E. A. Guilbert, Dubuque, Iowa.
R. W. Bro. H. E. Channell, Stanstead, Que.
- 20 IRELAND R. W. Bro. George Hill Major, Dublin.
R. W. Bro. Benjamin Burland, Stottsville, Que.

- 21 KANSAS.....M. W. Bro. Geo. M. Dixon, Burlington.
R. W. Bro. C. Judge, Quebec, Que.
- 22 KENTUCKY.....W. Bro. Frank C. Gerard, Bowling Green, Ky.
R. W. Bro. Joseph Mitchell, Montreal, Que.
- 23 LOUISIANA.....R. W. Bro. Joseph P. Horner, New Orleans, La.
- 24 MAINE.....M. W. Bro. J. H. Drummond, Portland, Me.
R. W. Bro. J. H. Isaacson, Montreal, Que.
- 25 MANITOBAW. Bro. Robt. White Woodroffe, Winnipeg, M.
R. W. Bro. Wm. H. Whyte, Montreal, Que.
- 26 MARYLANDR. W. Bro. Geo. R. Medairy, Baltimore.
R. W. Bro. A. Lyon, M. D., Shawville, Que.
- 27 MICHIGAN.....R. W. Bro. D. Burnham Tracey, Detroit, Mich.
V. W. Bro. Geo. C. 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.....R. W. Bro. Charles C. Wood, D.D., Neosho, Mo.
- 31 MONTANA.....W. Bro. Joseph J. Hindson, Helena, Mon.
R. W. Bro. W. McWood, Ft. St. Chas., Mon'l
- 32 NEBRASKAR. W. Bro. Milton J. Hull, Edgar, Neb.
R. W. Bro. W. M. LeMesurier, Montreal.
- 33 NEVADAR. W. Bro. John N. Hill.
W. Bro. G. G. Foster, Montreal, Que.
- 34 NEW BRUNSWICKV. W. Bro. Hy. J. Thorne, St. John, N. B.
M. 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. G. 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 YORKR. W. Bro. D. W. Tallcott, West Troy, N. Y.
M. W. Bro. M. M. Tait, Montreal, Que.
- 39 NEW SOUTH WALES.....R. W. Bro. Lewellen C. Russell.
UNITED GRAND LODGE.....R. W. Bro. John H. Isaacson, Montreal, Que.
- 40 NEW ZEALANDR. W. Bro. Chas. Walker, Montreal.
R. W. Bro. J. B. Tressider, Montreal.
- 41 NORTH CAROLINA.....R. W. Bro. D. W. Bain, Raleigh, N. C.
R. W. Bro. H. J. Pratt, Quebec, Que.
- 42 NORTH DAKOTAM. W. Bro. H. M. Wheeler, Grand Forks, N. D.
R. W. Bro. W. H. G. Garrioch, Hull, Que.
- 43 NOVA SCOTIA.....R. W. Bro. E. J. Foster, Halifax, N. S.
V. W. Bro. Benj. Tooke, Montreal, Que.

44 OHIO ...

45 OREGON ...

46 PENNSYLVANIA ...

47 PERU ...

48 PORTUGAL ...

49 PRINCE EDWARD ...

50 RHODE ISLAND ...

51 SOUTH CAROLINA ...

52 SPAIN ...

53 TENNESSEE ...

54 TEXAS ...

55 UTAH ...

56 VERMONT ...

57 VIRGINIA ...

58 WASHINGTON ...

59 WEST VIRGINIA ...

60 WISCONSIN ...

61 WYOMING ...

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

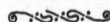
GRAND SECRETARY'S TABULAR STATEMENT. Compiled from Returns to January 1893.

No	Lodge.	Place of Meeting.	Master.	Secretary.	Address of Secretary.	Time of Meeting.
1	Antiquity	Montreal	A. F. I. Mesurier	E. H. Pickard	466 Seigneurs St. Montreal	Third Wednesday
2	Abdon	Quebec City	Henry Higgins	L. E. Long	Care Bank of British North America, Quebec City	Second Friday
3	St. John	Quebec City	Jas. Woods	Chas. M. Brodie	P. O. Box 1349, Quebec	Second Wednesday
4	Dorchester	St. John	Raphael Levi	Jno. Hy. Wadsworth	St. John's, Quebec	Second Tuesday
5	Golden Rule	Stanstead	E. A. Baldwin	H. E. Channell	Stanstead	Tuesday on or before Full Moon.
6	St. Andrew	Quebec City	A. E. Seifert	E. A. Evans	4 Laval Street, Quebec	Second Monday
7	Elgin	Montreal	Wm. Patterson	E. H. Blanton	Montreal	First Monday
8	Pavest	Dunham	John Watt	Jos. F. Yeats	P. O. Box 1349, Dunham	Tuesday on or before Full Moon.
9	Nelson	St. Armand Station	James M. Hill	F. H. Thoop	St. Armand Station	Thursday on or before Full Moon.
10	St. George	Montreal	Rev. E. Friedlander	Michael Hirsch	St. James St. Montreal	Third Tuesday
11	St. George	Montreal	Wm. L. Peregno	Samuel Gray	183 Hypolite Street, Montreal	Third Tuesday
12	Zeland	Montreal	Henry Dunne	Wm. D. McLaren	St. James St. Montreal	Third Tuesday
13	St. Francis	Richmond	George A. Fraser	T. L. Brown, M.D.	St. James St. Montreal	Second Thursday
14	Victoria	Sherbrooke	A. Sangster	A. J. Solander	Melbourne, P. O. Box 622	Second Tuesday
15	Sheffield	Waterloo	W. F. Shaw	George E. Savage	Sherbrooke, P. O. Box 622	First Monday
16	Stanbridge	Stanbridge	Robert Kidd	M. V. Bryano	Waterloo, Quebec	Wednesday on or before Full Moon.
17	Montreal Kilwinning	Montreal	Alex Forbes	John Green	Stanbridge East	Second Monday
18	Montreal Kilwinning	Montreal	Frederick B. Smith	John Green	19 Pen d'Arc Av. Maison ve	Second Monday
19	Montreal Kilwinning	Montreal	Wm. F. Mann	Chas. L. Lewis	19 Pen d'Arc Av. Maison ve	Second Monday
20	Montreal Kilwinning	Montreal	Chas. W. Hagar	John Simmens	Farnham	Friday on or before Full Moon.
21	Montreal Kilwinning	Montreal	D. A. Manson	L. J. H. McMillan	P. O. Box 2001, Montreal	Second Monday
22	Royal Albert	Montreal	C. W. Judd	A. McTeer	Manganville	Wednesday before Full Moon.
23	Tuscan	Levis	W. W. Fuller	George N. Galey	Chambere Station	First Thursday
24	Royal Canadian	Sweetburg	W. W. Fuller	Henry Griggs	Sweetburg	Wednesday on or before Full Moon.
25	Ashtar	Montreal	F. H. Bridgman	James Powell	Contoakoe	Wednesday on or before Full Moon.
26	Mont Royal	Montreal	James Powell	F. R. Langan	P. O. Box 1243, Montreal	Third Friday
27	Freightsburg	Freightsburg	A. H. Holden	Job W. Taylor	Freightsburg	Monday on or before Full Moon.

34	Doric	Dunville	Charles Webb	W. R. Leet	Dunville	Wednesday before Full Moon.
35	Bonne Lake	Huntingdon	Rev. W. P. Chambers	Geo. H. Robb	Hawton	First Wednesday.
36	Chateaugay	Montreal	A. Adams	J. C. Bruce	Huntingdon	Second Tuesday.
37	Mount Moriah	Sutton Flats	David Pollock	Samuel S. Jones	2710 Notre Dame St.	
38	Sutton		Chas. F. D.			
39						
40	Pont...					

14	Doric	Daville	Charles Webb	W. R. Leet	Daville	Wednesday before Full Moon.
15	Brome Lake	Knowlton	Reuben W. P. Chambers	Geo. J. Robb	Knowlton	First Wednesday.
16	Chateaugay	Huntingdon	A. Adams	J. C. Bruce	Huntingdon	Second Tuesday.
17	Mount Moriah	Montreal	David Pollock	Samuel S. Jones	2710 Notre Dame Street, Montreal	First Friday.
18	Sutton	Sutton Flats	Chas. E. Dyer	Herman A. Parsons	Sutton	First Sunday on or before Full Moon.
19	Pontiac	Shawville	John H. Shaw	C. R. T. Garrick	Shawville	Tuesday on or before Full Moon.
20	Edley	Hull	Geo. C. Wright	C. K. T. Garrick	Hull	Second Thursday.
21	St. Charles	Montreal	Wm. H. Davidson	Ernest W. King	469 Shaw St., Montreal	Fourth Monday.
22	Cicars Unit	Montreal	Geodon Guimet	Camille Lamarche	383 Germain Street, Montreal	Fourth Wednesday.
23	Graham	Bolton Centre	A. A. Fuller	H. G. Lane	South Balcon	Wednesday after Full Moon.
24	Mont Orford	Georgetown	E. S. Achilles	Wm. G. Talbot	Georgetown	Wednesday on or before Full Moon.
25	Shawmegan	Three Rivers	E. N. Pike	T. L. Loutholt	Three Rivers	Second Wednesday.
26	Prince Consort	Montreal	Samuel Fisher	Thos. Johnston	3104 St. Catherine Street, Montreal	Fourth Tuesday.
27	St Andrew	Montreal	Thomas Erskine	Robert S. Page	754 Dorchester Street, Montreal	Second Tuesday.
28	Ionic	Montreal	John Stewart	Wm. Pitts	727 Logan Street, Montreal	Fourth Friday.
29	Lake Magog	Magog	David Whewell	E. D. Smith	727 Logan Street, Montreal	Tuesday on or before Full Moon.
30	Hochelaga	Montreal	J. I. Robson	Ralph Locke	72 St. Peter Street, Montreal	Monday on or before Full Moon.
31	Bedford	Bedford	Geo. S. Walsh	Chas. Jackson	Bedford	First Wednesday.
32	Centuria	Montreal	John T. Griffith	Geo. J. Richardson	181 St. James St., Montreal	Third Wednesday.
33	Prince of Wales	Shedden	J. H. Armstrong	Jacob Kessler	Shedden, P. O. Box 32	First Wednesday.
34	Argyle	St. Charles	L. Harrison	Thos. A. Powanall	599 Wellington Street, Montreal	Third Monday.
35	Friendship	Cookshire	A. A. Bailey	H. B. Farnsworth	Cookshire	Wednesday on or before Full Moon.
36	Good Samaritan	New Carlisle	Benjamin E. Thompson	W. J. Todd	Lachine	Third Monday.
37	King Solomon	Yamir	W. S. Soper	W. R. H. Kempfer	New Carlisle	First Tuesday.
38	Portage-du-Fort	Portage-du-Fort	G. E. Reid	Nail McLean	Portage-du-Fort	Second Tuesday.
39	Buckingham	Buckingham	Chas. W. Pearson	Nail McLean	Buckingham	Tuesday on or before Full Moon.
40	Acacia	Hemingford	James McClutchie	Robt. Elliott	Hemingford	Wednesday before Full Moon.
41	Victoria	Victoria	Thos. J. Church	John Moore	1850 Notre Dame Street, Montreal, Lachine	Last Monday.
42						First Monday.

Officers of the Grand Lodge for 1893,



M. W. Bro.	LT.-COL. THOS. PAGE BUTLER, Q.C.	
	Montreal....	<i>Grand Master.</i>
R. " "	JOHN P. NOYES.....	Sweetsburg .. <i>Deputy Grand Master.</i>
" " "	F. F. FARMER.....	Three } <i>D.D.G.M. Quebec and</i> Rivers .. } <i>Three Rivers District.</i>
" " "	BENJAMIN TOOKE.....	Montreal.... <i>D.D.G.M. Montreal Dis.</i>
" " "	C. R. JONES, M.D.....	Stanstead ... " <i>St. Francis Dis.</i>
" " "	T. AMYRAPLD	Sweetsburg .. " <i>Bedford Dis.</i>
" " "	E. J. RAYMOND	Waterloo.... " <i>Shefford and</i> Brome Dis.
" " "	W. A. WILLIAMS.....	Buckingham . " <i>Ottawa Dis.</i>
" " "	ALEX. AMES	Sherbrooke .. <i>Grand Senior Warden.</i>
" " "	J. WOODS.....	Quebec " <i>Junior Warden.</i>
M. " "	I. H. STEARNS (re-elected) ..	Montreal.... " <i>Treasurer.</i>
R. " "	J. H. ISAACSON (re-elected) ..	Montreal.... " <i>Secretary.</i>
" " "	THOS. RYAN.....	Montreal.... " <i>Registrar.</i>
" " "	REV. E. FRIEDLANDER ..	Montreal.... " <i>Chaplain.</i>
" " "	REV. A. H. VISSER	Dunham " <i>Chaplain.</i>
V. " "	JOHN SMILLIE	Montreal.... " <i>Director of</i> Ceremonies.
" " "	G. AYLMER BROOKE,.....	Richmond ... " <i>Organist.</i>
" " "	GEO. COSLETT	Bedford " <i>Senior Deacon.</i>
" " "	ROBERT SMITH	Quebec " <i>Junior Deacon.</i>
" " "	A. D. RITCHIE	 " <i>Steward.</i>
" " "	E. S. LEETHAM.....	Buckingham . " "
" " "	A. H. HOLDEN	Frelighsburg. " "
" " "	E. W. WILSON	Montreal.... " "
" " "	E. T. STEVENS	Sherbrooke .. " <i>Pursuivant.</i>
" " "	JOHN WILSON	Montreal.... " <i>Tyler.</i>

Rec

Lodges

Initiation

Passings

Raisings

Joinings

Resignat

Reinstate

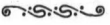
Deaths

Suspended

"

Total Mem

Recapitulation of Returns of Lodges for the Year Ending 30th January, 1893.



Lodges working under Warrants.....	56
Initiations reported	210
Passings "	216
Raisings "	212
Joinings "	40
Resignations "	90
Reinstated "	18
Deaths "	39
Suspended for non-payment of dues	109
" " Unmasonic conduct	5
Total Members.....	3162

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.....	Harbort Butler.....	John Shaw.....
John Hamilton Graham	Hobart Butler.....	Charles D. Hanson.....	*John Goodwin.....
Edwin R. Johnson.....	Edson Fitch.....	Alex. G Adams.....	H. C. Plinn.....
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.....
Frank Edgar.....	Henry Russell.....	S. B. Franchot.....	Andrew Sangster.....
Frank Edgar.....	S. Lebourveau.....	Henry Walters.....	F. B. Farnsworth.....
Thomas Page Butler.....	John P. Noyes.....	Alex. Ames.....	J. Woods.....

* Deceased

† Dimitted.

OFFICERS ELECTED

of Quebec, October 20th, 1869.

<i>Grand Treasurer.</i>	<i>Grand Secretary.</i>	<i>Grand Registrars.</i>	<i>Grand Chaplains.</i>	<i>Date of Election.</i>
Henry J. Gear	Edson Kemp.....	*Samuel McClung..	*Rev. C. P. Reid ..	Oct., 1869
†H. M. Alexander..	John H. Isaacson..	C. B. Tabor	*Rev. C. P. Reid...	Oct., 1870
†H. M. Alexander..	John H. Isaacson..	Timothy Leet	*Rev. W. C. Clark ..	Sept., 1871
†H. M. Alexander..	John H. Isaacson..	Daniel Boyd.....	Rev. H. W. Nye ..	Sept., 1872
†H. M. Alexander..	John H. Isaacson..	George O. Tyler....	Rev. H. W. Nye ..	Sept., 1873
†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
†H. M. Alexander..	John H. Isaacson..	Alex. Chisholm....	Rev. H. W. Nye ..	Sept., 1876
†H. M. Alexander..	John H. Isaacson..	John Shaw.....	Rev. H. W. Nye ..	Sept., 1877
Isaac Henry Stearns	John H. Isaacson..	E. E. Spencer.....	Rev. J. Scrimger..	Sept., 1878
Isaac Henry Stearns	John H. Isaacson..	T. B. Prentiss....	Rev. J. Scrimger..	Sept., 1879
Isaac Henry Stearns	John H. Isaacson..	*John Massie, jr....	Rev. J. Scrimger..	Sept., 1880
Isaac Henry Stearns	John H. Isaacson..	*Thomas Simpson..	Rev. J. Scrimger..	Sept., 1887
Isaac Henry Stearns	John H. Isaacson..	W. Darling.....	Rev. M. Fothergill..	Jan., 1883
			Rev. Lewis Evans..	
Isaac Henry Stearns	John H. Isaacson..	J. C. Wilson.....	Rev. Lewis Evans..	Jan., 1884
			Rev. J. A. Newnham..	
Isaac Henry Stearns	John H. Isaacson..	Isaac B. Futvey....	Rev. Robt. Kerr....	Jan., 1885
			Rev. J. F. Renaud..	
Isaac Henry Stearns	John H. Isaacson..	Geo. W. Lovejoy...	Rev. Robt. Kerr....	Jan., 1886
			Rev. J. A. Newnham..	
Isaac Henry Stearns	John H. Isaacson..	S. Lebourveau...	Rev. J. Smyth.....	Jan., 1887
			Rev. J. B. Muir....	
Isaac Henry Stearns	John H. Isaacson..	Henry Dunne....	Rev. J. B. Muir....	Jan., 1888
			Rev. J. Smyth.....	
Frank Edgar.....	John H. Isaacson..	David Seath	Rev. J. F. Renaud..	Jan., 1889
			Rev. T. Blaylock...	
Frank Edgar.....	John H. Isaacson..	Geo. Rolt. White...	Rev. W. P. Chambers	Jan., 1890
			Rev. J. F. Renaud..	
Isaac Henry Stearns	John H. Isaacson..	E. R. Smith.....	Rev. W. P. Chambers	Jan., 1891
			Rev. W. T. Forsyth..	
Isaac Henry Stearns	John H. Isaacson..	Guy R. Dewar....	Rev. W. T. Forsyth..	Jan., 1892
			Rev. R. O. Hewton..	
Isaac Henry Stearns	John H. Isaacson..	Thomas Ryan.....	Rev. E. Friedlander..	Jan., 1893
			Rev. A. H. Visser..	

† Dimitted.

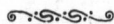
DISTRICT DEPUTY GRAND MASTERS.

<i>District of Quebec and Three Rivers.</i>	<i>District of Montreal.</i>	<i>District of Beaufort.</i>	<i>District of St. Francis.</i>	<i>District of Ottawa.</i>	<i>District of Sheffield and Bromie.</i>	<i>Date of Nomination and Appointment.</i>
H. P. Leggett.....	Frank Edgar.....	Thomas Wood.....	W. B. Colby.....	.....	.....	October, 1869
*William Miller.....	Isaac Henry Stearns.....	*Malcolm R. Meigs.....	*S. J. Foss.....	.....	.....	October, 1870
Christopher Savely.....	Melbourne M. Tait.....	Malcolm R. Meigs.....	*Lincoln Lee.....	.....	.....	September, 1871
Christopher Savely.....	Thomas Milton.....	Thomas Meigs.....	E. W. Wright.....	.....	.....	September, 1872
George H. Mitchell.....	*Thomas Meigs.....	William W. Leach.....	Wright-Sleper.....	.....	.....	September, 1873
George H. Mitchell.....	Eugene M. Copeland.....	Charles A. Rice.....	J. Hovey.....	.....	.....	September, 1875
Cornelius Judge.....	*James T. McMinn.....	Herbert B. Newell.....	James Addie.....	E. B. Eddy.....	.....	September, 1876
J. B. Charleson.....	*James T. McMinn.....	Horatio Horskin.....	E. S. Foss.....	George H. Millen.....	.....	September, 1877
Edison Fitch.....	*James T. McMinn.....	C. P. Tabor.....	W. M. Keys.....	S. S. Cushman.....	.....	September, 1878
Edison Fitch.....	Joseph Mitchell.....	C. P. Tabor.....	W. M. Keys.....	Arthur Lyon.....	.....	September, 1879
Edison Fitch.....	Wm. LeMeunier.....	C. P. Tabor.....	Arthur F. Simpson.....	Arthur Lyon.....	.....	September, 1881
Edison Fitch.....	James Fred Walker.....	John Masie, Jr.....	Gastavus Lucke.....	C. D. Chitney.....	.....	September, 1883
F. G. Witherspoon.....	Frederick Massey.....	H. C. Blinn.....	George L. Pinkham.....	C. D. Chitney.....	D. Darby.....	January, 1884
R. W. Williams.....	William Henry White.....	E. R. Rowell.....	Henry E. Chamell.....	C. D. Chitney.....	W. H. O'Regan.....	January, 1885
Charles Knowles.....	McKesson Anderson.....	E. R. Rowell.....	John H. Wilford.....	Arthur Lyon.....	W. H. O'Regan.....	January, 1887
Henry Russell.....	D. M. Sturge.....	A. M. Sturge.....	John H. Wilford.....	Arthur Lyon.....	A. W. Pettes.....	January, 1887
W. J. Fraser.....	James Eyre.....	Edwin Hal.....	George H. Pressby.....	W. H. G. Garrioch.....	R. Tyre Macdonald.....	January, 1888
*Andrew Sword.....	James Eyre.....	E. J. Taylor.....	T. L. Brown.....	W. H. G. Garrioch.....	Frederick England.....	January, 1889
Hy. Higgins.....	H. S. Couper.....	C. P. Tabor.....	Augustus E. Lee.....	D. R. Wright.....	F. B. Farmworth.....	January, 1890
Walter Ray.....	H. S. Couper.....	C. P. Tabor.....	John H. Wilford.....	D. R. Wright.....	F. B. Farmworth.....	January, 1890
Benjamin Sample.....	B. T. Tuckwell.....	D. B. Kerr.....	J. P. Palmer.....	Wm. Thomson.....	E. Bruce Payne.....	January, 1892
F. F. Farmer.....	Benjn. Toole.....	T. Anyruid.....	C. R. Jones.....	W. A. Williams.....	E. J. Raymond.....	January, 1893

* Deceased.

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

Restorations.



Albion Lodge, No. 2.

J. E. COTE

M. F. FORTESCUE.

St. John Lodge, No. 3.

JOHN CAMPBELL.

Golden Rule Lodge, No. 5.

L. T. MERRIMAN.

Elgin Lodge, No. 7.

GUSTAVE FAUTEUX, FRED. GERRIKIN, JOSEPH D. DRESSER,
J. L. MORTON.

St. George Lodge, No. 11.

LEWIS CLAYTON.

Victoria Lodge, No. 16.

JNO. S. LOW.

Ascot Lodge, No. 30.

EDWIN J. BROOKS.

Mount Royal Lodge, No. 32.

GEO. YALE.

St. Charles Lodge, No. 44.

GEORGE MUNDAY.

* Deceased.

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

Cœurs Unis Lodge, No. 45.

MARCEL ST. MARS.

Shawenegan Lodge, No. 49.

JAS. BAXTER,

NARCISSE LYMBURNER,

Prince Consort Lodge, No. 52.

JOSEPH LUSIGNAN.

Ionic Lodge, No. 54.

B. LAMB.



J. I

J. I.

AARON HAI

W. E. BLAG

C. S.

WALT

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Resignations.



Albion Lodge, No. 2.

J. E. COTE,

M. FORTESCUE.

Golden Rule Lodge, No. 5.

H. A. CHANNEL,

C. E. HOVEY.

Nelson Lodge, No. 9.

JOHN STRITE.

St. George Lodge, No. 10.

AARON HARRIS,

ROBERT HIRSCH,

ISAAC FRIEDMAN,

DAVID SOLOMAN FRIEDMAN.

Zetland Lodge, No. 12.

W. E. BLAGG,

I. W. PERCIVAL,

JNO. PUGH.

Victoria Lodge, No. 16.

C. S. POWELL,

ALEX. ROSS.

Shetland Lodge, No. 18.

WALTER R. LINDSAY,

WM. S. PURDY.

Stanbridge Lodge, No. 19.

W. H. RANSOM.

Montreal Kilwinning Lodge, No. 20.

J. B. GRAHAM.

Browne Lodge, No. 24.

STEPHEN GREGGS,

ROBERT BERWICK.

Royal Albert Lodge, No. 25.

STEWART BROWNE, CHAS. McLEAN, ANGUS GRANT,
F. F. MILLER, ROY V. SOMMERVILLE, I. V. CALCUTT,
I. A. SYMMES, J. THEO. ROBINSON, CECIL RALPH HARDY,
I. T. STUART.

Royal Canadian Lodge, No. 29.

FRANK N. FITCHETTE.

Ascot Lodge, No. 30.

ARTHUR M. TYLEE, J. W. KIMBALL, JNO. ROSS.

Ashlar Lodge, No. 31.

H. WENTWORTH.

Mount Royal Lodge, No. 32.

J. M. MOFFAT, JAMES T. STRANGER, E. L. FOSTER.

Brome Lake Lodge, No. 35.

GEO. H. PROUTY, TADY BERARD.

Chateauguay Lodge, No. 36.

JAS. S. COWAN, WILLIAM LAMB, GEO. McWHINNIE.

Mount Royal Lodge, No. 38.

DAVID ENGLISH, A. H. HOLLAND.

Eddy Lodge, No. 41.

I. H. CLEMENT.

Cœurs Unis Lodge, No. 45.

CHARLES HIRTZ, ADOLPHE KELSEN.

Mount Orford Lodge, No. 48.

JAMES S. ELSTON.

E. P.
THOS

JAS. I

Shawenegan Lodge, No. 49.

MICHEL PHILIP CONNER, REV. A. H. REYNAR.

Prince Consort Lodge, No. 52.

E. P. ROMERIL, F. C. A. RAADT, JOSEPH LUSSIGNAN.
THOS. RODGERS, JAS A. GRANT, SAMUEL GRIFFEN.
A. L. SHANKS

St. Andrew Lodge, No. 53

GEO. ROBINSON, JNO. C. ERSKINE.

Lake Magog Lodge, No. 53.

JAS. FIELDING R. W. BOLTON. GEO. RICE.

Hochelaga Lodge, No. 57.

CHAS. WILSON.

Bedford Lodge, No. 59.

GEO. W. MORGAN, NYE. C. MARTIN.

Corinthian Lodge, No. 62.

HAROLD E. WADGE.

Argyle Lodge, No. 65.

WILLIAM FRASER.

King Solomon Lodge, No. 69.

ALEX. B. TAYLOR, JOHN SMITH.

Victoria Lodge, No. 73.

ARTHUR OWEN, RADFORD HUDDALL.

Suspensions for Non-Payment of Dues.



Lodge of Antiquity, No. 1.

BENJAMIN BURLAND, JR.

Golden Rule Lodge, No. 5.

L. T. MERRIMAN,

I. D. BROWN.

Elgin Lodge, No. 7

ANDREW B. DUNCAN

ROBERT M. ROBERTSON

C. A. STEVENS

St. George Lodge, No. 10.

JNO. FRISCO,

SAMUEL S. REED,

THOMAS GALLOWAY.

WM. R. JAMES,

JNO. J. CROWLEY,

JNO. FRs. COLLINS

St. George Lodge, No. 11.

ODILLON PREVOST,

CHAS. PROUT.

Victoria Lodge, No. 16.

A. D. BOSTWICK,

THOMAS G. SOMERS,

R. OUELETTE.

Browne Lodge, No. 24.

LEVI CAMERON.

Ascot Lodge, No. 30.

EDWARD LANGMADE.

Pontiac Lodge, No. 40.

ROBERT McJANETT,

THOS. McNEIL.

St. Charles Lodge, No. 44.

WM. KNOX,

ARTHUR CROCKFORD,

WM. RODGER.

Prince Consort Lodge, No. 52.

JAMES SCOTT, A. CAMERON, JOS. E. HALL.

Lake Magog Lodge, No. 53.

WM. REMBER, R. L. RYAN, A. M. BULLAND.

Bedford Lodge, No. 59

M. F. RICE, H. S. HASTINGS, B. T. RICE,
E. W. BORDEN, JUDSON BOCKUS, JNO. DOUGLASS.
W. W. WILSON.

Corinthian Lodge, No. 62.

ZELIC DAVIS, EDWARD CLARKIN.

Prince of Wales Lodge, No. 63.

J. H. BENNET, G. MATTICE.

Portage-du-Fort Lodge, No. 70.

JNO. MCLEAN, JNO. T. TISTER, JOHN THOMSON
WALIER PAUL, THOS. SOMMERVILLE, FRED. PURVIS.
I. A. MACKAY, R. D. THOMSON.

Hemmingford Lodge, No. 72.

WELLINGTON W. WARK.

Suspensions Unmasonic Conduct.

Prevost Lodge, No. 8.

H. H. CHURCH,

H. H. LEWIS

S. A. HARRIS.

Ashlar Lodge, No. 31.

I. T. MORRIS.

Hemmingford Lodge, No. 72.

WELLINGTON, W. WARK.

Expelled.

St. John Lodge, No. 3

E. H. C. HARBESON.

Very
Brother
everywhere
extension

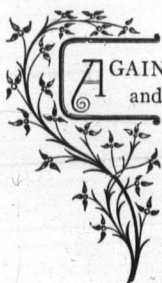
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REPORT

—ON—

Foreign Correspondence.

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



AGAIN, dear Brethren of the Grand Lodge of Quebec and of the Masonic Corps reportorial, and for the seventh time and from the far North, is the undersigned permitted by the mercy of that Supreme Being in Whom all Masons trust, to lay before you the result of his examination and perusal of the volumes of Grand Lodge Proceedings received by him since the completion of his last review.

Very pleasant, indeed, has been his communion with his Brother Reviewers, and very gratifying the many evidences that everywhere abound of the continued prosperity and increasing extension of our noble Order.

Progress of Freemasonry.

The very valuable statistical tables of M.W. Bro. Drummond, of Maine, place the total membership of the fifty-six Grand Lodges of the North American Continent for 1892 at 695,193, in round numbers 700,000, as Bro. Drummond's statistics were made up early in the year. Another Reviewer estimates at 400,000 the number of unaffiliated Masons in the same jurisdiction, making a grand total of 1,100,000 Master Masons pledged to the maintenance and promulgation of the God-given principles of Brotherly Love, Relief and Truth,— of all that is calculated to make them better citizens, enlisted in the service of honor and duty, and freed from the dominion of pride and prejudice, and of all that makes men slaves while they idly dream of freedom.

The statistics borrowed from Brother Drummond in 1891, showed a membership of 673,643, which was a net increase of 22,615 in the year. From 1891 to 1892, the net gain was 21,550, slightly less than during the preceding year.

This difference is easily attributable to the increased number of deaths in 1891-2 due to the ravages of *la grippe*. Bro. Jesse B. Anthony, Chairman of the Committee on Foreign Correspondence of the Grand Lodge of New York gives the number of deaths amongst the Brethren in North American Jurisdictions for 1891-2 as 19,242, as against 8,848 in 1890, and 8,873 in 1891. Bro. Anthony's table of statistics was compiled a month later than Bro. Drummond's and gave the total membership at that time as 697,842. We adhere to Bro. Drummond's figures for purpose of comparison, because it is from him that we have borrowed them for some years past.

Freemasonry being distributed over the entire habitable surface of the globe, it would be extremely gratifying to us to be able to review its progress elsewhere than on our own North American continent. But no foreign proceedings reach us, though we are supposed to be on terms of fraternal correspondence with some of the European and Australasian Grand Lodges.

New York's Reviewer gives an admirable report of the leading Masonic bodies of the Old World, and did space permit, we would gladly transfer it to our pages. We notice by it that Norway, which until last year was under the jurisdiction of the Grand Lodge of Norway and Sweden, has now a Grand Lodge of its own.

Masonry in Mexico.

The Grand Lodge of Texas has recognized the Grand Dieta of Mexico, but not until after a careful and exhaustive examination into its claims. Grand Master Tyler, who conducted this enquiry, has by so doing rendered an incalculable benefit to Masonry, for the peculiar condition of the Craft in Mexico made it exceedingly difficult for most Grand Lodges and Foreign Correspondence Committees to understand the grounds upon which the Grand Dieta based its claims for recognition. Some of the sticklers for refusing recognition to the Grand Lodges, all of whose subordinates were not of Grand Lodge parentage, are naturally shocked at the action

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of Texas in this matter. But we are of those who welcome all legitimate Masonry into the Grand Lodge system, and the accident of birth, at least in countries where the only recognized Masonic system hitherto has been that controlled by Grand Orients, does not, for us, stamp as illegitimate the Masonry that has been conferred as we have received it, and that now pledges obedience to a Grand Lodge constituted by the great majority of the Lodges and being the only one established in its Jurisdiction. Else, where is the boasted universality of Freemasonry? In this particular case, however,—that of Mexico,—we believe in the wisdom of the course mapped out for himself by M. W. Bro. Drummond, of Maine, who says:—"We do not propose, however, to recommend recognition at this session of the Grand Lodge, but we hope to procure a copy of the Constitution of the Grand Dieta, and be prepared to report at our next session more intelligently." Bro. Drummond remarks that the plan of a "Grand Dieta," with subordinate "State Grand Lodges," seems to him a happy solution of the question. And we entirely agree with him in this, as well as in the statement that the plan is very similar to that of the Grand Lodge of England (and Scotland and Ireland as well) with its Provincial Grand Lodges, as our readers will see for themselves by the full details of the scheme furnished in our review of Texas,—a study of which may enable members of our Grand Lodge to form an intelligent opinion of the matter.

The Cerneau Difficulty.

This difficulty is rapidly, we trust, becoming a thing of the past, so far at least as Grand Lodges are concerned, and they are only concerned in it where it invades the jurisdiction of Grand Lodge sovereignty. So long as the difficulty is confined to the war between the rival factions of the A. and A. S. Rite, the Grand Lodges may well afford to ignore its existence; but when it instigates or encourages rebellion to Grand Lodge sovereignty, as it has done in Iowa, Ohio and elsewhere, action such as that taken by our own Grand Lodge at its last Annual Communication becomes a bounden duty. Similar action has been taken by almost all the American Grand Lodges, and has been sustained by writers of Foreign Correspondence Reports, almost without exception. The cause of rightful Masonic Sovereignty has been vindicated, the

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appeals to the Civil Courts against such sovereignty have been dismissed, and the matter is now, it appears to us, of very small consequence to symbolic Masonry, and may well, therefore, be left to take care of itself. Entertaining this belief, our Brother Reviewers and the Brethren of the Grand Lodge of Quebec will readily understand why we devote no further attention to the subject in the present report than may be necessitated by an impartial review of the various Grand Lodge reports that come under our notice, and why we are amongst those who earnestly desire to see the day when it may be possible for all Grand Lodges and Grand Lodge Reviewers to ignore the very existence of the invader. It is our belief, as well as our hope, that the day is not very far off.

Masonic Homes.

While American Freemasonry is yearly making gigantic strides in the work of benevolence, there is a difference of opinion amongst Grand Masters and Grand Lodge Reviewers, as to whether this work, except in the largest and wealthiest Jurisdictions can be best promoted by local or general Boards of Relief, or by the establishment of Masonic Homes. For the information of the Brethren in our own territory, many of whom are devotedly attached to the project of a Home in this Jurisdiction, we have reproduced, in reviewing the various reports received, the opinions expressed by the leading Masonic authorities of the continent upon both sides of this important discussion.

Unaffiliated Masons.

The increasing number of unaffiliated Masons in many Grand Jurisdictions reviewed, is a matter of deep concern to the Craft. He will, indeed, merit well of the Fraternity who will devise some means of overcoming the difficulty. All kinds of suggestions are made looking to its removal. We have always entertained the belief that if more care was exercised at the ballot box, and that if Lodge meetings were made more interesting and more instructive to Lodge members, there would not only be fewer unaffiliated Masons but a larger attendance at Lodge Meetings. Irregular attendance at meetings is often the first step towards asking for a dimit.

Without any further preamble, we append, herewith, the body of our report:—

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Arizona.—1891.

THE neat and prettily covered volume of Proceedings before us, contains a record of the Tenth Annual Communication of the Grand Lodge of Arizona, held at Phoenix on the 10th, 11th and 12th November, 1891, Grand Master GEORGE W. CHEYNEY presiding, and eight chartered Lodges being represented.

Quebec's worthy representative, Grand Secretary and Past Grand Master George James Roskrue, was in attendance.

The Grand Master's address is one of more than ordinary interest, and compensates in some measure for the absence of a report on Foreign Correspondence. In his introduction, he admirably says:—

"Probably no human tribunal has ever been vested with such supreme power in the affairs under its control as the Grand Lodge of a Masonic Jurisdiction, executive, judicial and legislative, without appeal; and that its decrees are so implicitly obeyed by those subject to them is but tribute to the strength of our institution. That our system has for so long remained intact, with schism or disloyalty almost unknown, is but proof that Divine approval is with us, and that the noble emulation of who best can work and who agree is always the key note of our endeavor."

The following incident so well illustrates the principles and tenets underlying our order, that we gladly transfer it to these pages:—

"Some months since, there came to one of the mining camps of the Territory, a poor widow with three small children. She was an English woman, and had papers to prove that her husband had been made a Mason in Hong Kong, had dimitted from there and gone to Australia, where he died. Efforts were being made by the Brethren within reach to collect a sufficient sum to send her home, but before they succeeded, she died. The orphans are destitute and being cared for by the Brethren in the vicinity. I reported these facts to the Grand Secretary of the Grand Lodge of England, R. W. Shadwell Clerke, who, notwithstanding the fact that the deceased Brother had voluntarily withdrawn from the Order before his death, and by his own act relieved the Craft from responsibility, immediately forwarded a generous contribution.

Such acts as this are a grateful proof that the most important tenets of our Order are still believed and followed, and that though divided by oceans, our aims are universal."

The following will, doubtless, also interest some of the Brethren of Quebec :—

"I would suggest that the stated meeting for the month should be fixed by all Lodges for some calendar day of that month, and not on one approximating the full moon. The reasons for that old custom, that a full moon promises fair weather, and that the effulgence of her rays will assist a zealous Brother in wending his way homeward after active participation in Lodge duties, do not now obtain. A fixed date must be in the mind of every member, while a shifting one may prevent his attendance and aid in his forgetfulness of 'meeting night.'"

In small villages and rural localities, the moon may still be of some assistance to zealous Brethren endeavoring to reach their homes after Lodge meetings, but in modern cities and towns, the moon ceases to be a factor in helping a fellow home at night, and his chief reliance then, if he needs assistance at all, must be upon the electric light or the kindly offices of a policeman.

The following, which is perfectly sound law and selected from one of the Grand Master's decisions, is also of interest, especially to those who may never have paused to think of the duties and responsibilities of the Junior Warden during the recess between meetings of the Lodge :—

"The withdrawal of charges is permitted in the discretion of the Master, but unmasonic conduct may not be condoned simply upon the will of the informant. A Masonic offence is a blow first at the welfare of the Lodge, and next at the body of Masonry. It therefore, becomes the duty of the officers of a Lodge to defend their Lodge rather than the offender. As the Junior Warden is charged with the care of the Craft during the hours of refreshment, it becomes his duty when there are infractions of the law to notify the Lodge and prosecute the offender."

It is evident that in Arizona they have got far enough to instal no Master-Elect into office until he has produced a proper certificate of his qualifications for the Chair ; for the Grand Master decides that any Past Master of the Jurisdiction has concurrent discretion with the Grand Lecturer in granting a certificate of proficiency.

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his review.

He deplores the large and increasing number of non-affiliates, and declares that certainly one half if not more of the Masons of his Jurisdiction bear no share in the burdens which their obligations imposed.

The membership of Subordinate Lodges is 451, against 429 in the preceding year.

M. W. BRO. ALEXANDER G. OLIVER,

Grand Master.

M. W. BRO. GEO. J. ROSKRUGE,

Grand Secretary.

Arkansas.—1891.

THROUGH the kindness of the Grand Secretary, R. W. Bro. FAY HEMPSTEAD in forwarding us an advance copy of his Report, we were enabled in our last review to notice the Proceedings of his Grand Lodge at its 52nd Annual Communication held on Nov. 17th and 18th, 1891. We were not then, however, in possession of Bro. Sam H. Davidson's excellent Report on Foreign Correspondence, which we find in the complete volume now before us, and are glad to have the opportunity of briefly noticing. It consists of nearly eighty pages of exceedingly well written matter.

The review of Quebec's Proceeding for 1890, is very fraternal. He speaks of M. W. Bro. Stearns' address as "very pleasant and fraught with encouragement to the Craft in all that goes to make the true Masonic character." He also notes with pleasure the efforts being made to establish a Masonic Home, and hopes there will be no relaxation of this effort in so estimable an undertaking until our fondest hopes are realized.

He is so commendatory in what he found in the Quebec Report, and so justly complimentary to our dear, good Brother Isaacson, that we cannot resist the temptation to appropriate the following from his review.

"We are highly pleased with the notice the Grand Lodge of Arkansas received by the Committee on Foreign Correspondence of this Grand Jurisdiction, and the reproduction in their Proceedings of the eloquent and masterly answer given by our Grand Master, M. W. Bro. R. H. Taylor to the question: Is there a God?

We believe that it is a necessary requisite to being made or retained as a Mason that a Man believes in God, and in all Christian lands that he believes in the Holy Bible, the inestimable gift of God to man, and the rule and guide of our faith and practice—the great light that teaches us to walk uprightly in every avocation of life and to practice the virtues that are taught in our body.

We cannot forbear reference to the service of the Grand Secretary of this Jurisdiction, Bro. John H. Isaacson, who has served in that capacity for 21 years, and is still at his post, his term covering all but one year (the first) of this Grand Jurisdiction's long and prosperous career. This speaks so well for his usefulness and devotion to the cause that it would be presumptuous in us to try to add words of praise from our feeble pen. We can hope that his faithfulness and devotion to the trust so long confined to his care, and the confidence of the Brethren of his Grand Lodge which he so manifestly deserves, may be more amply rewarded in the Supreme Lodge above where he, with many faithful Brethren of the Craft may receive that welcome plaudit, well done thou good and faithful servant, thou hast been faithful over the trust confided to thee, come up higher!

We note with pleasure the peace and prosperity that prevails in this Jurisdiction with the exception of their difference with the Grand Lodge of England, which we hope will be satisfactorily adjusted.

We commend the effort that is being made by this Grand Lodge for the dissemination of true Masonic light and knowledge. The surest road to prosperity and usefulness, is a more thorough knowledge of the principles and tenets of our institution, by the members generally, for there are none of us who do not possess a desire for more Masonic light, and would like to see the members of our home Lodges, some of whom seem to care to know but enough to be admitted in their own Lodges, better informed as to what Masonry is, and what are the true virtues taught by every Masonic Lecture.

M. W. BRO. C. A. BRIDWELL,
Grand Master.

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

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British Columbia.—1892.

SPECIAL Communications of this Grand Lodge were held in 1891 for laying the Corner Stones of Episcopal Churches at Nanaimo and Combs, and the 21st Annual Communication was held at Nanaimo on the 23rd June, 1892, when eleven Chartered Lodges were represented, and M. W. Bro. MARCUS WOLFE, Grand Master, whose portrait is published with the Proceedings, presided.

We note, with pleasure, that in accordance with a resolution adopted at the previous Annual Communication of Grand Lodge, a handsome memorial stone has been erected by Grand Lodge over the interred remains of Past Grand Master Henry Brown. We are delighted to know that in the year ending with this Communication, death made no inroads upon the Grand Lodge membership.

The Grand Master reported a number of decisions rendered by him, and we observe that he is sound upon the physical qualification question, holding that none should be physically disqualified who are able to comply, literally, with the requirements of the ritual.

In his ruling that in the matter of Masonic clothing, etc., Subordinate Lodges must pay strict obedience to the decisions of Grand Lodge, the Grand Master is undoubtedly correct.

There is no Report on Foreign Correspondence, but the Grand Master is not without hope that this deficiency may soon be supplied.

With a view to diminishing the evil of non-affiliation, which exists in British Columbia as everywhere else, he suggests doing away with the affiliation fee. We are aware of this suggestion having been previously made, but cannot at present recall any Jurisdiction that has made the experiment. To us it appears, at first sight, as if the change would encourage dimitting as much as affiliating. Indifferent Masons would be more likely to demit if they knew they could rejoin at any time without being charged an affiliation fee, than while the existing rule remains in force.

It is gratifying to note that there has been a net increase in twelve months of 134 in the membership of Subordinate Lodges in British Columbia, which now amounts to 860.

The Grand Lodge of New Zealand was fraternally recognized. The application for recognition, of the Grand Lodge of Hayti, was held over for future consideration.

The following amendment to the Constitution was adopted:—

"No honorary or other jewel shall be worn in Grand Lodge or any Subordinate Lodge, which shall not appertain to, or be consistent with those degrees which are recognized and acknowledged by the Grand Lodge. The degrees recognized by the Grand Lodge are Entered Apprentice, Fellow Craft, Master Mason.

Members of a Lodge, who are members of the concordant orders of Freemasonry, may wear in Lodge the emblems of these degrees, but not the clothing.

A Brother from a Foreign Jurisdiction may appear as a visitor, wearing the clothing recognized by his own Grand Lodge."

Grand Lodge attended Divine Service in St. Andrews Church, Nanaimo, where the Grand Chaplain, Revd. E. D. McLaren, delivered an admirable and instructive sermon from the text: "The House which I built is great."

M. W. BRO. WM. DOWNIE,
Grand Master.

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

California—1892.

THE Grand Lodge of California commenced its 43rd Annual Communication, at San Francisco, Oct. 11th, 1892, when of the 250 Lodges in the Jurisdiction, 227 were represented.

In the address of M. W. Bro. William Johnston, Grand Master, occur the following splendid passages:—

"More than a thousand years ago, the dwellers upon that little peninsula in the Netherlands between the North and the Zuyder-Zee, built against the ocean their bulwarks of willow and mud. Faithfully have their descendants adhered to the letter and spirit of the Frisian league; for each year the patient, industrious peasant gives so much of his time from the cultivation of his soil and the care

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of his children, to stop the breaks the elements have made, and replace the willows which insects have eaten, that he may keep the land his fathers rescued from the waters, and bid defiance to the waves that roar unceasingly, as if demanding back the broad fields which man has taken from their domain. As diligently let us strive to cherish and perpetuate the rich inheritance handed down to us by our ancient Brethren, and as patiently labor to shield and protect it from the incursions of infidelity, envy, discord and dissension. With unceasing vigilance let us beware of the 'break in the dyke.'

The sublime principles of Freemasonry promulgate one pure, living, lasting sentiment—The fatherhood of God and the brotherhood of man. These dual relations are inseparable; we cannot accept the one and reject the other; in the full enjoyment of either we are perfected in both. In God is our trust; and we who have made that solemn avowal should set a guard at our lips, that the sacred name be never taken in vain. The sheet anchor of our faith is the Great Light upon our holy altar; let us be guided by its precepts and governed by its solemn injunctions. May we be ever mindful of the words which fell from the lips of Him who spake as never man spake: 'A new commandment give I unto you that ye love one another.' Charity which is the great central thought of our creed in its truest interpretation is Love, and without it our most earnest professions would be as sounding brass and a tinkling cymbal. I speak to you as teachers, for upon you who are here assembled devolves the duty of giving instruction to the Craft; and when you return to your Lodges may it be with an abiding purpose to inculcate in the minds of your Brethren a strict adherence to the tenets of Freemasonry, and to inspire their hearts with true devotion to the pure principles propagated in its symbolic lore. Teach them to order their lives in accordance with the precepts it enjoins and ever to abstain from everything which would tend to bring dishonor upon themselves, or disgrace upon the cause which they have espoused; and finally, as you gather with them around your sacred altars, may you hear the sweet song of Israel's sweetest singer echoing down the corridors of time 'Behold how good and how pleasant it is for Brethren to dwell together in unity.'"

Further on he says:—

"A great many questions have been propounded which have revealed an inexcusable ignorance of our organic law. It seems strange indeed that a Brother should accept the office of Master of his Lodge, and then neglect to qualify himself for transacting its ordinary business by paying no attention whatever to the Constitution which has been placed in his hands. In the Proceedings of this Grand Lodge for the year 1887, I find these words in the Grand Master's Address: 'It may not be amiss here to observe, that the Master elect is required to be proficient in the entire work and lectures of the three degrees before he can be installed, while no requirement whatever is made in regard to his knowledge of the Constitution. The gavel, the emblem of power, is thus often placed in the

hands of one who is but poorly qualified to use it. I therefore, suggest for your consideration, the propriety of further requiring each and every Master elect to pass satisfactory examination in so much of our Constitution and General Regulations as relates directly to the government of a Subordinate Lodge."

These words are true and the suggestion is practical, and in no better way can I call your attention to a gross neglect than by repeating them here. At the same Communication, the Grand Lodge passed a resolution making it obligatory upon the Inspectors to examine all Masters elect upon the law appertaining to the government of a Lodge as well as the unwritten work. I suggest that a resolution hereafter appear upon the Communication which notifies an inspector of his appointment."

This is a matter which has frequently attracted our own attention, and upon which, as those accustomed to our Reports very well know, we have uttered no uncertain sound.

We regret exceedingly to learn of the decease of Past Grand Master Isaac Sutvene Titus of this jurisdiction.

The sum of \$45,000 has already been contributed towards the establishment of a Masonic Widows' and Orphans' Home, and a Board of Trustees is occupied with the subject, and has adopted a Constitution and By-Laws.

Grand Lodge deferred taking action in the matter of recognizing the Grand Dieta of Mexico, and the Committee reported the following reasons for declining to participate in the proposed Fraternal Congress at Chicago :—

"A proposition comes to us from the Grand Lodge of Kentucky, to join with that and other Grand Lodges in a Fraternal Congress to be held in Chicago, at some time during the continuance of the World's Fair next year, for the interchange of fraternal sentiments conserving in general interests of Masonry throughout the world, and specially looking to a greater uniformity in the modes of recognition and the fundamental features which characterize our system the world over.

It is especially stated that this Fraternal Congress is to be in no sense a general Grand Lodge, that is, it shall have no power to do anything that shall be of binding obligation upon any body. If it were proposed to give it such power, we should be opposed to it, and as it is not to have any power we are unable to see what good could be accomplished by it, except to allow the delegates to interchange friendly sentiments, and have a good time. We therefore recommend that this Grand Lodge do not join in the proposed Fraternal Congress."

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The Grand Orator, Bro. Reuben Hedley Lloyd, delivered an admirable address from which we take the following very practical conclusions :—

“The points I desire to call to the members' attention are these, namely :—

In order to build up the Masonic fraternity, you should first carefully select men whose inherent qualities incline them to do justice to their fellow men and duly consider and respect the rights of others. Then establish amongst them a close and friendly relationship. These are the muddsills for the foundation stones of the Masonic Temple. You must not permit any member to be elected to your Lodge for revenue only. You must constantly keep in mind that to you are delegated the right to make a Mason, who shall not alone be a member of your Lodge, but also a Brother in the bonds of fellowship with a million of men. You are charged with the solemn duty of seeing that none are permitted to come within our fold for mercenary or selfish purposes, that no one shall be permitted to call himself a Mason, unless he will in his life be an example of the benefits which a proper observance of its principles will be to mankind, in elevating the moral standing of the community, in establishing a proper respect for the rights of others, in advancing the cause of education and good government, fostering a sincere love for human liberty, and lastly, and above all, a profound reverence for the Deity.

The conclusions I have reached are :—

1.—The true basis for Masonic faith is the building up and establishing a close, friendly relation between the members of the Lodge.

2.—To accomplish this an intimate social communion must be established amongst the members.

3.—To bring the latter event about, the meetings of the Lodges must be made both pleasant and attractive to all the members ; and

LASTLY :—None should be admitted but those whose society would be likely to be agreeable to the other members of the Lodge, who of their own volition seek admission, and are naturally inclined to favorably receive Masonic doctrines, desiring membership *alone* because they are ambitious to do their share towards humanizing and elevating their race.

Take these propositions home with you, study them well, and I think you will come to the conclusion that when they are strictly adhered to, you will have full Lodge meetings, and when they are violated, you will open to empty benches.”

Bro. W. H. Edwards, for the Committee on Foreign Correspondence, presented an admirable Report, thus presenting in his Introduction the Spirit in which he entered upon his work :—

"I have an ardent and sincere love for the Fraternity, and bring to the task of this review a hearty wish for its welfare, and shall depend for the correct discharge of this duty more upon the intuitive direction that comes 'like an angel in our dreams,' than upon the scholarly acquirements of one deeply versed in Masonic lore. It shall not be my aim to measure swords with those veterans of the Fraternity who for years have wielded their pens as champions of their Jurisdictions, nor shall I yield to them any point which I deem not well taken."

He concludes a generous review of Quebec, after quoting extensively from the last Report on Foreign Correspondence, by saying :—

"These things are all well said by our good Brother. We thoroughly endorse the ideas and would be delighted to see every Lodge adopt them. There are other beautiful things in the Report before us which we would be pleased to place before our California Brethren, but we have already devoted as much space as is permissible."

It is the same old complaint of lack of space in which to fully deal with all the questions coming to the notice of Grand Lodge Reviewers, that meets us from all the members of the Guild.

The Membership of Subordinate Lodges is 16,767.

M. W. Bro. CHARLES RAY GRITMAN,
Grand Master.

R. W. Bro. GEO. JOHNSON,
Grand Secretary.

Canada.—1892.

THE volume of Proceedings of the Grand Lodge of Canada for 1892, contains not alone the record of the business transacted at the Thirty-seventh Annual Communication, but also the Proceedings of a number of Special Communications, held for the purpose of laying corner stones of churches, etc.

At Owen Sound, on the 17th June, 1892, Grand Master J. ROSS ROBERTSON, laid the corner stone of the new Marine and General Hospital, and delivered an admirable address, from which we take

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the following extract that will most certainly be read with very deep interest by the Craftsmen of our own Jurisdiction :—

"We, of the Craft in Canada—yes, of this continent, come from a goodly heritage, and from that day, a century and a half ago, when the great lights of Masonry, the volume of the Sacred law, the Square and the Compasses, were spread by the British soldier Masons in the bomb-proof bastion, the primitive Lodge at Quebec, within a few hours after the flag of Great Britain floated from the citadel, down to the present time, we have striven to live close to the lines which have marked the life of Mother Grand Lodge, from which we are so proud to hail. Our Brother Masons in British Fatherland are giants in the work of benevolence, and to-day in the Grand Lodge of England, with its great School for Boys, its admirable School for Girls, and its Home for Aged Masons and other charities, we find that for every day as the sun sinks into its resting-place in the crimson west, the hand of the almoner of Craft charity in England pays out not less than one thousand dollars, a munificent annual aggregate of over \$300,000, while north of the Tweed our Scottish Brethren wound up their last year of work by entertainments that netted them \$75,000, and our Irish Brethren have just raised, after a few weeks work, \$150,000, all of which is to be expended in works of benevolence. (Applause.) Coming over to this side of the Atlantic, we have our Craft friends of the Grand Jurisdiction of New York erecting an orphan asylum, the cost of which will run into hundreds of thousands, while the Masons of Kentucky and Michigan sustain a home in which scores of widows and hundreds of orphan children of the Craft are cared for. In our own land, we find the private Lodges of the Craft maintaining wards or beds in the hospitals of large cities, while, through the generosity of Grand Lodge and of the private Lodges of this Jurisdiction, from \$12,000 to \$15,000 is annually expended on those whom we are proud to think have a claim upon us, while the total amount given away by the Grand Lodge of Canada during the past thirty years amounts to \$300,000 (Applause.)

The Annual Communication was held at London, on the 20th and 21st of July, 1892, and Grand Lodge was duly welcomed to the scene of its labors by the Mayor and City Council of the place, and by the Masters of the various City Lodges.

Upon this occasion, there was delivered to the Brethren by M. W. Bro. J. Ross Robertson, one of the very best, most thoughtfully prepared, most useful and most practical addresses ever pronounced from any Grand East. It is brimful of the most valuable and most interesting information, not only for those to whom it was addressed but for the Craft whithersoever dispersed, concerning the work and condition of Masonry in the great Province of Ontario. It contains the record of a term of office, so entirely devoted to the in-

terests of the Craft, that it may well be questioned whether it was ever exceeded in self-sacrificing devotion by that of any other Grand Master. During the two years of his Grand Mastership, Bro. Robertson visited every Lodge once, and many twice, of the 348 on the register of his Grand Jurisdiction, in all 363 visits, covering about twenty-three thousand miles of travel, and ten months of actual time occupied in the work. Most excellent Grand Master,—most fortunate Grand Lodge !

These visits naturally enabled him to speak with a full knowledge of all the facts concerning the condition of the Craft, and of the various Subordinate Lodges in his jurisdiction. Though there is reason for congratulation in much that the Grand Master so reports, he makes no effort to minimize existing evils, but goes straight to their root, with a view to the discovery of a remedy.

Under " Membership " he says :

" Increase in membership is not an absolute essential or indication of prosperity, no more than decrease by suspension is evidence of adversity. Better conserve and interest those we have and keep them true to the principles of the institution than receive those whose ideas of Masonry are defined by the buying power of the dollar, and who gauge their love for a Brother by his commercial rating. The roll of those who have by suspension lost their privileges, is admittedly a long one—in one way regrettable, and yet why should we mourn over men, the large proportion of whom perhaps measured their Masonic zeal and fraternity by the number of ledger accounts open for Craftsmen, who see in every Brother the prospective purchaser of some of the commodities that help to make life worth living, who use the twenty-four inch gauge as an aid to business, and the square as a sign that they are ready to exchange experience for money, and that not at the current market value ? "

We regret exceedingly to learn of the decease of two very eminent Brethren of Ontario, M. W. Bro. Otto Klotz, P. G. M., and for many years Chairman of the Committee on Benevolence, and R. W. Bro. Edward Mitchell, Grand Treasurer.

There is one other extract that we must make from Bro. Robertson's address. It is from that portion of it in which he deals with the not unusual shortcomings and deficiencies of D. D. G. M's, under the plan of their selection followed both in Ontario and in Quebec. This matter was brought to the attention of the Grand Lodge of Quebec, a couple of years ago, by the then Grand Master

Deaths.

Lodge of Antiquity, No. 1.

DANIEL ROBERTSON.

Albion Lodge, No. 2.

S. J. DAWSON.

Golden Rule Lodge, No. 5.

A. WILKINSON,

E. G. MILLER.

St. Andrew Lodge, No. 6.

AMOS. BROWN.

Elgin Lodge, No. 7.

OLIVER W. WINSHIP,

W. S. WALKER.

Prevost Lodge, No. 8.

S. G. PHILIPS.

St. George Lodge, No. 10.

JOHN JAMES MCCAULEY, CONRAD MUGGLIN.

Zetland Lodge, No. 12.

WM. JOHNSTON,

ROBERT MOORE.

Shefford Lodge, No. 18.

H. L. ROBINSON,

JNO. M. BROWN.

Deaths.

Montreal Kilwinning Lodge, No. 20.

WM. McCULLOCH, JNO. NORVAL
THOS. McINTOSH, WM. DAVIS.

Yamaska Lodge, No. 21.

JAMES AINSLEY.

Browne Lodge, No. 24.

WILLIAM WELSH.

Royal Albert Lodge, No. 25.

WM. EDGAR.

Ascot Lodge, No. 30.

WILLIAM ROWE.

Ashlar Lodge, No. 31.

W. A. AULIS.

Mount Royal Lodge, No. 32.

J. E. DOYLE.

Brome Lake Lodge, No. 35.

CHAS. O. BROWN.

Chateauguay Lodge, No. 36.

GEORGE PATTON.

Deaths.

Mount Moriah Lodge, No. 38.

ROBERT McB. DOUGALL.

Eddy Lodge, No. 41.

JOHN EVANS.

Cœurs Unis Lodge, No. 45.

PHILORUM LEDUC.

Mount Orford Lodge, No. 48.

JULIUS G. LABALL.

Prince Consort Lodge, No. 52.

HENRY GOODRICK.

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J. EUGENE HERSEY, ALEX. W. CHAPMAN.

Lake Magog Lodge, No. 55.

A. W. HUBBARD.

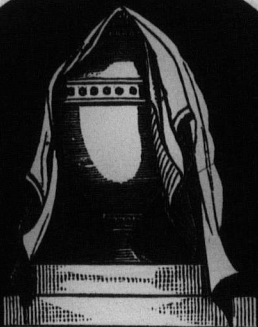
Corinthian Lodge, No. 62.

GEORGE SIBLEY, JOSH. WARMINGTON.

Good Samaritan Lodge, No. 68.

CHARLES GODFRAY.



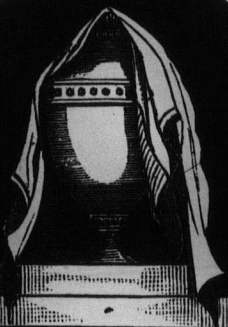


W. S. Walker.

HE RECOGNIZED THE SPIRIT OF FREEMASONRY
IN ITS TRUE SENSE,
AND SQUARED HIS LIFE BY ITS PRECEPTS.

AT REST.



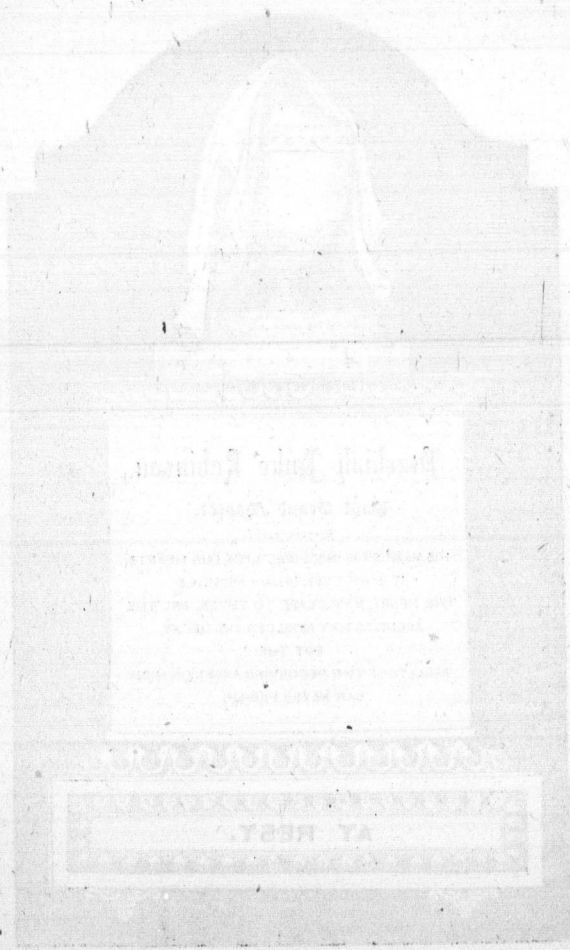


Hezekiah Luke Robinson

Past Grand Master.

HIS MEMORY IS INSCRIBED UPON OUR HEARTS
—IT IS WRITTEN IN OUR ARCHIVES—
THE HEART MAY CEASE TO THROB, AND THE
ARCHIVES MAY MOULDER AND DECAY,
BUT THE
TABLETS OF THE RECORDING ANGEL ON HIGH
CAN NEVER PERISH.

AT REST.



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M. W. Bro. I. H. Stearns, and the suggestion then thrown out by that distinguished and observant Brother, though allowed to pass without any action being taken thereupon, is now repeated by Bro. Robertson, who says :—

“Perhaps under the present system of selecting district officers we cannot expect better results. The D. D. G. M. is the immediate representative of the Grand Master, and while the latter has the privilege of refusing the nomination of the district, yet that is a power that would be most inadvisable to exercise. I may be singular in my opinion, but I do feel that when the appointment comes from the Grand East, if it ever does, it will give those selected new strength and courage, for then they will be freed of the influences by which they are fettered when they owe position to the suffrages of the constituency they are asked to criticise. In twenty out of the thirty of the American Jurisdictions where D. D. G. M's are included in the list of officers, they are in every case, with one exception—that of Vermont—appointed by the Grand Master.”

The Grand Lodge of New Zealand was fraternally recognized, and \$500 was voted towards the relief of Masons who were sufferers by the fire in St. Johns, Newfoundland.

The total membership of Subordinate Jurisdictions is 21,428.

The Report on Foreign Correspondence is from the pen of that eminent Masonic Jurist, M. W. Bro. Henry Robertson, and on account of the somewhat limited space at his disposal, is largely composed of judiciously selected extracts. He is particularly appreciative in his review of Quebec's Proceedings for 1891 and 1892, and devotes to them more than the average share of space and attention. Ample quotations are made from the addresses of M. W. Bros. Stearns and Edgar, and from the introduction to the last Report on Foreign Correspondence.

M. W. BRO. HON. J. M. GIBSON, Q.C.,
Grand Master.

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

Colorado—1892.

THE Grand Lodge of Colorado, held its 32nd Annual Communication, at Denver, on September 20th and 21st, 1892.

Representatives from 77 Chartered Lodges out of 79 were present, and so was Quebec's Representative, Brother Andrew Sagendorf.

Grand Master JOHN M. MAXWELL, who presided, delivered an interesting and business-like address, from which we are pleased to learn that no officer or member of the Grand Lodge was summoned to the Grand Lodge above during the year, although 66 members of Subordinate Lodges were called thither.

The total membership of Lodges in this jurisdiction is 6,174.

Grand Orator Ira L. Herron delivered an admirable oration, from which we take the following extracts.

Our influence for good in the world as Masons, depends upon how we reflect upon it the light we receive from its symbols and philosophy.

It matters but little whether we date our origin as an order from the revival of Masonry at the beginning of the eighteenth century, from the return of the crusaders, the traveling workmen of the middle-ages, the building of King Solomon's Temple, or even to the stone of foundation, the great philosophic and moral precepts preserved by it have endured since man was first capable of conceiving them.

Upon them he has built all his morals, religion and civilization; to them he looks for all spiritual, intellectual and social progress, and in them he treasures his faith of an eternal and glorious existence hereafter.

And my Brethren, as the moon at its full reflects with softening refulgence upon the darkness of the night the brilliant rays of the sun, so let us, being full of the love of God and our fellows, reflect upon the world the glorious light of Divine truth shed abroad from the altar of Freemasonry.

Then can we truthfully claim our pre-eminence as an order and proudly maintain our position as the conservators and guardians of civilization."

The recognition of the Grand Lodge of New Zealand was deferred.

A really magnificent Report on Foreign Correspondence covering over 150 pages, was submitted by Brother Lawrence N. Greenleaf, Chairman of the Committee. It is one of the most thoughtfully prepared that has yet come under our notice.

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Under the head of North Dakota, he says :

"In a strict sense there is *no Masonry* beyond the Lodge except, possibly, the Royal Arch, which, it is claimed, with some plausibility, was once a part of the Master's degree. Other rites with their numerous degrees, have built upon the old foundation, and, during the past century, have gained more or less recognition from the ancient Craft. In view of the troubles that have arisen between these contending rites over invasion of occupied territory, legitimacy, etc., and which has been the occasion of strife and dissension among their members, and has brought scandal upon the Masonic fraternity itself, many Grand Lodges have thought it a fitting time, once for all, to determine what shall be recognized as Masonic bodies, and thus have constituted what is sometimes designated as the American Rite, consisting of Lodge, Chapter, Council, Commandery and certain Scottish Rite organizations. In our discussions we have never contended that the Masonry of these bodies was the *Masonry* of our Ancient Craft. As we claim that Ancient Craft Masonry is not a *growth or development*, it would be an impossibility for us to advance any such claim. Those who do believe that the *growth theory* is the correct one, are doing all in their power to disintegrate Ancient Craft Masonry, for if their position is correct, and Masonry originally consisted of but one degree, to which two others have been added, then with the concurrence of Grand Lodges there is no end to their multiplication. But happily there is no danger of such a deluge of new degrees.

The recent discovery of important letters written by Dr. Manningham, Deputy Grand Master of England, in 1757, to the Provincial Grand Lodge of Holland, shows conclusively that

1. No higher degrees than the first three belong to Pure and Ancient Freemasonry.
2. The secrets of the first three degrees were the same before the year 1717 as after it.
3. The so-called high degrees were introduced after 1740.

The above is the summing up of Bro. R. F. Gould, in his memoir of the above named Brother, published the current year. It is the latest and most important contribution to Masonry, and more recent than any information contained in Gould's History of Freemasonry."

He has complimentary notice of Quebec's Proceedings for 1892, and called the discourse of the Grand Chaplain, a splendid effort.

In his concluding remarks, he says :

"Sometimes, while discussing the antiquity of Masonry, one is suddenly confronted with the facetious inquiry : 'Well ! you don't go *beyond* the Temple, do you ?' In the course of our reading, recently, we met with a tradition which *does* go considerably beyond ; and, as it pleased us, we made it the subject of a poem, which we reproduce, trusting it may find favour with our readers :"

BEARING THE SHEAVES.

Have you heard the tradition the rabbins have told
 Of the site whereon stood the famed Temple of old?
 Long ere stone had been laid how 'twas hallowed by love,
 And grew precious in sight of the Master above.
 'Twas aforetime possessed by two brothers, 'tis said,
 One of whom lived alone, while the other was wed.
 In a primitive way they had planted their field,
 By uniting their labors and sharing the yield;
 When the wheat had transmuted the gold of the sun,
 It was stacked near each home, and the harvest was done.

When the elder had finished his evening repast,
 A fond glance toward his wife and his children he cast,
 As he mused o'er the blessings kind Heaven had sent,
 What endearments were his, aye, what blissful content.
 Then he thought of his Brother, uncheered in his life
 By the presence of children and sweet loving wife.
 For his desolate lot he would recompense make—
 And thus pondered what kindness to do for his sake:
 "From my sheaves I will secretly add to his own,
 For his comforts are few who thus dwelleth alone."

As the shadows grew deep and the day star declined,
 In his home sat the younger, these thoughts in his mind:
 I have none to provide for, my wants they are few,
 And I roam where I will when my labors are through,
 Careless, happy and free as a bird of the air,
 For I've none of the burdens my brother must bear.
 What a pleasure 'twould be, now the harvest is o'er,
 Could I stealthily aid him in basket and store;
 He has many to feed, and is harassed by cares—
 I will add to his sheaves while he sleeps unawares.

In the gray of the dawn each was filled with surprise,
 As his stack undiminished confronted his eyes.
 In the darkness once more their good deeds they repeat,
 In the morn, lo! what marvel—their stacks still complete.
 The third night on love's errand they venture again,
 Both resolved, on returning, strict watch to maintain.
 A dim figure approaching, each Brother perceives,
 Then they twain come together both bearing their sheaves.
 In an instant they're locked in each other's embrace,
 With the look of a seraph o'erspreading each face.

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On the spot where thus met those two Brothers of old,
 Rose the temple, resplendent with cedar and gold.
 While love's spirit still lingered, its spell over all,
 From the workman in quarry to builder on wall.
 And thus linked loving hearts in a brotherhood vast,
 Which has silently threaded the centuried past,
 Mid the splendor of kingdoms or lone desert waste,
 Where the battle shout rose or where vines interlaced.
 Where the mount kissed the sky or in cavern of earth,
 Holding priceless the truth it received at its birth.

Bearing succor to those in the direst distress,
 Bearing balm for their wounds, bearing bounty to bless.
 Bearing food for the hungry and shelter from storm,
 Bearing brightness to cheer, bearing raiment to warm.
 Bearing comfort to those who are sadly bereft,
 What its right hand may do never knoweth the left.
 Ever bearing some good, ever heeding some cry,
 For by love, only love, can we mount to the sky,
 When the perfect day comes and true light each receives,
 May it fall on us all while we're bearing our sheaves.

M. W. BRO. WM. D. WRIGHT,
Grand Master.

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

Delaware.—1892.

OUR copy of the Proceedings of the Grand Lodge of Delaware at its 86th Annual Communication, held at Wilmington, on the 5th and 6th of October, 1892, came promptly to hand.

We regret to learn from the address of the presiding Grand Master, M. W. Bro. NATHANIEL F. WILDS, that death, in invading the ranks of our Delaware Brethren suddenly snatched from them on the 24th May last, the beloved form of their Grand Secretary, R. W. Bro. William S. Hayes, who had faithfully performed the duties of his important office for a period of twenty-four years. The necrological list contains also the name of Bro. Robert Jump,

of Union Lodge, No. 7, who was the oldest Mason in the Jurisdiction, having lived to be 89 years of age, for sixty-seven of which he had been a devoted Mason.

It is gratifying to note an increase of 53 in the membership of the 21 Lodges of the Jurisdiction, which now totals up 1,840.

To our mind, the most important piece of legislation enacted by Grand Lodge at this Communication, was the adoption of the following resolution :

"That hereafter, before the W. Master and Wardens-elect for any Lodge in this Jurisdiction shall be installed, the M. W. Grand Master shall be satisfied as to their proficiency in the duties of their stations in the work of the Lodge, and that the Grand Master is authorized to appoint a Committee of three, of which the instructor having charge of the Lodge of Instruction shall be chairman, and one of the other members shall be a Past Master of the Lodge to which the officers-elect belong, to examine the aforesaid officers, and furnish him a certificate vouching for their proficiency, and should any such officers fail to qualify and be installed at least 30 days before the meeting of the Grand Lodge, the then present officer shall continue to perform the duties of said office until after the next annual election."

We cannot refrain from expressing our satisfaction at the increasing attention being paid this important matter of the qualification of officers-elect, and our approval of the action that has now been taken by several American Grand Lodges, looking to the necessity of the production of certificates of competency on the part of W. Masters-elect, prior to their installation. Unless the Brethren of our Lodges exercise more prudence in the election of W. Masters, we believe that similar action will be forced upon all our Grand Bodies. In Quebec, the members of the Grand Lodge, so far as the writer can judge, are not yet ready to take this action, regarding it as a possible interference with the expressed choice of the Lodges in their selection of officers. It is true that their choice would never be interfered with, so long as it was wisely made, but there are some who would apparently go to the length of urging that no matter how ill-advised such choice should be, it is still the business of the Lodge interested, and of that Lodge only, and must not therefore be interfered with under any pretence whatever. It appears to us that such action as that taken by the Grand Lodge of Delaware is not only, however, for the purpose of protecting

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members of Lodges from the disastrous consequences of their own ill-advised acts, but is in the general interests of Masonry in the jurisdiction concerned, which the Grand Lodge of such jurisdiction cannot afford either to ignore or to overlook. The frequent occasions upon which untold injury is wrought upon the Craft by the installation of incompetent Masters of Lodges are so apparent to everybody, that it is unnecessary to dwell upon them here.

The Report includes a review of the Proceedings of fifty-two Grand Lodges, the arrangement, manner and matter of which are of a nature to elicit the admiration of the Masonic student. It is the work of the Revd. L. H. Jackson, P.D.G.M., and Grand Chaplain, and its perusal has afforded us very real pleasure. Only we are not quite sure what there is to gain by insisting so strongly that there is no legitimate Masonry in any of the degrees that follow the third. They may not be legitimate Craft Masonry, with the exception of a portion of the Royal Arch, but they and their members do no dishonor to Ancient Craft Masonry, but, on the contrary, have honored it by making it an essential to their own secrets, and the foundation of their teachings and mysteries, these being added to those that were laid in the beginning, just as the fulfilment follows the prophecy, and the reality the type;—and just as the operative Mason who has completed the foundation of the material structure may be permitted, if found worthy and well qualified, to aid in the placing of the key stone of the arch, to contemplate and to learn to appreciate the beauty of the chief corner stone of the edifice, and speculatively to continue his researches into the secrets of nature and science, even beyond the shadowy types of his Craft and his earliest working tools, till in the course of his search for further light, his vision penetrates beyond the veil and he sees, like the dear old dreamer on the Island of Patmos, things which cannot be written and which it has never entered into the hearts of those who have not seen them to conceive.

Could this superstructure and these dizzy heights exist upon an insecure foundation, or upon any other than that which was laid in the beginning, then indeed would their light be but darkness visible, and they would contain within themselves ample evidence of their tottering condition, and of the fact that they have no connection in their origin with the builders who wrought "in the elder days of art."

But for those who have the necessary qualifications to take these degrees they possess great and invaluable privileges. There are many good and worthy men who are precluded from taking them. Here alone do these rites and orders fall short of that glorious foundation upon which they have been builded, and herein, and because they lack the thorough universality that is one of the most estimable privileges of Ancient Craft Masonry, do we pronounce them wanting. But, with this exception, we claim for them that they are legitimate Masonic degrees, founded upon and owing obedience to the moral teachings of the Ancient Craft. Have we made our views upon this subject quite clear to our esteemed Brother?

He is very generous in his appreciation of our work, remarking in his review of Quebec, 1892 :—

"The Grand Master commends the very interesting Report of Committee on Correspondence, prepared by the Chairman, Bro. E. T. D. Chambers, to the attention of every Brother, that he may be enabled to understand and appreciate the extent and importance of Masonry in all parts of the world. We hope the Brethren of Quebec will carefully read the Report. It abounds with instructive matter, such as will not fail to enlighten their minds and quicken their zeal."

M. W. BRO. JOHN B. BOOK,

Grand Master.

R. W. BRO. BENJAMIN F. BARTRAM,

Grand Secretary.

Florida.—1892.

THE present membership of Lodges in Florida is 3,910, as against 3,744 in 1890.

Grand Master ANGUS PATERSON, presided at the Sixty-third Annual Communication of this Grand Lodge, which was held on January 19th, 20th and 21st, 1892.

Quebec's representative, R. W. Bro. D. C. Dawkins, was amongst those present.

The address of the Grand Master is solely a business paper, and covers nothing that is of general interest to Masons outside his jurisdiction.

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Grand Lodge resolved, on motion of Past Grand Master Hallmark, representative of the Grand Lodge of England, to prepare and forward a suitable testimonial, conveying Brotherly sympathy to His Royal Highness Albert Edward, Prince of Wales, Grand Master of the United Grand Lodge of England, upon the death of his son.

During the session of the Grand Lodge, the corner stone of the Masonic Temple to be erected in Jacksonville, was laid by the Grand Master with Masonic honors.

This Grand Lodge publishes no report on Foreign Correspondence.

M. W. BRO. ANGUS PATERSON,
Grand Master.

R. W. BRO. DEWITT C. DAWKINS,
Grand Secretary.

Illinois—1892.

THE last issued volume of the Proceedings of the Grand Lodge of Illinois, contains not only the record of the Fifty-third Grand Annual Communication held at Chicago, on October 4th, 5th and 6th, 1892, but also that of the occasional Communication of the 6th November, 1891, convened on the anniversary of laying the corner-stone of the Masonic Fraternity Temple and for the purpose of "leveling its capstone." Upon the latter occasion, a magnificent oration was delivered by the Rev'd. Bro. H. W. Thomas upon the Antiquity and Mission of Freemasonry, all of which we should like to be able to place before our readers.

Grand Master MONROE C. CRAWFORD, who presided at the Annual Communication, delivered an exceedingly interesting address. We learn from it, with deep regret, of the decease during the year of Past Grand Masters Harman G. Reynolds and Thomas Johnson Pickett of this Jurisdiction, and of the beloved wife of Past Grand Master John M. Pearson.

Amongst the corner-stones laid during the year with Grand Lodge ceremonial, was that of a Jewish Synagogue in the city of Chicago.

Referring to the action taken by several Grand Lodges for the holding of a Fraternal Congress during the present year at Chicago, the Grand Master reported that he could not satisfy his mind of the practicability of such Congress either promoting greater uniformity in the modes of recognition or in the ritual as suggested by some Grand Lodges, but added :

"I am, however, in favor of the meeting of the representatives of the Grand Jurisdictions of Masonry throughout the world, and as the next Annual Communication of the Grand Lodge of Illinois will be held in this splendid, imperial city of Chicago, during the great World's Columbian Exposition, toward which wonderful celebration the eyes of all the peoples of the earth will be turned ; and as this city will then be the Mecca toward which all kindreds and nationalities will be journeying, I recommend that the Grand Secretary be directed to send all the Grand Lodges of the world with whom we hold fraternal relations a cordial invitation to send representatives to meet with us at our next Annual Communication. I believe that thereby Masonic feeling would be greatly intensified, valuable and lasting friendships would be formed, and the Craft wonderfully invigorated and strengthened."

Grand Lodge went still further and adopted the following report of a Special Committee, to which the matter was referred :

"Constrained alike by the obligations of hospitality and by its favorable disposition towards such a Congress, so long as it involves no purpose to form a General Grand Lodge or to bind in any way the Grand Lodges represented therein, the Grand Lodge of Illinois will welcome most cordially the representatives of all Grand Lodges of Free and Accepted Masons with which it may be in fraternal correspondence, to the jurisdiction proposed to be honored by their presence, and will gladly unite with them, through its own representatives, in all deliberations tending to strengthen the ties of fellowship and to reach a more general consensus upon all subjects tending to cause friction between sovereign and independent Grand Bodies."

In furtherance of this purpose your Committee recommends that the Grand Lodge concurs in the date suggested by the Grand Lodge of Kentucky for the meeting of the proposed Congress.

Your Committee further recommends that the Grand Lodge of Illinois be represented in the proposed Congress by six delegates, consisting of the Grand Master and five others to be by him appointed.

Your Committee further recommends that the Grand Master appoint an Executive Committee of five from among the resident Masons of Chicago, to make the necessary arrangements for the accommodation of the Congress and to answer inquiries relative thereto, with power to appoint Sub-Committees if required, and to make such provision for the entertainment of the members of the Congress as may, in their judgment, suitably reflect the appreciation by the Masons of Illinois of the privilege of counting as their guests the accredited delegates of the Grand Lodges with which we are in fraternal correspondence."

The sum of \$5,000 was also voted towards defraying the expenses of such Congress.

Grand Lodge adopted another Report, of which the following forms an important paragraph :

"Recognizing Freemasonry to represent the means of the Divine Providence, by which all evolutions from evil to good and from inferior to superior qualities and states are produced, through the instrumentality of successive governments of self, of families, societies, states and nations, in the performance of mutual *use*, your Committee had no trouble in recognizing as most wise and in entire accord with the eternal principles of the Craft, the action of the M. W. Grand Master in appointing a Committee of arrangements and granting dispensation to the Lodges of this Grand Jurisdiction to participate in the approaching dedicatory ceremonies of the World's Columbian Exposition, by which *uses* of world-wide extent and of incalculable value to the human race are to be performed, and to recommend his action to the hearty approval of the constituent Lodges of Illinois.

Also for the same reasons the second invitation to this M. W. Grand Lodge, to appear as such in the same parade, be cordially accepted, and that the M. W. Grand Master be entrusted with the necessary arrangements for its successful execution."

M. W. Bro. Henry Robertson, Past Grand Master and Chairman of the Committee of Foreign Correspondence of the Grand Lodge of Canada, visited Grand Lodge, and was received with the honors due his exalted rank.

In consequence of the action taken by the Grand Lodge of Quebec in rescinding its edict prohibiting intercourse by those of its obedience with members of Lodges existing within its Jurisdiction, but not of its obedience, and following in the footsteps of our own Grand Lodge, the Grand Lodge of Illinois has also rescinded the edict which it issued in support of the authority of, and of the stand taken by the Grand Lodge of Quebec.

Very gratified, indeed, are we to learn of the continued prosperity of the Grand Lodge of Illinois, whose subordinates boasted in 1892 a membership of 46,021, as against 43,889 in 1891. Close upon \$20,000 was paid out last year by the Masons of Illinois to distressed members, their widows and orphans.

Another very able and very valuable Report on Foreign Correspondence was presented by M. W. Bro. Joseph Robbins. He covers with ridicule the recognition by Texas of the Grand Dieta of Mexico, holding with Bro. Vaux and others that the subsequent formation of a Grand Lodge by subordinates who were not of Grand Lodge parentage cannot, in any case, regularize the Masonry of such subordinates. It appears to us that we should rather kill the fatted calf and extend the hand of welcome to all who have received our secrets as we received them, when we find them honestly endeavoring to exchange for our Grand Lodge system, that which has alone prevailed so far in their own Jurisdictions, and which was the only natural parent of their early Masonry.

Quebec's Proceedings for 1892 have both kind and generous notice. The Foreign Correspondence Report is called "a paper of great ability and interest," and its reference to the proposed Fraternal Congress at Chicago is quoted.

On the question of Masonic homes and asylums, Bro. Robbins says :

"It still holds a place, but a less prominent one than a few years ago. In 1890 we felt warranted in saying that the trend of opinion seemed unmistakably towards the conclusion that only in the larger Jurisdictions—if either their benefits or maintenance were to be bounded by Jurisdictional lines—could such institutions be considered an economical method of Masonic benevolence. In the two years that have elapsed since that was written, opinion has rapidly crystallized about the conclusion which then seemed in sight, and the strong tendency now so far as Grand Lodge charities are concerned is to the creation of charity funds with which to supplement the benevolence of the Lodges and of individuals, notably in those cases where the necessity for long continued aid becomes a burden which the Local Fraternity cannot well bear. One of the considerations which apart from the conviction of the poor economy of the asylum method in smaller Jurisdictions, has been most potent in turning the Brethren towards the charity fund method, is a recognition of the impolicy of establishing a pauper class—using that word in its gentlest sense—whom all the world shall

recognize as being supported by charity. With an expensive home or asylum whose maintenance taxes all the energies of the Fraternity, there is nothing left to be devoted to those cases where only slight assistance is needed to tide over a temporary pinch and put the unfortunates in a way to help themselves. The inelastic system, makes no provision for this class, nearly self-supporting, without putting them in to swell the ranks of those who are wholly unsupporting, while the elastic charity fund system adapts itself to the wants of either."

M. W. BRO. MONROE C. CRAWFORD,
Grand Master.

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

Indiana.—1892.

THE representatives of 462 of the 470 Chartered Lodges in this Jurisdiction, were present at the Seventy-first Annual Communication of this Grand Lodge, which was held at Indianapolis, on May 24th and 25th, 1892.

The volume of Proceedings contains an engraving of M. W. Bro. WILLIAM HACKER, the senior Past Grand Master of Indiana, who died on the 28th July, 1891. He had been a member of Grand Lodge and a regular attendant at its meetings for forty-six years, and presided as Grand Master over thirty years ago. Grand Lodge also mourns the loss by death of Revd. Bro. Thomas H. Lynch, Past Grand Chaplain, in his 84th year. Quebec mourns with her Masonic sister.

From the address of the Grand Master, M. W. Bro. Nicholas R. Ruckle, we are pleased to learn that the Craft in his jurisdiction is undisturbed by violent controversies or serious dissensions, that in the Grand Lodge the summing up for the year shows a liberal economy, financial prosperity and an increase in numerical strength, and that in the Subordinate Lodges, while all do not enjoy peace, unity and plenty in the full Masonic acceptance of these terms, there has been a general growth in every substantial and essential particular, in numbers, in financial strength, in Masonic spirit.

The Grand Master reported a number of decisions, all of which we believe to be Masonically sound. The following is well expressed :

"The Worshipful Master has a two-fold duty; to protect an initiate from an unfounded objection, and to guard the Lodge against the advancement of an unworthy member. The objector to the advancement of an initiate should be warned that an objection to be permanent, must be sustained by the judgment of the Lodge."

The present membership of Subordinate Lodges is 25,376, showing a gratifying net increase during the year of 763.

A carefully prepared and very interesting Report on Foreign Correspondence is from the pen of Bro. Thomas B. Long, who, though having had ten years' experience as Foreign Correspondent for his Grand Chapter, presents the review before us as his first contribution to the literature of Grand Lodge Correspondence. He finds a greater difference in the two fields of labor than he had at first expected. We can well understand this, having had some years' experience now in both fields. His modest estimate of his present effort is that at the best it is "only finished in the rough." That finish is good enough for us, indicating as it does a sturdy manliness in the maintenance of what he conceives to be the right. It is just such a report as we should have expected from a knowledge of Bro. Long's previous efforts in the realms of Masonic literature, and that means that it will not suffer by comparison with the best reports of Committees of Foreign Correspondence. Its high literary flavor renders it exceedingly readable.

He courteously reviews Quebec's Proceedings for 1891, and devotes considerable space to a notice of Grand Master Stearns' address of that year. Flattering reference is also made to the address of the Grand Chaplain, and the Report of Foreign Correspondence.

M. W. BRO. SIDNEY W. DOUGLAS,
Grand Master.

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

Indian Territory.--1892.

GRAND Master LEO EDMOND BENNETT, presided at the Eighteenth Annual Communication of this Grand Lodge, which was held at Tahlequah, Cherokee Nation, on the 16th August, 1892. The Nineteenth Annual Communication will be held at Ardmore, Chickasaw Nation, in February, 1893. What nomenclature this territory does boast of!

What surroundings, too, have our Brethren of this Jurisdiction! What painful reading it is that the Deputy Grand Master, Bro. William Perry Leeper was stricken down and killed by an assassin, and that the Grand Senior Warden lost his right hand and was maimed for life by a "drunken vagabond," who was attempting the murder of an officer of the law! Our sympathy goes out to the Brethren of this Grand Lodge in these afflictions.

Grand Master Bennett delivered a readable and interesting address. We regret the difficulty that has arisen between the Grand Lodges of Indian Territory and New York, over the interchange of Grand Representatives. The Grand Master of New York requested "for good and sufficient reasons," which he, however, declined to specify, that the Commission of Indian Territory's representative near the Grand Lodge of New York be withdrawn. It appears to us that no jurisdiction can be compelled to continue its accredit to a representative in whom it no longer has confidence, any more than one State can compel another with which it exchanges ambassadors to retain near it, one who has rendered himself objectionable to the powers that be in the capital to which he was accredited. An illustration in point is offered by a well known incident of Statecraft, that occurred at Washington not so many years ago. A Grand Master who may decline to accredit a Brother as representative, or to recommend him to another Grand Lodge for a commission, and that without offering any excuse therefor, may surely also recall his commission or accredit without first preferring charges. If it were depriving the Brother of his Lodge privileges, or anything of that kind, the case would of course be vastly different. But rightly or wrongly, the Grand Master of Indian Territory

took a different view of the matter, and declined to withdraw the Commission of the New York representative of his Grand Lodge, and his action was sustained by a vote of the latter mentioned body. Meanwhile the Grand Master of New York has withdrawn his accreditation of the Brother in question, whom the Grand Lodge of Indian Territory still hails as its representative near the Grand Lodge of New York, while the latter no longer recognizes him as such.

The 56 Subordinate Lodges report a membership of 2,017.

Bro. Murrow is again the writer of the Report on Foreign Correspondence, with much of which we are in full accord, especially with the following from his conclusion :

"With exception of a few local squalls, the great ocean of Masonry is calm. The institution was never more prosperous than now. Notwithstanding scores of secret societies have been organized and are constantly being organized, all of them based upon, or borrowing their mysteries from Freemasonry, this institution, glorying in its antiquity and hoary with age, still holds its place as chiefest and best of the benevolent orders of earth.

Cerneauism is still causing a little excitement in a few Grand Lodges, but it is evidently on the decline. It can get no aid or comfort from the Courts of the country. Many of its own members are ashamed of and deserting it. It was evidently the off-spring of ambition, and its growth has been nourished by the disposition in most men to get something for nothing. It was believed that the "secrets," the *ritual* of regular Scottish Rite Masonry might be obtained for a much less sum than in regular lawful consistories. Hence, these spurious Cerneau degrees, peddled around by humbugs who are well aware of the weakness of humanity. Barnum said people like to be humbugged and are willing to pay well for the privilege. These Cerneau degrees, so-called, are costly at any price.

The Masonic Congress during the World's Fair at Chicago, will be well attended and will no doubt bear good fruit. There is no danger of any effort at legislation. Interchange of views on many subjects will be valuable."

Quebec has lengthy and generous notice, and Bro. Murrow apparently considers the present writer worthy of his steel, for he sticks it in on every opportunity. "Some people," he says, "have a constitutional disposition to criticise, pick flaws and hunt for insults and injuries." So they have. And as he further adds: "It is a very unfortunate disposition; unpleasant both to those possessed

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and those who have any association with them." It is, indeed, and it is literary dishonesty too, to represent us as making universal the unfortunate condition of affairs described by one of the D.D.G.M's of Indian Territory in the following words :—

"Some of our Lodge rooms are not kept as neat as they might be, and it seems to me it must be unpleasant for a candidate to wade through the amount of tobacco juice I have seen upon the floor of some Lodges. Then, too, it is such a bad example for a W. M. to take the East with a cigar in his mouth."

A reference to our last Report shows that we spoke in the plural of "Lodges," but only in the singular of "a W. M. in the East with a cigar in his mouth," just as Bro. Macarty did. As further evidence of our good faith in this connection, we take pleasure in recording a fact that we never doubted, but that we find supplied by Bro. Murrow as follows :—"Brethren often come from the States, and on visiting our Halls and Lodges are astonished to find many beautiful rooms, handsomely furnished, clean and neat." We congratulate the Brethren of the Jurisdiction accordingly, and hope Bro. Macarty's strictures will have the effect of bringing all their Lodge rooms up to the same standard.

But the matter to which we have just referred, is not the only grievance that Bro. Murrow has against us. He is quite bitter over our refusal to join him in utilizing an office in the Craft, for the purpose of preaching christianity to Masons. We have too much respect for the broad religious platform of Freemasonry to notice at greater length his unseasonable and unreasonable demands upon his Masonic Brethren, to embrace one particular form of faith, when they have the same right to their's as he has to his, and had good reason to believe at the time of their initiation, that they would never be appealed to as Masons, or invited by Reports read in their Lodges to change their religious convictions. As the school boys say, "Play ball," Brother Murrow ! In other words, talk Masonry !

If it were a spiritual adviser who used the following words, they would be taken in good part :—

"I meant no insinuation, Bro. Chambers, when I wrote, 'if you have any Christianity, do not be ashamed of it.' I rejoice to know that you are a Christian Brother, and I beg to humbly and earnestly plead with you *not to be ashamed of it.*"

They would be just as welcome words from a Masonic friend, if addressed in a personal instead of in a Masonic capacity. But, used Masonically (or unmasonically), by one Mason to another, and so addressed through the columns of a Report destined to be read in the hearing of non-Christian as well as Christian Masons, they are resented by the present writer as an impertinence—unintentional perhaps, but an impertinence all the same—and just as much so as if he were a Hebrew, instead of a Christian Mason.

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

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

Iowa.—1892.

THE beautiful volume of Proceedings of the Grand Lodge of Iowa for 1892, lies open before us at the page showing the records of membership of Subordinate Lodges. The total number of members on January 1st, 1892, was 23,002, showing a net increase during the preceding year of 477—a showing upon which the Grand Lodge has good reason to be proud, and upon which we gladly congratulate.

The Forty-ninth Annual Communication of the Grand Lodge was held at Dubuque, on the 7th June, 1892, and following days, and the frontispiece to the volume of Proceedings consists of a handsome portrait of Grand Master RALPH GURLEY PHELPS, who presided at this Communication. In his address to Grand Lodge we find the record of a novel decision, which will no doubt prove of interest to our readers, and if we are not considerably surprised, will open up some discussion amongst members of the Masonic corps reportorial. It would puzzle us to have decided as the Grand Master did, but no doubt he has given more consideration to the subject than we have been able to. He received three invitations to lay corner stones in different parts of the State on the 4th July, and says:—"It was to me a novel question whether the Grand Lodge

could be properly opened in three several places within the Jurisdiction at the same hour." "But," adds our M. W. Bro., with what appears to us to be somewhat of a confusion of the Masonry and Grand Lodge of the Jurisdiction, "Masonry is as universal as duty; and I decided that it could be done."

In connection with the much discussed question of non-affiliation, he makes a suggestion which not only has about it the charm of novelty, but which appears to us to merit consideration.

"I propose, he says, that the life of a dimit shall be limited to one, two or three years. Other codes have their statutes of limitations; why not this? And if he chooses to hold it unused longer than the permitted time, let it be of no vital force. Let him be required to renew it at the place from whence it came, and as it were, from time to time make new statements; if he cannot do this, let him protect himself by joining his Brothers somewhere. The Lodges of the whole State and world are open to him, if worthy."

It is a question whether the majority of non-affiliates would ever take the trouble to renew their dimits, but on the other hand, why should such as these be permitted to retain them? The matter appears to us to be decidedly worthy of discussion.

We regret exceedingly to learn of the arrest of the jewel of Bro. John Scott, W. M. of Nevada Lodge, and a Past Grand Master of the Grand Lodge, but there was no other course for the Grand Master to pursue under the circumstances. The case was virtually one of Masonic rebellion to the powers that be. The Grand Master's remarks upon the *modus operandi* followed by the erring Brother are quite to the point, and it may not be unproductive of good to report some of them in this place. He says:—

"The method employed by him is contrary to the principles, customs, and teachings of the order. He desires to reverse the laws of this Grand Lodge on the subject of Cerneauism, and also wishes to change the officers in this Grand Lodge, and place others more satisfactory to him in their place. This he proceeds to accomplish by a series of newspaper articles arranged and expressed after the manner of a political campaign. If it be unmasonic to argue with the world at large on the merits of the order, its goodness and desirability, or even to recommend it to a profane, and urge such a one to join it, much more is it unmasonic to denounce its assemblies and its officers, its laws and its customs, in the secular press in the name and over the title of the highest officer of the Lodge, as if somehow an appeal was to be permitted from our body to the public, and through the public partisan press."

The Grand Master has the following on the subject of Masonic Homes :—

"No Masonic Report would be complete without charity. In one form or another it is the reason for the continuance of speculative Masonry.

What, then, have we to report for the year just ending? That one Lodge has conferred a large number of degrees; that another has built a temple, and another has increased its adornments. These are only the means; they are not, and never can be, the end of Freemasonry. We know what are its tenets.

I have applied to the Lodges, and they report about as much given in charity as in Grand Lodge dues. In a jurisdiction where there are no large cities and no extensive population oppressed with poverty and want, this is, perhaps, a large sum; besides, Masons belong to other bodies which are charitable, and so individually contribute much more than appears from any Lodge Report. Still, I cannot understand why Lodges accomplish the purpose of their existence by conferring the degrees, by care and neatness in their official record, by constant Masonic ceremonies, by accumulations of property, and yet not one cent expended for charity. Yet there are some that so report. We may hope that private benevolence, fraternal advice and sympathy have supplied this omission. From the wide difference in these Lodge Reports, it would seem that some great object should be presented upon which all may unite. Shall it be a Masonic home?

I have felt that when this subject has been presented in the past, we lacked such full information as its consideration required. I cannot supply it now, but I present the following: By personal application I have received from the Masters of the Lodges, that during the last year sixty-two members have required and received constant help, besides several families. It is in the same manner reported that thirty-four need, and would accept, aid in a Masonic home. These facts, then, supply the purpose for which we can unite. It will be thought by many that the help in an agricultural country can best be given at home; that each Lodge can best know the wants and supply needed help. This may be so, and I have been inclined to this opinion, but there are some considerations which should be presented on the other side.

Our statistics show that some Lodges are overwhelmed with requirements, and their finances exhausted. Others, more fortunate, or less benevolent, bestow nothing. There should be some means devised to equalize these burdens.

Again, however, we may consider this subject and believe there is no need for a united effort, this does seem to be the judgment of the Grand Lodges around us. On every side we hear the sound of the builder and the appeal for help, and the congratulations which are due to successful effort."

And the Committee to whom the address was referred, reported upon the above as follows :—

"One of the grand objects of Masonry at all times and in all countries, is the granting of relief to needy Masons and their families.

Masons are all agreed as to the importance of this part of our work. There is, however, a practical question confronting us upon which we are not in accord. The question is this, 'What is the best method for us to adopt to accomplish the best results in this regard?'

Under our present system we have a small fund under the control of our Grand Lodge Committee of Charity for cases of emergency, while occasionally the Grand Lodge itself makes appropriations for specific charitable purposes. The work, however, is principally done through our Subordinate Lodges in providing for cases within their own Jurisdiction. This method of granting relief has received the endorsement of the Grand Lodge whenever the subject has come before it. It has many arguments in its favor. Each Lodge can best enquire into and know what necessitous cases there are in its own Jurisdiction. Relief can be granted in such a way as to accomplish the most good, and with the most tender regards to the feelings of the recipients.

It requires the breaking up of no home associations or severing of domesticities; every dollar contributed is devoted to the purposes of relief, and none to the erection of buildings, for transportation, or expense of maintaining of a public institution. It avoids the designation of a class as the recipients of charitable relief. It enables many to receive a small amount of relief which, added to their own exertions, brings comfort and happiness which they would not receive were they required to become inmates of a public institution. It is believed by many, we think a large majority, of Masons in Iowa, that greater good can be done with less money in this way than in any other, and with greater regard to that feeling of confidence and brotherly love Masons repose in each other. We confess to a strong belief in this as the true method for the exercise of practical Masonic charity.

We have the most profound respect for the many large-hearted Masons who are warm advocates of the establishment of Masonic homes. It may be claimed that the establishment of Masonic homes is not intended to supercede our present method of relief, but only to add another branch to our work. We believe, however, that the placing upon the Craft of Iowa the burden of erecting and maintaining such a home as would be creditable to us would have the effect to practically destroy the usefulness of our present method. The Grand Master has performed a great service, for which he is entitled to our thanks, in the presenting of the facts and statistics contained in this part of his address. But whatever method we may agree upon as the best, let us not flatter ourselves that we are performing our full duty in this regard. Let us, if we continue our present system, consider carefully whether we ought not to greatly enlarge our charity fund, and whether, as officers of Subordinate Lodges, you have not a duty to perform when you return to your Lodges in urging this matter upon the attention of the Brethren as a duty that must not be neglected."

The Grand Secretary, R. W. Bro. Theodore Parvin, in addition to an exhaustive report of his office, supplies reports also as Grand Librarian, as Committee on Foreign Correspondence, and in memoriam of the fraternal dead. In perusing the latter work, we have been deeply interested, and so no doubt will be many of our readers in the following generous notice of the Rev. Jonatham Blanchard, D.D., the apostle of Anti-Masonry :—

"After we had completed this paper we received tidings of the death of the distinguished divine whose name heads this sketch. He died at Wheaton, Illinois, where he had long resided, May 15th inst. From the very meagre notices so far received of his life, we learn that he was born in Windham County, Vermont, in the year 1811, and lived on a farm until he was seventeen years of age. This brought him to the area of the "Morgan excitement," which prevailed with a greater degree of intensity in that than in any other state. He was pastor of the Third Presbyterian Church in Cincinnati for nine years, during the thirtys. It was then and there, when we were a student, that we first met him. At that time we were not a Mason, and do not recall that he figured in anywise in the Anti-Masonic Crusade in Ohio. He was for fourteen years President of Knox College at Galesburg, Illinois. In 1860, he became President of Wheaton College, which position he held for twenty-two years.

He was engaged during the greater portion of his later life in the *Anti-Masonic* movement, and drew upon himself in consequence of his utterances the hostile criticisms of the members of the order. He was at one time, also, we believe, President of the "National Christian Association," a misnomer of an Anti-Masonic association, of which he was the leading spirit through many years. He was the founder of the *Christian Cynosure*, which has reached its twenty-fourth volume, in the city of Chicago, and is the national organ of the Anti-Masonic party. This library contains a full series, well bound, of this *Cynosure*, which has never been sparing in its hostile criticisms of the Masonic institution. We are more charitable than many of our Brethren, and believe that the old gentleman had told his story o'er and o'er again, till he verily believed his statements to be true.

Fifty years in his and our history had passed when in the early eightys he came to Iowa city, where our office was then located, when we met him again. He delivered a most violent and abusive address against the Masons and Masonry in the Congregational church of that city upon a Sabbath evening, the regular pastor of which was also a doctor of divinity, a Mason, a Knight Templar and a member of my Commandery. He meekly sat in the pulpit, and heard the "*venerable man of God*," as he styled himself, declare that all Masons were "children of the devil" and the institution a "*child of hell*." He had a goodly number of Masons, attentive listeners, in his audience.

The next evening was the regular meeting of one of the Lodges of the city, at which, by courtesy of the Master, we presented a series of resolutions, "thanking the doctor for his visit and lecture, expressing our desire and willingness always to hear both sides and give due weight to the arguments presented; and inviting him to come again and abuse us to his heart's content." The letter was given to him by Mr. "B.," whose guest he was, and who was the editor of one of the city papers and a leading member in the Congregational church.

When Dr. Blanchard had read the letter, he expressed his great surprise, and said to his host: "See here." "Well, what of it," he replied, when he had read it. "I was told," he said, "that the Grand Secretary of the Grand Lodge of Masons resided here. I expected he would get up in the meeting, and in response to my statements, say I was a liar." "You entirely mistake the man and the Masons of this city," said Mr. B. They are among our very best people. While I am not, as you know, a Mason, and have no friendship for the institution, I very greatly honor and respect very many of the members of the fraternity in the city, who are Christian men; and I rather think that Prof. Parvin has decidedly got the advantage of you, in that he is 'heaping coals of fire upon your head,' and 'returning good for evil,' rather than engaging, as you supposed, in a controversy." It was the last time we ever met the old gentleman, and we never heard of him again lecturing in Iowa.

Instead of the lecture or the paper he founded doing us harm, it has, on the contrary, as well as his efforts, proved of essential service to the cause of Masonry in that it has lead thoughtful and candid men to reflect upon the subject, weigh the evidence and follow their own convictions of right and wrong, rather than be led astray by violent declarations, denunciations and abuse. We trust the good Lord has forgiven him, as we are quite sure all honorable Masons have long since, and that he is receiving his reward for the better deeds he did in earlier life."

What other organization, outside of a purely religious one and how many even of the latter nature, mete out such treatment as the above to those who speak despitefully of and persecute them?

But we have gone so fully into other matters contained in the handsome volume before us, and have made such lengthy citations, that we are reluctantly compelled by lack of space to forego the pleasure of holding converse with our good Brother Parvin over his Report of Correspondence, which, as usual, is one of the very best and brightest that reaches us.

M. W. BRO. RALPH GURLEY PHELPS,
Grand Master.

R. W. BRO. THEODORE SUTTON PARVIN,
Grand Secretary.

Kansas.—1892.

THE 36th Annual Communication of the Grand Lodge of Kansas, was held at Leavenworth, on February 17th and 18th, 1892, Grand Master ANDREW M. CALLAHAN, presiding.

The membership of this Grand Lodge amounts to no less than 19,304, as many as 1,384 Brethren having been raised during the year to the sublime degree of Master Mason.

The Grand Master delivered a highly interesting address, counselling due caution in the selection of new material for Lodges, and referring in feeling terms to the losses sustained by his Grand Lodge in the decease of R. W. Bro. Christian Beck, who had served as Grand Treasurer for thirty-four years, R. W. Bro. B. J. F. Hanna, who was G. S. W. in 1875, W. Bro. Frank B. Day, Grand Junior Deacon and others. We sympathize with their Brethren in Kansas for the loss thus sustained.

The Brethren in the Grand Jurisdiction of Kansas have made a move towards the establishment of a fund for the erection of a Masonic Home, and the Grand Master, in his address, had this to say upon the subject:—

These Masonic Homes are the crowning glory of the Grand Jurisdictions where they have been established. Such institutions enlarge our hearts in a laudable charity. Charity did I say? It can scarcely be called a charity. It is an altar whereon to bestow our gifts. Such an institution is looked upon by each Brother with the most tender care. It is his "Home." He has an individual interest there; and next to his own fireside, with his wife and children gathered about him he thinks of this "Home," and it gladdens his heart to know that his brother's loved ones are not only sheltered there, but, what is far better, surrounded with those refining and ennobling influences that indeed create a Home; that, too, there they are educated and taught habits of industry, that they may grow up to be useful and honored citizens, revering God and blessing our fraternity."

The Grand Orator, W. Bro. Bestor G. Brown of Topeka, delivered an oration before the Grand Lodge, possessed of such signal merit, that we regret our inability to transfer it bodily to these pages. Speaking of the philosophic origin of Masonry he says:—

"In the Masonic rite first comes the conception of the philosophy, which is its life and being; next the application of that philosophy to the work of man. As mysticism protected and fostered the Masonic philosophy, so is it now the strongest and most subtle means of reaching man. Here is the purpose of the ritualistic system. Latent conceptions of the mind are easiest roused through the medium of the senses. The more attractive and solemn our ceremonies, the more deeply impressed will be the beautiful thoughts they symbolize. Make the Lodge room attractive, and let the ceremonies be decorous and impressive.

The practice of the Masonic Philosophy may be summed up in one word—'Fraternity'; yet what a range of action that one word covers. When human action shall have established the universal Brotherhood of mankind, then, and not till then, will the purpose of Masonry be fulfilled. This the Mason's work; this the Mason's hope, in the fruition of which will the purpose of the wise Master be accomplished."

And further on in the same eloquent address we come to the following:—

"Some years ago the fell Destroyer invaded a humble home, and a little girl was left without the means of support. She wrote to a prominent Mason, asking if the Masons did not take care of the orphans of their Brethren, and, if so, whether she could be given an education. It was a noble, true Mason who received the letter, and faithful to his duty, he invoked the assistance of the Craft, and the means were provided for the education of the child. Within the past few months, that orphan, now grown to a beautiful and accomplished woman, stood within the walls of the Grand Lodge, whose adopted child she was, to express her gratitude. Do you wonder, when that beautiful girl prayed unto God to bless the fraternity through whose protecting care she had come into the perfection of pure womanhood, that eyes were dimmed with tears of joy? Think you that prayer went not straight to the throne of grace? It is in such acts that the true principle of Masonry is displayed, and it is of such deeds—exemplifications of love of our fellows—that we may rear a monument to our Fraternity that, like a dome of many-colored glass, shall illumine the white radiance of eternity.

Masonry, coeval with thought, goes on in the work of the Great Master. We, the Craftsmen, toiling for our wages, must see that true and square work is brought up for this great Temple. Sprung from the Great Master, we are a part of Him. Our lives should be attuned to His. To worship and reverence God for his humanity, and to enlarge man's estate to a degree befitting his divinity, these are the purposes of Masonry, and by the practice of true fraternity—charity or love—will these purposes be fulfilled. Thus will we become faithful Craftsmen, whose work—true and perfect—shall be fitted for the eternal and everlasting Temple of God, within whose Holy of Holies, refulgent in the splendor of

divine presence, shall we receive the true word of a Master Mason, "Well done, thou good and faithful servant," and in heavenly peace and happiness adore the Supreme Grand Master throughout the never-ending cycles of eternity."

An able Report on Foreign Correspondence consisting of 190 pages was submitted by Bro. John H. Brown, in which Quebec's Proceedings for 1891 have generous notice. Extracts are approvingly quoted from the address of the then Grand Master, M. W. Bro. I. H. Stearns.

M. W. BRO. DAVID B. FULLER,
Grand Master.

R. W. BRO. JOHN H. BROWN,
Grand Secretary.

Kentucky,—1892.

THE Proceedings of the Grand Lodge of Kentucky reach us just in time to enable us to get a brief notice of them into the hands of the printer for our forthcoming volume, and a week after the meeting of our own Grand Lodge. It is owing to this fact that we have less time than we could have wished to say much ourselves of the Proceedings before us, and must rather let them speak for themselves and in their own language.

The Lodges in this Jurisdiction made a net gain in membership during the preceding year of 741, but we fail to find anywhere in the Proceedings a statement of the present membership. The total number of Lodges is 452.

We grieve exceedingly to learn of the death of Past Grand Master Thos. J. Pickett of this Jurisdiction, and of Past Grand Tyler Robert C. Mathews, and of the daughter of Grand Secretary H. B. Grant.

The Grand Lodge of Victoria was duly recognized at the Annual Communication held on the 18th and 19th October, 1892.

The address of the Grand Master, M. W. Bro. JAMES ANDREW MCKENZIE, is an interesting record of his official actions. We learn from it that in order to maintain the Masonic Home of Ken-

tucky, it has been found necessary to increase the annual assessment from 50 cents to \$1.00 per head. There are now about 240 inmates in the Home, and it is estimated that, in addition to the first cost of the institution, it costs at least \$100 a year each to clothe, feed, educate and care for them. The total income of the Home for the year was \$18,274.72. It is, indeed, a magnificent charity.

The Grand Master being asked if the widow and orphan children of a suspended Mason could be admitted into the Home, rendered a decision from which we take the following extract:—

"A Brother who stands suspended for non-payment of dues at the time of his death is not entitled to Masonic burial, and the payment of his dues by friends does not entitle him to that honor. The Lodge itself cannot remit the dues of a suspended Brother after his death, and make him appear in good standing at the time of his death.

I have no doubt that Mrs. and her children are worthy, deserving people, and I would be glad to feel justified in deciding that they were entitled to the benefits of the Home, but the facts do not warrant me in so deciding. I am compelled to decide that., who died in May, 1892, was not a member of. Lodge No., in good standing, nor had he been a member of that Lodge for twenty-one years, and, as a consequence, his widow and children are not entitled to admission into the Home.

Masonic obligations are mutual and reciprocal. The obligation of the individual Mason to his Lodge is to pay his dues, and obey the Constitution and edicts of the Grand Lodge and the By-Laws of the Subordinate Lodge to which he belongs. The obligation of the Craft to the individual is to protect him in his Masonic rights; to extend the hand of charity to himself and his family when in need, etc.

In the case before me., for twenty-one years, was outside of the pale of Masonry, did not live in its obedience, manifested, so far as I can judge, no interest in its welfare, and I fail to see that the Craft is under any Masonic obligations to take his family under their protecting care.

I regret to make this decision. My heart prompts me to extend help whenever and wherever the needy and deserving appeal, but my obligations to the Craft will not permit me to establish so dangerous a precedent as this would become.

The Masonic Widows and Orphans' Home was erected and dedicated for the purpose of providing a home for the widows and orphan children of such of our needy Brethren as remained faithful to their Masonic obligations. The prin-

ciple must be established that, in order to transmit the protection and benefits of the Home to wife and child, the individual must faithfully discharge, as far as lies in his power, all his Masonic obligations, even unto death."

Too often, we fear, Brethren forget the fact so succinctly and practically set forth by the Grand Master that "Masonic obligations are mutual and reciprocal."

We have read with pleasure the following in the address of the Grand Master :—

The Grand Secretary, at my request, has inspected the lists of our Grand Representatives in other Grand Jurisdictions. I am informed that our list of Grand Representatives is practically without a vacancy. The object in exchanging representatives with Sister Jurisdictions, as enunciated in the commissions issued from the Grand Lodge of Kentucky, being 'that the ties of Brotherly affection may be strengthened,' it is apparent that whenever a Grand Representative falls into disfavor, and from any cause is not acceptable to the Brethren of the Grand Lodge to which he is accredited, his continuance as such representative would endanger the fraternal relations between the Grand Lodges, and it would be incumbent upon the Grand Master to remove him. I am gratified to state that there seems to be such a condition of harmony as to call practically for no changes whatever, the single exception being the substitution of W. I. Babb for John Scott, in the Grand Jurisdiction of Iowa."

This is a very different view of the matter from that taken by the Grand Master of Indian Territory, and, we believe, a very much sounder one. It was supported by Grand Lodge.

Our good Brother James W. Staton, presents another excellent Report on Foreign Correspondence, which we regret to learn, is likely to be his last,—at least, for some time to come. It is the more to be regretted that few Brethren are equally gifted with Bro. Staton in the work of Masonic reviewing. Nevertheless, he has our congratulations upon the cause of his withdrawal. But, of this, we must allow him to speak for himself.

He says :

This is the last Report on Correspondence which we will write, perhaps the last forever, as we have vacated the chairmanship for another, and we had fondly hoped to make this review full and complete, but Texas disappointed us.

For eleven years we have been connected with the Committee on Correspondence, ten of which the Reports have been prepared entirely by us, and the other year a portion of them was written by us. These years have been the

most pleasant of all the Masonic years to us. The work of preparing the Reports has been exceedingly pleasant, and our enjoyment of association with the most distinguished Masonic writers of the land has been great. We vacate the Chairmanship simply because of our close approach to the Chair of Grand Lodge, a place we never sought or desired, simply because we have no desire or ambition for office, and because the position of Chairman of the Correspondence Committee is more congenial to our nature. But the friends of the writer decreed otherwise, and as obedience has been one of our Masonic virtues, we yield to this fate."

His review of Quebec's Proceedings for 1892, is very full and generous. It affords us much pleasure to be able to reproduce the following:

"He (Grand Master Edgar) refers to the 'History of Freemasonry in Quebec,' and expresses the hope that the Brethren will soon see it in print. That hope has been realized, as only a day or two since this writer was complimented with a neat copy, bound in cloth, a volume of six hundred and forty-five pages, well printed on excellent paper, and filled with excellent matter. It contains several excellent photograph likenesses of distinguished Quebec Craftsmen, only one of which we recognize—that of Bro. Noyes, whom we met with others at Washington, in 1886 at the triennial of the General Grand Chapter. We readily singled him out. The author of the book, Bro. John Hamilton Graham, Past Grand Master, graces the top of the page of the first group. The face is a good one, denoting intelligence, and inspires confidence. The Brethren of Quebec have certainly put forward the best material for the prominent places in the Grand Bodies, judging from the faces shown in the volume before us. The author has done a splendid work, for which he not only deserves the gratitude of his Brethren of Quebec, but also the reading Craftsmen throughout the Masonic world.

A likeness of the Duke of Kent, father of her Majesty the Queen of the British Empire, who was Grand Master from 1792 to 1812, of the Provincial Grand Lodge, under the control of the 'Ancients,' appears as a frontispiece. This was procured through the kindness of the Queen. We shall take great pleasure in delving into the pages of this admirable book as soon as a little leisure is afforded us, if that ever comes again."

In discussing the Report of our Committee on the proposed Masonic Home, he corrects an error of fact made in it respecting Kentucky, and also says:—

The Committee winds up by appealing to Grand Lodge to levy a per capita tax of twenty-five cents. This is certainly very modest and quite conservative, and shows clear-headed common sense. When the Home is once put under way it will be very little trouble to increase the tax as it is needed. Action was deferred on the tax until next Communication.

The Committee fall into a grave error when they fix the average membership in Kentucky from 1870 to 1891 at 9,024. It was more than 20,000 in 1870, and was never less than 13,410 in that time. In 1886 the latter number was reported. The highest number in the period mentioned was 21,594 in 1875, and that was the highest number ever attained. So it is evident that the number of members at any period since the projection of the Kentucky Home was never so low as to make the average 9,024, when the lowest figure reached was 13,410."

Further on he says :

The Report on Correspondence is the able and well-digested work of Bro. E. T. D. Chambers, which, he informs us, is the sixth Report he has prepared. This one covers one hundred and twenty-nine pages, and the first sixteen pages are occupied with a discussion of subjects which agitate the Masonic world, and on the order of that pursued by Bro. Fellows, of Louisiana. Bro. Chambers does not endorse the plan pursued by Bro. Fellows, but, in order to give expression to his views on a few questions of great importance to the Masonic world, he occupies this space. The questions discussed are under the following heads : 'The Book of the Law ;' 'The Philosophy of Freemasonry ;' 'The Masonic Outlook ;' 'Cerneauism ;' 'Clandestine Grand Lodge ;' 'A Fraternal Congress ;' 'Masonic Homes ;' 'Cui Bono.' All these questions are discussed with marked ability, and we are only sorry we cannot transcribe the entire sixteen pages, and make them a part of our Report. To those who uphold illegitimate Masonry we especially commend his article on 'Cerneauism.' We think it is unanswerable.

The remainder of the Report is prepared in the manner pursued by all the reporters who write Correspondence, except Bro. Fellows, and is one of the best that has come under our notice. We find him sound on all the leading questions which agitate the Masonic world, and we could excerpt very much from his Report that would interest our readers but we must be as brief as possible.

**** Having devoted so much time and space to a notice of Bro. Graham's History and the Report of the Masonic Home, we are very reluctantly compelled to lay aside this admirable Report, but, in doing so, we sincerely wish our good Brother long life and prosperity, and that we may live to read many more of his able and instructive Reports."

Many thanks Bro. Staton. Your career as Deputy and then as Grand Master will be watched with very real interest by the present writer.

M. W. BRO. J. SPEED SMITH,
Grand Master.

R. W. BRO. H. B. GRANT,
Grand Secretary.

Louisiana,—1892.

THE Report of this Grand Lodge for 1892, contains the record of the Eightieth Annual Communication which convened in New Orleans, on the Eighth February, 1892, and also of an Emergent Communication held on the 25th March, 1891, for the purpose of laying the corner stone of a new Masonic Temple, presumably in New Orleans, although the record failed to say so.

The Annual Communication was under the Grand Mastership of M. W. Bro. CHAS. F. BUCK, and Quebec was amongst the Jurisdictions represented.

In his notice of the deceased Brethren of his Jurisdiction, the Grand Master refers to R. W. Bro. F. M. Brooks, Past Grand Senior Warden, and to W. Bro. Jno. W. Madden, a P.M., who was suddenly overtaken by death while he was engaged in the active discharge of his Masonic duties in his Lodge room. Past Grand Master Jno. G. Fleming, who was amongst those taken away during the preceding year, also received appropriate notice.

There is very much of interest in the Grand Master's address, concerning the new Masonic Temple then approaching completion, at a cost of some \$100,000, and in defence of his suggestion made the preceding year that the Committee on Foreign Correspondence be authorized to aid Grand Lodge in determining where it may be desirable or proper to establish or renew formal fraternal intercourse. This recommendation specially aimed at recognition of some of the Grand Orients of Europe, "when desirable or proper," and as we had anticipated, was bitterly assailed by Past Grand Master Vaux, of Pennsylvania.

The Grand Lodge voted resolutions of sympathy with H. R. H. the Prince of Wales, Grand Master of England, and with the Grand Lodge of England, in the bereavement sustained by them in the death of the late Duke of Clarence.

The total membership of Subordinate Lodges in Louisiana is 4590.

M. W. Bro. Fellows, Chairman of the Committee, submits another of his patiently prepared Reports, arranged under the heading of the subject which he chiefly treats, instead of under the names of the different Jurisdictions whose Proceedings he for the time reviews. He devotes more space to the matter of Masonic Homes than to anything else, printing lengthy extracts from those eminent Masons who have discussed the economy and advisability of such institutions, and after dealing quite impartially with the subject, concluding, with the great majority of those from whom he quotes, "that in large Jurisdictions like New York, after a large fund has been accumulated, a Home may be established," but that "in smaller and weaker institutions, such as Kentucky, Missouri, North Carolina, the expense of keeping up homes and asylums have been a weight upon the fraternity that they could not bear."

M. W. Bro. CHAS. F. BUCK,

Grand Master.

R. W. Bro. RICHARD LAMBERT,

Grand Secretary.

Maine.—1892.

WE are extremely gratified to learn from the last volume of Proceedings of this Grand Lodge, of the continued prosperity of the Craft in the neighboring State of Maine. The 191 active Lodges in the Jurisdiction reported up to March, 1892, a total membership of 21,177 or a net increase of 172 in twelve months.

At the 73rd Annual Communication of the Grand Lodge, held at Portland, on 3rd May, 1892, 179 Subordinate Lodges were represented. So was the Grand Lodge of Quebec, by our Most Worshipful Bro. Josiah H. Drummond.

M. W. Bro. HENRY R. TAYLOR, Grand Master, delivered one of the most interesting addresses of the year. He pays a splendid tribute of respect to the memory of Bro. Ira Berry, the late Grand Secretary, whose death was reported by us last year.

One of the Grand Master's decisions, which in view of our belief in the universality of Freemasonry we hold to be perfectly good law, constitutes, we are inclined to think, an important precedent. For this reason, and also because of the very interesting bit of Masonic history which is embraced in it, we quote at length the enquiry made to the Grand Master, and our most Worshipful Brother's reply thereto:—

“Question. Mr. ——— took his first degree in St. John's Lodge, Antigua, West Indies, in 1869, his second and third in Palermo, Sicily, 1870, by means of an interpreter. He holds written or printed vouchers regarding his first and second, but is doubtful about the “third.” Has visited Lodges, having passed examination therefor, including the third degree, and now wishes to affiliate with a certain Lodge under whose jurisdiction he now resides. Can the Lodge receive his petition for membership without other evidence than above quoted?

Answer. Invasion of jurisdiction is not involved, as we have no Masonic relation or Grand Lodge Correspondence, either with Antigua, or with Palermo.

Conceding that he has by examination proved himself to be in possession of the work, my recommendation would be that he apply to the Lodge, where he desires affiliation, his petition being balloted upon, and found “clear” he should be re-obligated in all the degrees. This, and signing By-laws, will enable him to become a member as though regularly “made” in the Lodge.

After making the above decision, a “voucher” from Mt. Lebanon Lodge, of Palermo, was placed in my hands. It is in Italian, and, without being an accomplished linguist, your Grand Master was enabled to translate it sufficiently to discover that it was in purport a diploma of a regular Lodge, acting under the authority of the ‘Franco-Masoneria’ of the Ancient and Accepted Scottish Rite, to which the several Lodges of the Mediterranean and other localities owe allegiance.

Between the years 1861 and 1865, there was a struggle in Italy, between the English and Scottish Rite Masonry, and until 1867 Lodges were permitted to work *under either*, when the Grand Orient absorbed the other ‘councils.’ The Supreme Council at Palermo, with GARIBALDI as Grand Master, was the Governing Masonic Body—to 1872,—covering the date of the diploma.”

On the subject of selecting D. D. G. M's, Bro. Taylor speaks out so plainly and so much to the point, that we are constrained to believe he must have seen the same influences at work in his own Jurisdiction as we have in our's.

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He says :—

"Custom has indicated that in each of your districts you are to signify by written request whomsoever the majority shall deem most competent and acceptable. You are not to choose him whose qualifications are 'ritualistic' alone; nor base your selection upon one, simply because his presence is altogether flattering and pleasing in your public or private assemblies. Nor should you cause the displacement of a competent officer, merely because he is the member of a certain Lodge and *some other* Lodge, as you express it, 'should have its turn.' But bring your best man to the front! the one best fitted for the position; one who can truly 'honor the office,' nor think the whole mission fulfilled when it is left for an honorable *office* to 'honor the man.'"

We believe the true remedy for the defects in the present rule in both Maine and Quebec, is to be found in the suggestion made some few years ago by Grand Master Isaac H. Stearns, to leave the appointment of these officers in the hands of the Grand Master, as is now done in the majority of American Grand Lodges.

Notwithstanding its length, we believe our Brethren will thank us for reproducing here the following eloquent passage from the Grand Master's address respecting the social element in Lodge intercourse with our Brethren :—

"In that grim repository of past ages—the vatican, where the dead of more than twenty centuries lie entombed, as you wander through its subterranean galleries, upon one hand you note the sepulchres of those once famous in Pagan Rome. On the other hand reposes the dust of Martyrs and the early Christians, and, even by the symbols and inscriptions, you are reminded of their contrasted lives and the 'day-springs' of their different creeds.

On one side are chiselled words, suggesting *mortality* alone,—on the other, the joys of brighter hopes and of future existence. One displays its lessons of finality, extinction, dust,—the other peace, hope and resurrection. One tells of departure,—the other of returning life. One points to the silent grave—dark and forever closed,—the other to a sepulchre, whose stone is already rolled away, revealing the comforting angel 'in raiment white as snow,' whispering 'not here,' but with Faith's finger pointing to a Heavenly and immortal life.

Masonry, which is only passive, cold and formal, is like the Pagan creed. Masonry, which is active, ardent and sincere, makes earth the prelude of brighter joys,—immortal and eternal.

I can understand why the Mason's north is Masonically ostracized from the Lodge-room, when figuratively 'a Polar atmosphere' freezes out every warm sentiment and emotion of the Brethren; when *congealing*, instead of *congenial*

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elements predominate. The Arabic 'Roba el Kahly,' or 'abode of emptiness,' is not more ghastly or forbidding than a Lodge-room devoid of human warmth and fraternal sociability."

Masonry does not profess to supplant or become a substitute for man's religion. It has never sought to circumscribe his aspirations, determine his creeds, or define doctrinal points. But it does demand of us a recognition of Divine Supremacy—a development of manly character, and the practice of every moral virtue.

Masonry may not pose as a rigid reformer, or claim to be exclusively a temperance organization. But it has bequeathed to us more than empty symbolism, when it named *Temperance* among the cardinal virtues. Cosmogonists define 'cardinal,' as meaning fixed—steadfast. Can the north or east, as cardinal points of the compass, be considered true to *their* definition when veering to their opposites—south or west? Can the devotee of *imprudence*, *injustice*, or *intemperance* dream that *he* is not departing from the cardinal standpoint of his Masonic charge, when wilfully forging for himself the chains which drag him downward to infamy and degradation? I do not assume that Masons are addicted to such evils beyond their fellows, nor that 'these Galileans were sinners above all other Galileans.' But when we refer to those sources of Masonic offences or trials—even the few brought before this Grand Lodge, may we not pertinently ask could not *these* have been avoided by observing 'the just medium between intemperance and pleasure,' and in no instance become subservient to passions which do *not* 'coincide with the line of our duty'?"

An indication of how thoroughly the Brethren to the South-East of us appreciate the true nature and blessedness of Masonic work, is found in the Report of the Grand Secretary, who says:—

"We were requested by a California Lodge to hunt up the record of an old Mason now twenty years dead. I asked the assistance of Past Grand Master FESSENDEN I. DAY, in this, as he has been ever ready to help in good works. He found that the Brother had left Maine over eighty years ago, before reaching manhood, and was able to refer them to his probable early residence. In another case a California Master wrote that a legacy from a grandmother, awaited two orphan boys somewhere in Maine. The boys were found in Cherryfield, and Bro. FRED. I. CAMPBELL, the Master of Naraguagus Lodge, had their interests in charge. It was pleasant to put the two Masters in communication, and to know that at the two extremes of this broad continent, two Lodges were watching over the interests of the fatherless, without hope of fee or reward, or even of mention, and would see their interests protected, or know the reason why.

In another instance, the great-grandson of your first Grand Tyler, residing in Oregon, sought information about his ancestor. It was possible to give him considerable of a biography, and a tracing of his signature.

This silent work of the Fraternity is deeply appreciated by those who are benefitted by it, and it cannot but be gratifying to the Craft to know that it is going on, although the details are not reported."

The Grand Lodge of Tasmania was duly recognized.

Interesting as are the entire Proceedings reported in the volume before us, by far the most important feature of the book is the Report on Foreign Correspondence from the pen of our distinguished Brother, Past Grand Master Josiah H. Drummond. This exhaustive review covers no less than 222 pages, and still he complains of want of space to quote in some instances as liberally as he otherwise would. It is the old, old story, even with the reviewing Brethren who furnish the longest reports and have the largest treasuries to draw from for the cost of printing them; and who that knows anything at all about the matter, or pauses to give it a moment's consideration, can wonder at the universal nature of the complaint, when it is borne in mind that the contents of ten thousand or more pages of Masonic literature, most of it worthy of being placed in the hands of every Mason, must be reviewed in the brief space of fifty, or a hundred, or two, or at the most three hundred pages, quotations and all? It is when we find such a report as this of Bro. Drummond's open before us, that we experience the same regret as he does in reviewing Pennsylvania, "that we have not room for the whole." Not by any means that he agrees with all the brilliant sayings of Bro. Vaux, any more than we do. On several points there is still an intellectual struggle between these Masonic giants. In reviewing Quebec for 1892, he quotes at length our own reply therein to Bro. Vaux, and is so exceedingly complimentary as to add:—"We had not seen this when we wrote our review of Pennsylvania; if we had seen it, we could have saved some space by giving this."

Bro. Drummond has always believed and written as we have in reference to the Vienna Lodge case in Illinois. This year he puts the whole question in a nutshell thus:—

"The whole matter seems to us to lie in a small compass. No one can be made a Mason without an obligation; in that, the Bible has a part, and nothing can be substituted for it; if the party does not believe that that contains God's law, he takes no obligations, and consequently does not, and cannot become a Mason. Or, as we have heretofore expressed it, 'No Bible, no obligation; no

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obligation, no Mason.' Indeed the reason given why an atheist cannot be made a Mason is 'because no obligation would be binding on him.' But we will not pursue the subject."

He expresses views upon the present outlook of the Cerneau matter, very much in accord with those enunciated in our own introduction to the present Report, saying:—

"Of course he devotes much of his Report to the 'Cerneau' matter and to the comments upon the action of his Grand Lodge in reference thereto. He gives under the head of 'Iowa,' a succinct history of the movement in that Jurisdiction. We had intended to copy from his Report, especially this historical portion of it. But the matter is hurrying so rapidly to the dead past, that we have changed our intention. It does not require an eye of *faith* to perceive that it is only a question of a brief time, when it will become a dead issue. Masons will wonder how it was possible that the passions of a few men could have led even a small number of others to forget their primary teachings as Masons and violate its fundamental laws. The same thing has happened in other days and from other causes. It almost seems as if such occurrences are necessary to teach us the law of Masonry and the power of that law. At any rate, men *do* get taught that they are as nothing when they undertake to set themselves against a body of the Fraternity. No man is greater than the Institution is the lesson which every rebellion against constituted Masonic authority has always taught. So mote it be!"

To Bro. Connor of Tennessee, who sees no reason why Lodges should not meet on Sunday, since they do no work that cannot be rightly done on that day, Brother Drummond says, and in so saying, entirely voices our own views as well:—

"We dissent from much of this; our Brother's argument that because Israelites and Christians observe different days, therefore, none should be observed, is fallacious as it seems to us. It is a fundamental principle of Masonry that there are duties with which Masonry does not presume to interfere—and to which Masonic duties are subordinate. Among those superior duties, are those of a religious character. One of those religious duties, fully recognized when speculative Masonry was organized, was the observance of the Lord's day or the Sabbath. In our opinion it is a part of the covenant Masonry makes with its initiates, that they shall not be called upon, as Masons, to do anything in conflict with their religious duties. We hold, therefore, that a Lodge composed of Christians should not be allowed to be called together for anything but religious work on Sundays; and that a Lodge composed of Israelites should in same manner observe Saturdays; and that a Lodge composed of both Christians and Hebrews should not be held

for ordinary work on either day, if any single member of the Lodge objects to it ; we have no right to say, 'if you cannot conscientiously come, then stay away ;' that is a violation of our covenant."

He reviews Quebec's Proceedings for both 1891 and 1892 at some length, saying of the former :—"The Grand Master (Isaac H. Stearns) submitted an address showing that he had faithfully, earnestly and ably labored for the welfare of Masonry."

He is very flattering in his notice of our two last Reports on Foreign Correspondence, and quotes largely from them. We are entirely with him in believing that "if the circumstance cast the least doubt upon the regularity of the Lodge, a visitor is bound to ask to see the charter or retire without visiting."

M. W. BRO. HENRY R. TAYLOR,
Grand Master.

R. W. BRO. STEPHEN BERRY.
Grand Secretary.

Manitoba--1892.

THE Grand Lodge of Manitoba met in its Seventeenth Annual Communication at Winnipeg, on the 8th June, 1892, Quebec being represented thereat by R. W. Bro. Robt. White Woodroffe, who accepted a commission from Grand Master Edgar in August, 1891, appointing him such Representative in the place of our esteemed Brother and late respected Representative, R. W. Bro. Samuel Lawrence Bedson. Bro. Bedson had faithfully represented Quebec near his own Grand Lodge since 1879, and had served the Brethren of his own Jurisdiction as both Grand Junior and Grand Senior Warden. He died at Ottawa, on July 17th, 1891, mourned alike by his Brethren of Quebec and of Manitoba. Grand Master WILLIAM GEORGE BELL in his annual address to Grand Lodge, says of him :—"He was a faithful and efficient officer in the position of trust he held from the government, and his charity and hospitality were proverbial." Our new representative was received and welcomed by the Grand Master.

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The Grand Lodge of New Zealand was duly recognized.

Grand Master Bell had a busy term of office, during which he visited 41 out of the 46 Lodges of his Jurisdiction, travelling, in so doing, a distance of 3,500 miles, 250 of which were by stage. It is gratifying to learn from his address that Masonry is in a healthy, prosperous condition in all the Lodges visited by him.

There has been an increase of 140 in the membership of Subordinate Lodges during the year, which is now 1,992.

Grand Lodge had a cash balance at its credit at the time of this Communication of \$614.14, and decided, as it could not afford proper payment for the preparation of a Foreign Correspondence Report, to endeavor to obtain and then to print reports from its correspondents near other Grand Bodies. This will certainly be better than nothing, as every true Mason is naturally anxious to keep himself informed as to the condition in all parts of the habitable globe of our universal Brotherhood. But one of the principal advantages aimed at by the preparation and publication of Reports of Foreign Correspondence will be lost by the scheme proposed in Manitoba, though, of course, Grand Lodges, like private individuals, have "to cut their coat according to their cloth." In explanation of the aim to which we have referred, we prefer to let another speak for us. The learned Dr. Mackey, in his *Masonic Jurisprudence*, says:—

"It is a part of the duty of a Committee on Correspondence to review the proceedings of other Jurisdictions, to point out what they believe to be errors, and to warn their own constituency against adopting them. The Committees are, no doubt, like the bodies that they are reviewing, sometimes wrong, but if the discussions of Masonic points of law are conducted temperately, calmly, judiciously, and above all fraternally, much good must arise from this contest of mind. As the collision of the flint and the steel will generate fire, so truth must be elicited from the collision of varying intellects. I cannot hesitate to believe that for much of the elevated standard that the Masonry of this day and country has assumed, and for the general diffusion of knowledge on the subject of Masonic Jurisprudence, the Craft are indebted to the well conducted discussions of our various Committees on Foreign Correspondence."

M. W. BRO. JOHN WILLIAM HENRY WILSON,
Grand Master.

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

Maryland---1892.

THE Grand Lodge of Maryland holds stated Communications every six months, and the last one whose proceedings have reached us, was held on the 10th May, 1892, Grand Master THOS. J. SHRYOCK, presiding. Quebec was represented by R. W. Bro. George R. Medairy.

From the Grand Master's address, we regret to learn of the decease of R. W. Bro. Jacob E. Krebs, Deputy Grand Master, and sincerely sympathize with our Maryland Brethren in their loss.

It is gratifying to find that the reconstruction of the Masonic Temple at Baltimore, is progressing satisfactorily, and that the building promises to be one of the most convenient and most beautiful Masonic edifices in this country.

The returns of Lodges to May 1st, 1892, show a membership of 5,849.

A very able Report on Foreign Correspondence, containing 142 pages was submitted by Bro. E. T. Schultz, in which Quebec is fraternally reviewed.

Pleasing notice is made of the Grand Chaplain's discourse upon "Masonry in the World," and of our last Report on Foreign Correspondence,—from the introduction to which he makes lengthy extracts.

Our Brother does not believe that much good will result from the proposed Masonic Congress in Chicago, but points out as follows, what he thinks might be done :—

"We do believe, however, that a Convention composed of *one or two earnest, zealous, and well-informed* Brethren from each Jurisdiction might accomplish much good by formulating a *uniform code of laws* for the fraternity, for this, in the opinion of your Committee, is the great and crying need of the hour in our fraternity. We have yet to learn that any 'greater uniformity in the modes of recognition' is needed among the Masons of this country, or, indeed anywhere else, for we have never heard of an instance in which a bright and intelligent Mason was unable to work his way into any *regular* Lodge in the world.

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We were taught that the fraternity of Freemasonry was a universal Brotherhood, governed by the same fundamental principles and the same general laws, usages, customs and landmarks the world over. Is this true? Is the fraternity, even in our own country, governed by the *same regulations*? Alas! no. Certain Masonic offences, in one Jurisdiction, are not held to be Masonic offences in an adjoining Jurisdiction. Qualifications for entrance into Freemasonry are required by one Grand Lodge which are totally unknown in another. The Grand Master of the Craft in one State has, and exercises rights and powers that are denied to a Grand Master of the Craft of another Jurisdiction, separated simply by an imaginary line. One Grand Lodge permits Past Masters to open and preside over a Subordinate Lodge in the absence of the Master and Wardens, while others, and we are pleased to say the larger number, *will not*.

We might enumerate a score or more cases in which this divergence in regulations exists, and which should not exist, if Freemasonry be what we teach, a universal Brotherhood, with which 'men of every country, sect and opinion can unite *because* its members wheresoever dispersed, are governed by the *same* fundamental principles, laws and regulations.'

Let this Convention also determine what are the Landmarks of Freemasonry. All Masons agree that there are *Landmarks* but scarcely any two agree as to what they are. Some contend that there are *twenty-five*, others *eighteen*, others *seven*, and we believe there are some who say that there are only *three*. Now is it not high time that we should *know definitely* what they are, or else stop prating about them as we do, and cease to charge our officers *not* to violate a something which they nor anybody else know anything about?

If, therefore, delegates such as we suggest, duly accredited by their respective Grand Lodges, would assemble at Chicago or elsewhere, and, discarding all other questions, take the Ancient Charges and the Regulations as a basis, formulate (not a Constitution, for that is a *misnomer* in its application to our Fraternity) *Regulations*, incorporating in them such matters as are readily deducible by analogy therefrom, together with well-known and defined usages and customs, we believe that every Grand Lodge of this country, in time, would accept and adopt such a Code, and thus a great and lasting good would be effected. For our Fraternity would then indeed be what we claim it to be a *universal Brotherhood* with which men of every country, sect and opinion can unite on one common level."

No doubt such uniformity is exceedingly desirable, but no general Convention could ensure or enforce it. Its recommendations would do no harm, but could have no binding force.

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

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

Massachusetts--1891.

WE miss very, very much, such a Report on Foreign Correspondence in the printed proceedings of Massachusetts, as comes to us in the volumes of proceedings of very much less important Jurisdictions.

The membership of Subordinate Lodges numbers no less than 31,786.

The book now before us contains the record of the quarterly Communication of the 9th December, 1891, and of the stated Communication of December 29th. At the first mentioned meeting, the Grand Master, M. W. Bro. SAMUEL WELLS delivered his annual address, from which we are pleased to learn that the course of events has run smoothly since the last Annual Communication; that the Masonic sky has been cloudless, and that the ranks of past and present Grand Officers and permanent members of the Grand Lodge remain unbroken. There is also a record of a very large number of official acts, but all are of local importance only, so was the legislation at both Communications.

The officers of Grand Lodge were elected at the Quarterly Communication, and installed according to custom on the festival of St. Johns Day, (or the date set apart for its celebration), and following the installation ceremony, came the "Grand Feast," the publication of eloquent speeches made on that occasion, taking up a good deal of the volume before us.

It is most gratifying to learn of the continued prosperity of the Craft in "the commonwealth of Massachusetts."

M. W. Bro. SAMUEL WELLS,
Grand Master.

R. W. Bro. SERENO D. NICKERSON,
Grand Secretary.

Minnesota--1893.

THERE is an exceedingly interesting frontispiece to the volume before us in the shape of an illustration of the Masonic Apron presented to General Washington by General La Fayette, in the case made for it by the Grand Lodge of Minnesota. This interesting and valuable relic is now the property of Mount Nebo Lodge, No. 91, of West Virginia.

The Grand Secretary in his Report, acknowledges the receipt of "a beautiful presentation volume of the 'History of Freemasonry in Quebec' from the Grand Lodge of Quebec."

Grand Lodge met in its Fortieth Grand Annual Communication in St. Paul, on January 11th and 12th, 1893, when 179 Subordinate Lodges out of 190 were represented.

The address of Grand Master ALPHONSE BARTO, informs us of the decease of Past Senior Grand Wardens Silas R. Merrell and Chas. N. Daniels, and of Past Grand Treasurer, George A. Camp, in whose loss we sympathize with our Minnesota Brethren.

We believe the Grand Master was undoubtedly right in ruling that seven members of the Lodge must be present to transact Lodge business, but that for work only, some of the seven Brethren may be visitors.

The membership of Subordinate Lodges was 13,384 on the 1st January, 1893, as against 12,840 a year previous thereto.

A very exhaustive report upon the proposal to establish a Masonic Home was presented by the Committee appointed a year previous on the subject, which last report deals very fully indeed with all the aspects of the case, and with the action had and experience and results obtained in other Jurisdictions with Masonic Homes, the result of such report having been the adoption of the following resolutions:—

Resolved, That it is the opinion of this Grand Lodge that a Masonic Home is not necessary in this Jurisdiction at the present time, and that Masonic charity can be more satisfactorily, economically and equitably dispensed by the methods at present existing in this Jurisdiction.

We regret exceedingly our inability to transfer this excellent and instructive report, in its entirety, to these pages.

Bro. Irving Todd, for the Committee, submits a bright and interesting Report on Foreign Correspondence, in which we find brief though pleasant enough notice of Quebec's proceedings for 1892.

M. W. BRO. WM. F. DICKENSON,

Grand Master.

R. W. BRO. THOS. MONTGOMERY,

Grand Secretary.

Mississippi—1892.

THE Seventy-fourth Annual Grand Communication of the Grand Lodge of Mississippi, was held at Vicksburg, on the 11th and 12th February 1892, M. W. Bro. JOHN M. WARE, Grand Master.

From the Grand Master's address, we learn with regret of the death of R. W. Bro. Heman Denio, Past Junior Grand Warden and P.D.D.G.M. of the Grand Lodge.

The address is exceedingly brief and business-like, but it is a pleasure to be informed in it that the Subordinate Lodges in Mississippi were never in a more healthy and prosperous condition than at the present time, and that the relations of the Grand Lodge with Sister Grand Jurisdictions are of the most fraternal character.

The principal legislation effected during the sitting of Grand Lodge was the adoption of the following motion:—"It shall be an offence against Masonry, for any Mason not now engaged in, to continue in the business of selling intoxicating liquors to be used as a beverage, after the first day of January next, and the penalty therefor shall be expulsion."

Several important questions were answered by the Committee on Law, and we notice with surprise that one member of that Committee dissented from the majority view that a Mason who could not read or write could not be installed as Master of a Lodge. If we had had anything to say about it, the Brother in question could never have been even so much as thought of as Master of a Lodge. He would never have been accepted as a candidate for the degrees of Masonry.

The Subordinate Lodges in the Jurisdiction number 275, with a membership of 8,950.

Bro. A. Barkley, the writer of the Report on Foreign Correspondence, is exceedingly generous and complimentary in his notice of Quebec, almost the whole of which is taken up with extracts from the discourse of the Grand Chaplain of 1891, and from the introduction to the Foreign Correspondence Report of that year, of which he says such flattering things as almost to bring a blush to our face,—journalist and all as we are.

He terminates a very eloquent introduction upon the nature and objects of Freemasonry as follows :—

And now by way of summarizing all that has been said, both as to the theory and practice in our Masonic life, let me say that our whole duty as Masons may be told in three words. These three words reach out to and embrace everything which pertains to the practical part of life. And this is the way by which we are introduced to them. 'The tenets of a Mason's profession are Brotherly Love, Relief and Truth.' These form the grand corner-stone on which the whole fabric of Freemasonry is built, and whilst resting here it bids defiance to superstition and error in whatever form they may seek to attack and strive to remove it from its foundations.

Freemasonry has been defined to be 'truth veiled in allegory.' The study of its mysteries and the earnest endeavor to understand all that is embraced in and taught by this allegory, cannot but result in making us wiser men and better Masons. Every lesson inculcates virtue, whilst the study of its benign principles leads to the practice of those things which make for peace and promote the welfare of mankind.

A rigid adherence to truth and its observance in our dealings one with another will constantly lead us to 'seek peace and pursue it' for its own sake.

The Masonic sea, with but here and there a ripple at long distances, is calm—the storm clouds which at one time portended evil, have been rolled back. Oil is being poured by fraternal hands upon the once troubled waters, and ere long we shall be able to repeat ‘on earth peace and good will toward men.’ The Spirit of Freemasonry is bringing forth its legitimate fruit, and year by year we are learning and putting into practice the injunction ‘Love as Brethren.’”

R. W. BRO. W. A. ROANE,
Grand Master.

R. W. BRO. J. L. POWER,
Grand Secretary.

Missouri—1892.

AN increase of over nine hundred in the Masonic membership of one Jurisdiction, is certainly a magnificent showing for one year, yet that is what we find reported in the handsome volume open before us, and containing a record of the proceedings of the 72nd Annual Communication of the Grand Lodge of Missouri, held at St. Louis, on October 11th, 1892, and following days. The present membership of the 558 Subordinate Lodges, 272 of which were represented at this Annual Communication, is 29,724.

M. W. Bro. INGRAM, Grand Master, delivered an admirable address, in which we note with regret that this Jurisdiction mourns the recent loss of two of its Past Grand Masters, Bros. William R. Penick and Stephen W. B. Carnegy, the latter of whom was 95 years old at the time of his death, and had been Grand Master of Missouri as long ago as 1836.

There is much that is worth bearing in mind in the following :—

“God created us social beings to assist and encourage each other, as well as for mutual pleasure. If we each stood alone, apart from all others, like an isolated iceberg, and sought only our own happiness in a selfish, unamiable state of mind and course of conduct, how cheerless and forlorn would be our lives. Without developing and cultivating our social natures, how little can we know of the real joys of life, which we might possess by obedience to the dictates of our social natures.

If the Brethren, especially the officers of our Lodges, would give more attention to the social features of Masonry, I have no doubt it would result in bringing us into closer and stronger bonds of fraternal love and friendship.

In view of the application to our own Grand Lodge to recognize the Grand Dieta of Mexico, and in view also of the stand taken by us in regard to the important subject of exclusive Grand Lodge Sovereignty, the following from the Grand Master's address will be found interesting :—

"Some years ago this Grand Lodge granted a Charter for the establishment, in the city of Mexico, of Toltec Lodge, No. 520. It is now the only remaining Lodge, located in a Foreign country, or beyond the borders of Missouri, over which we exercise Jurisdiction. We have never been able, on account of its great distance from us, to exercise any supervision over it.

We know nothing concerning its work or the character of the material being admitted into it.

Some two or three years ago an organization was effected in that country under the name and title of the 'Grand Symbolic Diet,' with the President of the Republic of Mexico at its head as Grand Master.

I understand that all the Lodges of Mexico, except Toltec, have come under obedience to it.

Our Grand Lodge has not recognized this 'Grand Body,' nor am I sufficiently advised as to its origin and character to now recommend it to do so. The Grand Lodge of Texas, and, I believe, some other American Grand Lodges, have recognized it and are now in Fraternal correspondence with it.

I think the time has now come when we ought to withdraw from that country and permit the people of Mexico to work out their own Masonic salvation without any interference on our part.

On or about the 3rd of September, I addressed a Communication to Toltec Lodge, advising them to either accept a Charter from the 'Grand Symbolic Diet' of Mexico, and come under obedience to it, or else surrender its Charter. My Communication has not been answered. I now recommend that the Grand Lodge order the Charter to be withdrawn."

The Committee to whom this matter was referred reported as follows, and the Report was adopted :—

We have, so far as the time at our disposal would allow, carefully considered the same, but owing to the want of documentary or other reliable evidence concerning the condition of Masonic affairs in the Republic of Mexico, we are unable to come to a final and satisfactory conclusion. If it were properly established

that the Grand Body claiming to exercise Masonic Jurisdiction in Mexico is a legally constituted and authorized Grand Lodge, our duty would be plain. This Grand Lodge would require Toltec Lodge to unite with said Grand Lodge, or we would revoke its Charter. But this Committee has not sufficient information on this subject to form or express an opinion. We cannot require Toltec Lodge to join a Grand Organization of whose legality we are in doubt, or at least have not sufficient information to form a proper opinion.

We fully recognize the spirit of comity in which we should act, and the courtesy due the Grand Organization claiming to act as Grand Lodge in Mexico, and if the question were the establishment of a new Lodge in Mexico, we would unhesitatingly say "no," but while desiring to act in such a manner as will not conflict with the rights of any other Grand Masonic Body, we also recognize the duty of protecting the rights of Lodges owing allegiance to this Grand Lodge, so far as the same may be done in a just, lawful and Masonic manner.

We therefore recommend that the matter be referred to a special Committee of three, who shall carefully examine the whole subject, obtain all possible information with reference thereto, and report thereon, at our next annual session, furnishing such facts as may come into their possession, and making such recommendations as may conduce to the welfare of Freemasonry, the honor of this Grand Lodge and the preservation of harmony between us and all other Masonic Bodies in the World."

Brother John D. Vincil, as usual, presents a very learned and able Report on Foreign Correspondence, not quite as exhaustive perhaps as some of his former Reports, but still exceedingly interesting. We note with pleasure that there are not wanting indications that our esteemed Brother is falling more nearly into line with the general consensus of Masonic opinion upon some subjects that have disturbed the peace of American Grand Lodges in recent years. The lengths to which some of the disturbers have dared to go, has perhaps, and very properly, alarmed our good Brother. It is refreshing to read his condemnation of the recent revolt in Ohio. In this we are most completely with him.

When he supports Bro. Murrow of Indian Territory in telling the present writer that "Christianity is truth, the only absolute truth," we tell him that he is not talking Masonry. He has, undoubtedly, a perfect right to believe what he states, but he has no more right to endeavor, as a Mason, to force that belief upon his

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Masonic Brethren, than a Jewish Brother has to do the same with his own peculiar form of religious faith. It is this same kind of illiberality carried a little further, that has dictated the issuing of bulls against Freemasonry.

His notice of Quebec is kind and fraternal, and we beg to thank him therefor, and to assure him of our consideration and respect.

M. W. BRO. JOHN R. PARSON,
Grand Master.

R. W. BRO. JOHN D. VINCIL,
Grand Secretary.

Nebraska.—1892.

GRAND Master BRADNER D. SLAUGHTER presided at the Thirty-fifth Annual Communication of the Grand Lodge of Nebraska, which was held at Omaha, on the 15th, 16th and 17th June, 1893, there being present representatives from no less than 183 of the 195 Chartered Lodges of the Jurisdiction.

As usual, in Nebraska, Grand Lodge was only declared opened by the Grand Master, after the Lodge of Master Masons had first been opened.

From the address of the Grand Master, we take the following admirable reflections:—

“Have we, as Master Masons, done all which we should have done to ameliorate the condition of mankind? Has your Masonic Lodge performed any work which has contributed to the advancement or the betterment of humanity within our Jurisdiction? Have you administered to the relief of any poor or distressed Brother? Have you contributed to the necessities of any Master Mason's widow or orphans? Have you watched over and cared for those not needing assistance, but whose hearts have been bowed down in sorrow through bereavement, through sickness or adversity? Have you carefully guarded the footsteps of those Brethren who have been in danger of straying from the path of rectitude and manhood? Have you impressed upon the mind of the initiate that our Fraternity should ever guard the welfare, should ever seek the advancement, should ever be ready to help a lending hand, ever ready to counsel and strengthen, as well as to admonish, an erring Brother, and assist him in a determination to reclaim his lost advantages?

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Have you given proper attention to the creation of a spirit of emulation among the Brethren sufficient to cause a lively interest in the regular and special meetings of the Lodge? Have you carefully guarded the Lodge by rejecting all unworthy materials?

Have you discussed in the Lodge those great principles which call attention to the duties as well as the privileges of our institution?

Have you interested the young Masons so as to make them enthusiastic workers, and by so doing made the Lodge a pleasant and profitable place of meeting, thus drawing the young men away from the snares and temptations which beset us upon every side?

Do you realize that there is no place better calculated to improve the young man in that education which becomes valuable in after years than in the Lodge? In our sanctum sanctorum you can inculcate into his mind the grand lessons of obedience, teach him self-reliance, and, as he progresses he cannot fail to appreciate the value of the ability to preside and command."

And further on, he thus eloquently pictures the kind of Freemasonry in which he believes :—

"I believe in a practical Freemasonry. That Freemasonry that, while it makes a man competent to travel in foreign countries, work and receive Master's wages, and educates him in the ritualistic work so that he can at all times prove himself, at the same time inculcates within him, by precept upon precept and line upon line, those fundamental principles which make him a better citizen and a better man, that which makes him a more obedient son, a more loving husband and a wiser and nobler father.

That practical kind of Freemasonry which is willing and anxious to study other parts of the world, not being satisfied to sit down within the prescribed horizon of their own surroundings, but which reaches out after the great fund of information which can be garnered from the pages of history, not the mythical productions of legendary lore, but that knowledge which instructs us as to what Masons to-day are practicing and should practice in all the civilized world.

That practical Freemasonry which prefers the Craftsman to a profane.

That practical Freemasonry which leads us to protect the weak, defend the virtuous, and reverence those holy ties of home which all experience demonstrates are so necessary to the stability and prosperity of any nation's existence.

That practical kind of Freemasonry which will go on foot and out of the way to render service in time of need, that will extend the hand with a hearty grip of fellowship, that will raise a fallen Brother to place him on his feet, that is not only willing to admonish and counsel, but really to aid and assist."

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And amongst other things that his belief in a practical Freemasonry led him to remark and to propose, was the following :—

"I also submit compiled statements of the families of deceased Brethren, believing that the Grand Lodge should at once take the necessary steps to ascertain the name and address of every Master Mason's widow, her financial condition, the number of children, their ages, the fact as to whether they are being educated, and the necessary data relative to their condition. It is a duty this Grand Lodge owes to the Masons of this Jurisdiction and to every member who has taken upon himself the vows to watch over and care for the widows and orphans of the Fraternity ; and I suggest that the principal of the Masonic Home Fund remain at interest, and that the interest be used each year for the purpose of assisting the needy in our Jurisdiction, and that the interest on the Orphan Educational Fund, as soon as it has reached the maximum of \$25,000, be used by the trustees of said fund to assist in the education of the children of deceased Master Masons in this State, who might otherwise be deprived of a good common school education.

Ninety-five of our Brethren have died since the last Report was made to the Grand Lodge. Ninety-five Brother Master Masons have crossed the silent river of death never to return.

What does this Grand Lodge know as to the families left behind ? The returns of a year ago show that there were eighty-six deaths, and the year preceding, sixty-eight deaths, a total in this Jurisdiction of two hundred and forty-nine Master Masons deceased within three years, and no record in the possession of this Grand Lodge showing whether there be one or two hundred and forty-nine dependent families left to mourn. This is not as it should be.

In this connection I suggest that the Trustees of the Masonic Home Fund of the Orphan Educational Fund, and the Grand Master and Grand Secretary, constitute and be made a Relief Committee for the disbursement of said interest."

This is, indeed, practical Freemasonry, and worthy of praise and imitation by all Masons everywhere. It is gratifying to know that Grand Lodge took action as the Grand Master suggested, and we should like to see it imitated by other Grand Lodges, our own amongst the number.

The latter part of the following from Bro. Slaughter's excellent address is very much like what we have often ourselves said in these Reports :—

"I have provided a sufficient number of copies of the Report of your Committee on Foreign Correspondence, so that the Master and Wardens of each Lodge will be provided with a copy, and I ask that a careful perusal of the Report be made by each one, and that as much of this information be communicated to the members of the several Lodges as can be done during the coming year.

Too much attention is sometimes paid to mere work—to mere ritual! There is a fund of information attainable by each Lodge that would so increase Masonic knowledge among the Brethren, that a wise Master will not only study his lectures, the symbols of his Lodge, but will at each meeting furnish something new to the Fraternity for their enjoyment and enlightenment."

A very interesting oration was delivered by Bro. Albert W. Crites.

With very much pleasure we note the fact that the net gain of membership by Subordinate Lodges during the year was 522, the present total being 10,239.

Bro. Wm. R. Bowen presented a most readable and certainly a very careful and conscientiously prepared Report on Foreign Correspondence, which cannot fail to very much inform those for whom it was primarily written, if they only take the trouble to read it. Reviewing Quebec, which he does in a very fraternal spirit, and noting Bro. Isaacson's remark as to the hostility here of the Roman Catholic Church, he says: Yet outside of English-speaking Lodges, nine-tenths of the Freemasons of the world are Roman Catholics."

M. W. BRO. SAMUEL P. DAVIDSON,

Grand Master.

R. W. BRO. WILLIAM R. BOWEN,

Grand Secretary

New Brunswick--1892.

THE 25th Annual Communication of the Grand Lodge of New Brunswick, was held at St. John, on the 26th and 27th April, 1892.

Grand Master THOMAS WALKER, M.D., who presided, delivered an interesting address from which we regret to learn of the decease of Past Grand Masters Robert Thompson Church and James McNichol.

We take pleasure in reproducing the following from this excellent address:—

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"It afforded me great pleasure to accede to the request of R. W. Bro. Sangster that the corner stone of the Wesley Memorial Church in Moncton might be laid with Masonic ceremony. For that purpose I issued a call to the Craft and convened a special Communication of Grand Lodge in Moncton, on the 16th day of June last. The attendance of the Craft was good, and in the afternoon, with appropriate Masonic ceremony, the corner stone of the new Church was laid. This fine Church, Bro. Sangster has erected at his sole expense, and, in so doing, has set a noble example to others—for how more fittingly can a man apply that wealth with which Almighty God has crowned his labors, than in bestowing it in such a manner as will do honor to the 'Bounteous Giver of all good,' and how can a good man better serve his fellow-men than by striving 'with worship, sin to foil?'"

The total membership of Subordinate Lodges is 1,818.

Quebec was represented at this Communication by R. W. Bro. Henry J. Thorne.

There is no review of other Grand Lodges.

M. W. BRO. THOMAS WALKER, M.D.,
Grand Master.

R. W. BRO. EDWIN J. WETMORE,
Grand Secretary.

Nevada---1892.

It was at Reno, that the 28th Annual Communication of the Grand Lodge of Nevada was convened, on the 14th June, 1892.

From the address of the Grand Master, M. W. Bro. FRANK BELL, we learn with pain that 28 Brethren of the Jurisdiction were summoned to their eternal rest during the past year, "many of them active workers and zealous Masons."

The legislation at this Communication, was of local importance only.

The membership is 966, showing, we regret to note, a slight falling off.

A brief though interesting Report on Foreign Correspondence is supplied by Bro. R. L. Fulton, who, in referring to the number of those that have been called hence, says: "Father Time has used a

mowing machine instead of a scythe this year, and has harvested a numerous and noble crop."

He reviews Québec's Proceedings for both 1891 and 1892, and, in speaking of Bro. Stearns' address of the former year, says :—

"Very properly the suggestion is made by the Grand Master that the D. D. Grand Masters, instead of being selected by the Representatives of the Lodges, should be appointed by the Grand Master, whose representatives and agents they are."

Of the last Report of Foreign Correspondence he is so generous as to say that it is both "strong and able."

M. W. BRO. JOHN H. HUBBS,

Grand Master.

R. W. BRO. C. N. NOTEWARE,

Grand Secretary.

New Hampshire—1892.

THE membership of the 78 Subordinate Lodges in New Hampshire is 8,631, as compared with 8,542 in 1891.

The 103rd Annual Communication of the Grand Lodge was held on the 18th May, 1892, M. W. BRO. FRANK D. WOODBURY, Grand Master. Amongst the visitors present were R. W. Bro. J. Simpson Africa, Grand Master of Masons in Pennsylvania, who was of course received and welcomed with the honors befitting his exalted station.

Quoting from the reports of the District Deputy Grand Masters, the Grand Master reports that all but five Lodges have had work during the year, and that thirty-nine have made a gain in membership.

The recent deaths reported in this Jurisdiction are those of Bros. George Edwin Beacham, Past Junior Grand Warden, Thomas Jefferson Smith and Albert Osgood Phillips, P.D.D.G. Masters.

The Grand Master was authorized to appoint delegates to the Fraternal Congress to be held this year in Chicago.

Bro. A. S. Wait presents an admirable report on Correspondence, covering no less than 205 pages. His review of Quebec's proceedings for 1891 is kind and fraternal. He quotes approvingly from the address of Grand Master Stearns, and says of the Grand Chaplain's discourse, that it "deservedly called forth a vote of thanks from the Brethren." He praises the Report of Foreign Correspondence, calls it "able and most interesting," coincides with most of the opinions expressed therein, but not with that which holds that the ability to write is a fundamental requirement of the institution in candidates, though he thinks, as we do, that it is an eminently proper one.

The reflections with which he closes his review, so admirably voice our own aims and feelings when engaged in this work, that we quote as follows:—

We have now finished our review of the proceedings of the Craft for the Masonic year, and our work is submitted to the inspection of the Brethren. We have noticed such of the transactions of the Brethren in other Jurisdictions as seemed to us best to illustrate the general trend of Masonic thought, and at the same time suggestive of views worthy to influence our own. We have in some cases given expression to views which seemed to us best warranted by the principles and traditions of the Masonic institution, although sometimes running counter to doctrines held by Brethren for whose opinions we entertain the profoundest respect and veneration. If we understand ourselves, we have, however, no pet theories to maintain, and no opinions which we would not gladly surrender on reception of better light."

M. W. BRO. JOHN PENDER,

Grand Master.

R. W. BRO. GEORGE P. CLEAVES,

Grand Secretary.

New Jersey.—1892.

WITH special pleasure we greet the arrival of a copy of the proceedings of this Grand Lodge, which we have the honor of representing near our own. This pleasure is not, however, without a sprinkling of pain as we open the handsome pages before us and find them interspersed with so many emblems of mourning. Our Brethren in New Jersey, grieve for the loss of their Past Grand

Master William Hardacre, and of some twenty-four Past Masters of Subordinate Lodges.

The Grand Master, M. W. Bro. THOMAS W. TILDEN, presided at the 105th Annual Communication of his Grand Lodge which was held at Trenton, on the 27th and 28th January, 1892.

Both the Grand Master and the Grand Lodge are to be congratulated upon the facts reported in the address of the former, as follows :—

“ In the case of C. Henry Entrup, a resident of Hoboken, N.J., who was made a Mason in Albion Lodge No. 26, of New York, in 1890, and which was brought to your attention by M. W. Bro. Mann, at the last Communication of this Grand Lodge, I received under date of November 11th, a Communication from Albion Lodge, No. 26, of New York, endorsed by M. W. Grand Master of New York, acknowledging its violation of our Jurisdiction, apologizing to Hoboken Lodge, No. 35, of this Jurisdiction, for its action in the case of C. Henry Entrup, and requesting that Hoboken Lodge waive its Jurisdiction over the said Entrup, and join with it in requesting the Grand Master of New Jersey to heal Entrup of his Masonic disabilities.

I forwarded this Communication to Hoboken Lodge, which, believing Mr. Entrup to be fit material for the Masonic Temple, waived its Jurisdiction over him, and requested me to heal the said Entrup of his Masonic disabilities.

Subsequent to the receipt of this request, I received such additional information as compelled the conclusion that Entrup was not such a person as we of New Jersey would enjoy fellowshiping with as a Mason, and official information from our Brethren of New York demonstrate that they had become of like opinion—Albion Lodge having expelled him from its membership.

I take great pleasure in the fact that every claim made by my predecessors in matters of disputed Jurisdiction between this Grand Lodge and our sister Grand Lodges has been found and admitted to be correct, and, in this Entrup case, in which New York was slow to admit her error, and of which I made a thorough investigation, it was demonstrated that the position taken by M. W. Brother Mann was, under our law, an impregnable one.”

As we understand soundness, he is sound on the physical qualification matter holding that those only are physically disqualified who are unable to fulfil, literally, the requirements of the degrees.

The present membership of Subordinate Lodges is 14,320, being a net increase for the year of 371.

Amongst the appropriations for the current year made by Grand Lodge, were \$200 for Foreign Correspondence, \$300 for the Committee on History, and \$200 for the family of a deceased Past Grand Master.

The United Grand Lodge of Victoria was duly recognized.

The proceedings of 54 Grand Lodges are reviewed by Bro. Henry Vehslage in 120 pages, and in point of interest and of the ability that marks the preparation of the Report, it is in no degree inferior to those that have preceded it from the same source.

Quebec, for 1891, has two pages of generous notice, and in order that our Brethren here may see themselves as others see them, we reproduce portions of his review :—

"The Grand Master, Bro. Isaac H. Stearns presented an excellent summary of his official acts, and reported prosperity and peace as prevalent. * * * Very properly the suggestion is made by the Grand Master that D.D. Grand Masters, instead of being selected by the representatives of the Lodges, should be appointed by the Grand Master, whose representatives and agents they are.

An interesting address by the Grand Chaplain, Bro. W. P. Chambers, on 'Masonry in the World' is worthy of careful reading, brief though it is. Very pleasant, too, it is to read the record of the pecuniary provision made for the relief of the needy on the report of the Committee on Benevolence and Charity.

The Grand Representative of New Jersey near the Grand Lodge of Quebec, Bro. E. T. D. Chambers, is the writer of the report on Correspondence. It bears the marks of careful labor, and an intimate acquaintance with the matters that arise for discussion or notice. His review of New Jersey suggested nothing for criticism or adverse comment, though where there is need, he shows facility in the art of defense. The general tone of his admirable report and the high conception he entertains of the province of Freemasonry are well set forth in the following extract from his introduction : " (Then follows the extract).

In concluding his own report, Bro. Vehslage says :—

"In closing our work for the year, we look over the list of the Brethren with whom we have had fraternal communion, and think of the saying of Confucius : 'There are three friendships that are advantageous—friendship with the upright, friendship with the sincere, friendship with the man of observation.' These desirable qualities are needed by the reporter, and we rejoice that their possession is so abundantly evidenced. Congratulating ourselves upon such asso-

ciation with them as has been our privilege, we present some of the results of this delightful contact, and, in the hope that we may thus diffuse some of the advantages to which the Chinese philosopher referred, this report is fraternally submitted."

M. W. BRO. THOMAS W. TILDEN,

Grand Master.

R. W. BRO. THOMAS H. R. REDWAY,

Grand Secretary.

New Mexico--1891.

THERE is a frontispiece to the neat volume of proceedings now before us, consisting of a photogravure of the first Grand Secretary of this Grand Lodge, R. W. Bro. David Jefferson Miller.

We find from the report that the Fourteenth Annual Communication of the Grand Lodge was held at Albuquerque, on November 16th, 17th and 18th, 1891.

Grand Master C. H. DANE read an address which seems a succinct record of his official actions, but contains nothing of special interest to the Brethren of our Jurisdiction, if we except the gratifying assurance that prosperity and peace prevail amongst the Craft in New Mexico.

We note with pleasure that the open Bible occupies a central position in the seal of this Grand Lodge, so that there is no misunderstanding the position assumed by New Mexico in the matter of the book of the law.

The legislation at this Communication was of local importance only.

The total membership is 692.

Bro. Max. Frost presents another carefully compiled report on Foreign Correspondence, and has pleasant notice of Quebec's Proceedings (1891). He quotes largely from the address of M. W. Bro. Isaac H. Stearns.

M. W. BRO. RICHARD ENGLISH,

Grand Master.

R. W. BRO. ALPHEUS A. KEEN,

Grand Secretary.

New Mexico.—1892.

THE Fifteenth Annual Communication of the Grand Lodge of New Mexico, was held at Albuquerque, on October 3rd, 1892, at which Quebec was represented by Bro. S. B. Newcomb.

M. W. Bro. RICHARD ENGLISH, Grand Master, delivered a business-like address, from which we learn of the death of Brother William C. Hazeldine, a Past Grand Officer and representative of the Grand Lodge of Michigan, near that of New Mexico.

The Grand Secretary acknowledges the obligation of their Grand Lodge to their Grand Representative near the Grand Lodge of Quebec, (R. W. Bro. James Fife, of Montreal), for the donation of a copy of "Freemasonry in Quebec."

The volume of proceedings contains well executed portraits of Bro. W. B. Childers, who was Grand Master in 1883-84, and of Bro. Cornelius Bennett, who was Grand Master in 1884-85.

Bro. Max. Frost presented another of his bright and readable Reports on Foreign Correspondence, in which Quebec's proceedings have very good notice, including pleasant reference to the Foreign Correspondence Report, and a lengthy quotation from Grand Master Edgar's report on the State of Masonry at Home.

There has been a net gain of 24 in the membership of the 18 Subordinate Lodges, and it is now 731.

M. W. Bro. J. H. KUHNS,

Grand Master.

R. W. Bro. ALPHEUS A. KEEN,

Grand Secretary.

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New York.—1892.

THE 111th Annual Communication of the Grand Lodge of New York, was opened in New York city, on the 7th June, 1892, M. W. Bro. WILLIAM SHERER, Grand Master.

Quebec was represented by Bro. Daniel W. Talcott.

Our Brethren in New York have our sympathy in the bereavement they have sustained by the death of R. W. Bro. John Boyd, and our congratulations upon the condition of Masonry amongst them as thus set forth in the address of the Grand Master.—

“The year now passed into history has been made bright with the sunshine of Masonic success. Everywhere in this great State, from the ocean to the lakes, our Lodges have been blessed with an unprecedented prosperity. Scores of good men and true have been added to the Fraternity, and with scarcely an interruption, the utmost harmony has characterized the action of all our Brethren.”

We note with surprise that the Grand Master laid the corner stone of a new armory at Brooklyn with Masonic ceremony.

The following is reproduced in full from the address of the Grand Master, because it furnishes a complete record of the origin of the clandestine Grand Lodge of Ontario, which will doubtless prove interesting to the younger Masons in our own Jurisdiction:—

“Complaint was made by the Grand Lodge of Canada, that a Lodge in this city had affiliated a person holding a dimit from a Lodge under the Jurisdiction of the so-called Grand Lodge of Ontario, and that, subsequent to this affiliation here, he visited a Lodge under the Jurisdiction of the Grand Lodge of Canada, where his identity was established as a former member of a clandestine or spurious Lodge in the province of Ontario. After a full and careful examination, I found that the Lodge in this city referred to in the complaint, had affiliated this person, without, however, being aware of the true standing of the body from which he had been dimitted. I immediately caused an order to be issued directing the Lodge to summarily drop his name from the roll, and to forward to the Grand Secretary the dimit upon which he had been affiliated. This order was cheerfully and willingly complied with; and the dimit has been transmitted, with the action of the Lodge indorsed thereon, to the Grand Lodge of Canada.

The so-called Grand Lodge of Ontario was organized in the city of London, Canada, in the year 1876. In the year 1875 the acting Grand Master of Canada issued a dispensation to erect a new Lodge in the city of London, to be called Eden Lodge. At the subsequent Communication of the Grand Body, application

for a warrant of constitution was denied, but the Grand Master was empowered to authorize the officers and Brethren named in the dispensation to pass and raise those already initiated therein.

In his address to the Grand Lodge in 1876, the Grand Master states, that, in conformity with a resolution passed in 1875, he had expressed his willingness to grant a limited dispensation to the officers and members named in the dispensation to establish Eden Lodge, to pass and raise the Brethren already initiated therein, upon the delivery of the original dispensation to the Grand Secretary, and upon further condition that they make a report of the work done under the original dispensation. This they neglected or refused to do, in defiance of the edict of the Grand Master, and the action of the Grand Lodge. Notwithstanding the fact that the original dispensation had expired by limitation, and that no new dispensation as suggested by the Grand Lodge had been issued by the Grand Master, the defunct body was assembled, and candidates were initiated; the person acting as Master contending that the dispensation originally granted, and still remaining in his hands, authorized such a proceeding, and that such dispensation would remain in force until a warrant was granted.

The Grand Master personally visited London, and urged the Brethren who were defying the laws of the Grand Lodge to take a careful and constitutional course of action, to cease from initiating candidates, and to surrender the dispensation as required by the Grand Lodge; at the same time assuring them that immediately after such surrender he would grant a new dispensation, in accordance with the limited terms which the Grand Lodge had prescribed. This they absolutely refused to do, but demanded instead that an unlimited dispensation to work in all the degrees, and to ballot for and initiate candidates, be issued to them.

On the seventh day of February, 1876, the Grand Master was again requested to issue a dispensation to these Brethren, in order that they might renew their application at the coming session of the Grand Lodge for a warrant of constitution, to which the Grand Master replied, that, until the order of the Grand Lodge for the return of the original dispensation had been complied with, he could take no action whatever in the matter. On the tenth day of February, three days after the request for a new dispensation, the incorporation of the Grand Lodge of Ontario was announced.

As soon as the Grand Master was informed that the Brethren named in the original dispensation for the erection of a Lodge to be known as Eden Lodge had caused to be incorporated the so-called Grand Lodge of Ontario, and had been holding clandestine meetings under the pretended authority of that body, in direct violation of their Masonic obligations, and in defiance of the authority of the Grand Lodge of Canada, he issued an edict suspending these Brethren from all the rights, benefits, and privileges of Masonry, and prohibiting all Masons from holding intercourse with them, or recognizing the authority of the spurious Grand Lodge of Ontario.

The Board of General Purposes subsequently reported to the Grand Lodge, that the forty-eight Brethren who had been suspended by the Grand Master for taking part in the formation of a clandestine Grand Lodge had been summoned to appear and show cause why they should not be expelled; that six of these had appeared and expressed contrition for their conduct; that the remaining forty-two had failed to appear, and that the Board therefore recommended that they be expelled from all the rights and privileges of Masonry. This report was received, its recommendations were adopted, and the forty-two offending Brethren were expelled.

All Lodges that pretend to work under the Jurisdiction of the so-called Grand Lodge of Ontario, have therefore derived their warrants from a number of expelled Masons, whose sole authority is, and was, a charter of incorporation from the Legislature of Ontario."

The Grand Master reports his withdrawal of the accredit of Indian Territory's representative near his Grand Lodge, which we have already referred to in reviewing Indian Territory.

There is a splendid illustration of the Masonic Home and School at Utica, an institution of which the Fraternity of New York may well feel proud. The Grand Master thanks the authorities and citizens of Utica in building a handsome bridge, and opening a broad avenue from the city to the grounds at a cost of over \$60,000, and this, after the contribution of \$30,000 by the citizens of Utica towards the purchase of the site. The laborers of the Fraternity are certainly considerably lightened where such benevolent aid is given them by public spirited citizens. The Grand Master well says :—

"I congratulate you, my Brethren, on the near completion of the Asylum and School, which has been the dream and hope of the Craft for more than forty years. Through your untiring labors, and under the leadership and direction of M. W. BRO. LAWRENCE, aided by his associates, it has at last become a reality. The Egyptian darkness of debt, The Red Sea of doubt, and the wilderness of conflicting opinions have at last been safely passed, and we are in full view of the Promised Land of our fondest hopes and aspirations. Standing in simple beauty on a broad plateau, surrounded by hills clothed in living verdure, and overlooking the peaceful and historic valley of the Mohawk is our Masonic Home.

Brethren, we have just reason to be proud of this building, not only for its architecture and location, but for the additional reason that it is a tangible expression and visible outcome of the true Masonic spirit that marks the beginning of a useful period in the history of Freemasonry in the State of New York. We

have ever been actuated by charitable thoughts and kind wishes for the distressed and needy. But our charitable thoughts and kind wishes, unless given ultimate expression in substantial form, are like the talents hidden in a napkin by him of old, and returned to the Master without increase and of little or no use to the possessor."

The total cost of the institution, so far, has been \$157,000, exclusive of furniture.

Printed in the proceedings, is a magnificent report from R.W. Bro. Herman G. Carter, Grand Librarian, from which we take the following extract:—

"Masonic Books teach, in the most forcible manner possible, the whole duty of man—'to fear God and keep his commandments'—and therefore deserve a wide circulation. Masonic literature is increasing, and its good seed is being sown broadcast in the world.

The germs of Masonic truth are to be found in the Proceedings of the various Grand Bodies, which contain the addresses of Grand Officers (the brightest intellects in the Fraternity), who have given thoughtful attention and careful study to the great and ennobling principles of the Institution, and in the Reports of the Committees on Correspondence, whose painstaking reviews have brought forth many beautiful gems of thought, found only beneath the surface after patient research. The Fraternity and the world owe a debt of gratitude to these reviewers for the work they are doing, a work that presents the most profound doctrines of Masonry in a clear and intelligent manner. These documents form a most valuable collection of Masonic literature."

There are no less than 723 Subordinate Lodges in this great Jurisdiction, with a total membership of 80,623.

Bro. Jesse B. Anthony, Chairman of the Committee on Foreign Correspondence, submitted an admirable review of the Proceedings of Sister Grand Lodges. He evidently believes, as we do, in not filling up his report with his own utterances, but in mingling with them such extracts from other proceedings that his readers may be kept posted as to what the leaders in the Craft are saying and doing elsewhere. Yet, he frequently comments judiciously, and we are in accord with him, when, in reviewing Pennsylvania, he says of Bro. Vaux:—

"We must confess in some things our Brother makes a distinction which is so delicate that we do not readily perceive the difference. For instance, in relation to what may be termed Masonic offences. We do not understand the distinction he would make, nor can we appreciate the force of his argument. As we read in the Ancient charges, 'a Mason is bound by his tenure to obey the moral law,' and we can see no justification for his statement under Missouri, 'that a Lodge has no right to try a Brother for adultery'."

He has a kind notice of Quebec's proceedings for 1891, speaks generously of the present writer, and says our "opinions and criticisms are generally sound," and after quoting somewhat extensively from M. W. Bro. Isaac H. Stearns' address as to the late Bro. J. B. MacLeod Moore, and as to the Foreign Correspondence Report, approves, as follows, his references to the manner of appointment of D. D. G. M's. :—

"It is the custom in this Jurisdiction for the D. D. G. Master of each district to be nominated by the representatives of the Lodges present at the Annual Communication, and we coincide with the Grand Master, that it is an unwise custom. The matter should be left with the Grand Master to appoint such Brethren as are known to be well qualified for the duties of the office."

The best Masonic authorities of the day are ranged, in this matter, on the side of Brothers Stearns and Anthony.

Much valuable information as to Foreign Grand Masonic Bodies is contained in Bro. Anthony's Report.

M. W. BRO. JAMES TENEVCK,
Grand Master

R. W. BRO. EDWARD EHLERS,
Grand Secretary.

North Carolina.—1892.

THE membership of the 265 Lodges in this Jurisdiction is 10,513.

All but 106 pages of the volume of proceedings before us, exceeding 300 pages in all, is taken up with statistical matter. The Foreign Correspondence Report fills 56 pages, and the report of the proceedings at the 105th Annual Communication, 50 pages. This Communication was held at Raleigh, on January, 12th and 13th, 1892, Grand Master HEZEKIAH A. GUDGER, presiding. The Grand Master, in his address, decided that a man with only one eye could not be made a Mason. This decision was overruled by the Grand Lodge, and very properly we believe, so long as the candidate can see clearly with the remaining eye. There are individual Masons who can see more of the beauties of Freemasonry with one eye than scores of others having two eyes apiece. We are sorry that Grand Lodge did not also overrule the decision that a man who cannot read or write is eligible to the degrees of Masonry. What confidence can be placed in the statements of a man who solemnly avers his desire for further knowledge, but refrains from the practice of what he professes, even to the limited extent of learning to read and write. Such men are not desirable material for the Masonic temple.

The Grand Master made the following pronouncement concerning Cerneauism:

"Cerneauism has not yet made its appearance in this Grand Jurisdiction, though I have reason to suspect that efforts will be made to introduce it.

In the absence of Grand Lodge action, I have determined to interdict it. Now that the Grand Lodge is in session, I present the question to you for consideration. In my judgment this Grand Lodge should emphatically condemn it. It has given much trouble in some of our Sister Jurisdictions, in one (Iowa) going so far as to invoke the assistance of the civil courts to more substantially enforce its establishment. And in Ohio it has gone so far as to set up a Grand Lodge of its own, and impudently asked the Supreme Court of the State to decide that it was an independent body. Such conduct is reprehensible in the extreme; shows a rebellious spirit and a total disregard of the very fundamental principles of Masonry. While our action on all matters should be of a conservative character, it should, in this instance, be firm and decided, and it should be a Masonic offence for any Master Mason to join them."

Grand Lodge acted upon the suggestion contained in the latter part of the above quotation, and passed a resolution to that effect.

We cannot too strongly commend the following passage from the Grand Master's address :—

To be a Mason, in the true sense of the word, must carry with it the idea of good citizenship and faithfulness in the performance of all the social duties of life. A man may bow at the altar, take the solemn obligations, sign the constitution and yet be without those essential pre-requisites which constitute the true man of the order. Is he a drunkard, profane, a constant violator of the moral law? If so, he can, in name only, be a Mason. It were far better for the Order, if either there were reformation or a rigid exercise of discipline."

It would appear from the table of Grand Representatives in this report as if Quebec was not represented near the Grand Lodge of North Carolina, nor the latter near our own Grand Lodge, though our own proceedings make a different showing.

The Foreign Correspondence Report by Bro. Julius C. Martin, though brief, is exceedingly pleasant.

Quebec's proceedings for 1891 come in for a share of attention.

M. W. BRO. H. A. GUDGER,

Grand Master.

R. W. BRO. DONALD W. BAIN,

Grand Secretary.

North Dakota.—1892.

THERE are 35 Subordinate Lodges in North Dakota, and their present membership is 1,732, a total gain during the year of 155. Quebec's representative, Bro. Henry M. Wheeler, was present at the Third Annual Communication of the Grand Lodge, which was held at Grand Forks, on June 28th and 29th, 1892.

We regret to learn from the address of Grand Master JOHN F. SELBY, of the death of Rev. Wm. T. Currie, Past Grand Chaplain of the Grand Lodge.

Grand Lodge very properly legislated against the clandestine Grand Lodge at Worthington, Ohio, and was visited and addressed by Past Grand Master William Bell of Manitoba.

The Report of Foreign Correspondence is principally the work of Bro. Thomas J. Wilder, Committee. He notes with approval the steady decrease in the number of cases of appeal reported to Grand Lodges, rightly concluding therefrom that there is not only a more harmonious feeling permeating the entire Masonic world, but that there is a more general desire on the part of the Brethren to be well informed, not only on the ritual, but the law as well.

He criticises a portion of the address of Grand Master Littlejohn of Wisconsin, 1891, pretty much as we did last year, saying:—

“He thinks that what Masonry needs to-day is some ‘grand object for which the Masons of the world can unitedly labor.’ We think there is, and has been, and always will be, without going into ecstasies over some great national object, with which, as Masons, we have no business.”

With deep regret we note the admission contained in the following lines from his pen:—“We blush to think of it even, and yet we have performed the funeral ceremonies over the grave of a deceased Brother who died a drunkard.” So serious a blunder may well bring a blush to the cheek every time it is recalled.

He has pleasant notice of Quebec's 1892 proceedings, and quotes from our report of that year. He does not agree with us in regard to our protest against permitting members of the Lodge to discuss approvingly the qualifications of a candidate before the passing of a ballot. We cannot help it. We are sorry to have to differ from our esteemed Brother in this connection, but still believe that the secrecy of the ballot is destroyed if all the members of the Lodge, or say all but the Brother who may cast the black ball, are permitted to rise one after another and express themselves upon the qualifications of the candidate.

We have a crow to pick with Bro. Wilder. We want to know where he has learned in Masonry, that it is necessary to strip a Brother of the honors and titles that are legitimately his, in printing his name in a Masonic document. The Grand Secretary of his Grand Lodge very properly prints the title of “Revd” before the name of a Brother entitled to it, but in reviewing Grand Lodges in British possessions, Bro. Wilder goes out of his way to object to

titles that are recognized in them, both socially and Masonically. He attacks the Secretary of the Grand Lodge of Nova Scotia for giving Grand Master Macdonald his title of Lt.-Col., and reviewing New South Wales, says :—

“R. W. Brother Victor Albert George Child Villiers, the Earl of Jersey, (whew!) was elected and installed by the Pro. Grand Master Bro. Harman J. Tarrant, who, in addressing the new Grand Master said many sweet things to him to encourage him on his way; for instance :

“You are now the elected and installed chief of a body of men possessing much power for good in the land, an army of some twelve thousand strong, whose breasts throb with feelings of loyalty to the Empire, devotion to the Country of either their birth or adoption, and a full determination to give you their hearty support.

As we read this, we wonder how they address him in the Grand Lodge where everyone is proud that we there all meet on the level. We probably notice it more than they, as we are used to simply being addressed as Tom, and the name as we read it is : Victor Albert George Child Villiers, Grand Master.”

We are aware of the fact that there are those who are always ready to applaud the work of the leveler, who would remove all social distinctions and abolish all titles, but we have been taught by the “Old Charges” that though all Masons are as Brethren upon the same level, yet Masonry takes no honor from a man that he had before;—nay, rather, it adds to his honor, especially if he has deserved well of the Brotherhood, who must give honor to whom it is due, and *avoid ill manners.*” And in each of the cases cited by Bro. Wilder, it is reasonable to believe that the distinguished Brethren to whom the honor of the Grand Mastership was given, and whose titles Bro. Wilder objects to, “deserve well of the Brotherhood.” And in good old Pennsylvania, we remember, but a few years ago, to have heard the then Grand Master, at a Masonic banquet, give the Grand Master of England the full title “His Royal Highness the Prince of Wales.”

Two or three of the reviews in this report bear the initials of Bro. George H. Phelps, who, in noticing the Vermont report, says :—

The feelings with which we take up the pen to review the proceedings of this Grand Lodge, are pride mingled with regret. Pride that as Grand Representative of Vermont near North Dakota, we, in some small degree, aid in strengthening the bonds connecting the two Grand Bodies; regret, that our ex-

perience in the reviewing field does not fit us to use the few talents which we may possess in writing a review worthy of the glorious old State and the noble men who compose its Masonic bodies. We are proud to say that we first saw light, both the light of day and the Masonic light, in Vermont. However far we may progress in Masonry or, other ways, deep in our heart will live the memory of the old Green Mountain State. One of our name lies in a Vermont churchyard, beneath a marble slab bearing the square, compasses and letter G above his name, and the inscription that he laid down his young life on a Southern Battle-field. Often, in boyhood days, have we visited that grave, and as we stood beside that mound said that when we arrived at man's estate we would wear that emblem. We lived up to that vow, and in the month of August, after our twenty-first birthday in July, were initiated as an Entered Apprentice, and are still climbing the ladder—but hold on, we are to review Vermont, not ourself.

Further on he says :

"The Report on Correspondence is from the pen of Past Grand Master Marsh O. Perkins, whom we last saw on the summit in Owl's Head, in Canada, June 24, 1886, having gone there with him and many other Brethren to see Golden Rule Lodge, of Sherbrooke, P. Q., confer the 3rd degree in the natural Lodge room on the summit of the mountain. He may not recall meeting us—we were then as now a youth, to fortune and to fame unknown, being at that time Secretary of Central Lodge, No. 62—but we know he recalls the climb on to that mountain."

M. W. BRO. ALBERT B. HERRICK,
Grand Master.

R. W. BRO. FRANK J. THOMPSON,
Grand Secretary.

Nova Scotia.—1892.

AMONGST the most interesting of the volumes of Grand Lodge Proceedings that reach our table, is that from Nova Scotia. This year's Report contains the record of several Emergent Communications for the laying of corner stones, and also of the 26th Annual Communication, held at Amherst, on the 8th and 9th June, 1892.

On the first day of the Annual Communication, the corner stone of the new Academy at Amherst, was laid by the Grand Master, M. W. Bro. Lt.-Col. CHARLES J. MACDONALD, assisted by

the officers and members of Grand Lodge. Prior to this ceremony, however, there was Divine service in Christ Church, when Revd. V. E. Harris, rector of the parish, preached an exceedingly appropriate and eloquent sermon from the words "And he set Masons to hew wrought stones to build the house of God." We only wish that this splendid discourse could be read by all the Brethren of Quebec.

The following deeply interesting historical notes occur in the Grand Master's address :—

"Whatever were the causes leading up to the severance of our allegiance with our good old Mother Grand Lodges of England and of Scotland, and the formation of the Grand Lodge of Nova Scotia, we must all admit that for the good of the Craft and the prosperity of the Order the change has been a beneficial one. It has enabled us to exercise supreme control over this Masonic Jurisdiction, giving to us the right to legislate for our own good; and to harmonize the workings of the several Lodges ensuring uniformity of work and government, and without any danger of conflict of constitution or jurisdiction, which must have inevitably resulted with the increased prosperity of the Order under its former jurisdiction, but whilst we do not hold allegiance to those Grand Lodges, we hold the most intimate and cordial fraternal relations with them.

The history of these grand old Lodges forms a part of the history of our Grand Lodge, and it is a source of pleasure to us when looking back over their Masonic history, to feel that it is also a part of our Masonic history—to feel that some of England's noblest dead saw their first Masonic light in Lodges now working under this Grand Lodge.

It was in the City of Halifax, in St. John Lodge, now No. 2, where Sir John Moore first entered on his Masonic career, receiving the three degrees of Masonry in that Lodge, and signing the Bye-laws in 1781, and from the fact that he afterwards became Master of one of the Military Lodges in connection with a regiment in the garrison at Halifax, it must be inferred that he took an interest in the Craft; and in looking at the signature of the young captain of the 82nd, when it was written, who would then have supposed that his deeds of valor would be sung in poetic verse by generations then unborn in every country in which the English language was spoken, and the hero of Corunna lives in poetic verse quite as well as his deeds are inscribed on the marble monument erected by the House of Commons to his memory in St. Paul's Cathedral, or that erected in his native town of Glasgow by his friends and countrymen.

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Virgin Lodge boasts of having as a member our own Sir Provo Wallace, the Lodge of which both his father and grandfather were members, and to the Bye-laws of that Lodge is appended the signature of the young Lieutenant of the Navy, who was destined to take so active a part in one of the most celebrated of England's naval engagements. Sir Provo Wallace was a Mason of the old school; he delighted to talk of his old Masonic associates. In connection with the naval engagement between the Shannon and the Chesapeake, it is known that a strong personal friendship was formed between the young first Lieutenant of the Shannon and an officer of the Chesapeake, which ended only at the death of the American officer, which occurred a few years later, a friendship which, as Sir Provo afterwards explained, was commenced under the most extraordinary circumstances. After the bloody affray was over both knelt beside a dying brother, a sailor of the Chesapeake, to minister to his wants and smooth as far as possible his passage to that bourne from whence no traveller returns.

In looking over the records of the many Lodges in this Province that have passed their centenary point, the names of many illustrious Brethren appear—men who have adorned the Councils of our country. Men whose eloquence has been listened to in the Legislative Halls of our own as well as our mother country. Men who in the field and on the sea have added lustre to the arms of England. Men who have left their mark behind them, and whose names will be revered by future generations. I trust that our older Lodges, such as St. Andrew's, with its 124 years of unbroken existence, and its carefully preserved records; of St John, with its 112 years of complete history; of Virgin, with its 110 years, and St. George, with its 112 years of existence, will have published a resume of their history. Such a work must prove a benefit not only to Masonry, but in a historical point of view and be of interest, as so much of Masonic history is interwoven with the early political and social history of our country.

Grand old Nova Scotia! Her Grand Lodge has reason indeed to be proud of her history.

With deep regret we learn of the decease of Past Grand Warden Smithers, of Past Deputy Grand Master Porter, and of Brother Samuel Chipman of this Jurisdiction. The last named Brother was probably the oldest Mason in the world. He died at the advanced age of 101 years, 78 of which he had been a Mason.

It is gratifying to know that peace and prosperity prevail throughout this Jurisdiction. Its 62 Chartered Lodges report a membership of 2984.

There is an admirable Report of Correspondence, covering some 125 pages, and of this the Grand Secretary, Bro. W. Ross, says :—

"In the preceding pages, the proceedings of fifty-seven Grand Lodges are reviewed, and I have to state—and it affords me very great pleasure to do so—that of that number R.W. Bro. Thos. B. Flint, M.P., for Yarmouth, contributed reviews of no less than fifty-four. This labor of love and devotion to Freemasonry was performed whilst he was attending to his Parliamentary duties at Ottawa."

The Committee concludes its work with the following remarks :—

"The Committee has finished an agreeable though not an easy task. It has traversed a vast Masonic territory, but many a pleasant prospect has opened out before the view. Admiration of the noble works of many able builders has mingled with an honorable ambition to rival them in well doing. From the thoughtful writings of many Grand Masters, and from the suggestive comments of numerous committees which in every quarter of the Masonic world have considered the questions everywhere calling for solution, much has been learned and our hearts have throbbed responsively to the kindly spirit manifest throughout these valuable and interesting volumes.

We have not deemed it our duty to enter into any controversies, but, on the contrary, have endeavored to present a vivid picture of the movement and life of the Craft wherever it labours for the benefit of humanity. Space at our disposal did not permit of extensive quotations from the numerous learned and brilliant papers we have had the advantage of perusing. If, as a result of our necessarily inadequate sketches, our Brethren, who have the opportunity, may be led to an attentive study of these admirable reports, they cannot fail to be delighted as well as intellectually benefitted.

Freemasonry has now accumulated a literature of surpassing richness and of inestimable value. To the Masonic student it cannot but be of unvarying interest. This literature is growing year by year in bulk and importance, and seems assured of an ever broadening influence in the future.

The nobility of its aims, and the adaptability of its tenets to the uplifting in culture and morality of its adherents, have for centuries exerted a strange, peculiar and most beneficial fascination for millions of the most active and generous minds. We rise from a perusal of these reports with renewed love for the Craft and heightened reverence for those distinguished Brothers who are to-day guiding its destinies. Each in his sphere is doing good work for Freemasonry and in consequence for humanity. We wish them continued prosperity and success."

Quebec is one of the Jurisdictions reviewed by Bro. Flint. For the following over-appreciative notice of our last Report on Foreign Correspondence, he has our thanks :—

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"An excellent Report on Foreign Correspondence, from the pen of Bro. E. T. D. Chambers, is presented. The reviews of the various Grand Lodge proceedings, among which that of Nova Scotia is most appreciatively considered, is preceded by a thoughtful study of Masonic affairs generally. He quotes with warm approval passages from our Grand Chaplain, Rev. Jno. A. Logan's sermon at Yarmouth, as to the inestimable value of the Holy Bible, the unhesitating and complete acceptance of its sublime truths by the Masonic Fraternity and its sacredness in their opinions. We wish space would permit lengthy selections from Bro. Chambers' beautiful and powerful introduction to his report. We commend it earnestly to the perusal of our Nova Scotia Brethren."

He speaks of R. W. Bro. Fyfe's report on the Masonic Home question as a valuable one, but makes no recommendation on the subject.

M. W. BRO. DUNCAN C. FRASER, M.P.,
Grand Master.

R. W. BRO. THE HON. WILLIAM ROSS,
Grand Secretary.

Pennsylvania.—1891.

THE proceedings before us are those for 1891, and the volume containing them is embellished with admirably executed engravings of Grand Master J. SIMPSON AFRICA and Past Grand Master Robert Clark.

The membership of the 395 Subordinate Lodges in the Jurisdiction is 42,412.

Grand Master Africa's address is an exceedingly able and exhaustive document, but deals almost entirely with matters of local interest only. It covers nearly thirty pages, and much of it consists of a report of his official visitations. Amongst the decisions rendered by him we find one to the effect that "an installed officer of a Lodge cannot resign his office," and another which reads as follows:—

"The authority to open and hold a Lodge is contained in its Warrant. If the Warrant is not openly displayed from the pedestal of the Worshipful Master, it is the right and duty of any member present to object to the transacting of any business."

The concluding words of his address are very pleasant reading. He says :

"I congratulate the Grand Lodge upon the harmony that prevails among the Craft everywhere within the borders of our jurisdiction ; the steady growth in the number of Lodges and members ; the loyalty everywhere shown towards the Grand Lodge, and the ready obedience yielded to the official commands of the Grand Master ; the increasing desire to elevate the standard of work done by the Lodges ; and upon the general material prosperity enjoyed by the Lodges. It has indeed been a pleasant and fruitful year.

Let us be truly grateful to the Great Architect of Heaven and Earth for the many blessings He has vouchsafed to us in the year just ended, and devoutly implore Him to extend His loving kindness to us throughout the year now begun."

It is no exaggeration to say that by far the most interesting feature of the volume of proceedings before us is the very elaborate and scholarly Report on Foreign Correspondence from the pen of that intellectual and Masonic giant, Past Grand Master Richard Vaux. In noticing in his review of the Illinois, 1891, report, the admirable introduction to Bro. Robbin's review of Foreign Correspondence, he says :—

"We are gratified to observe that these introductory features of some reports have been, it may be,—are we foolish to print it?—suggested by the form we have adopted. Well, no ; we recall that remark."

There is no necessity to recall the remark, Bro. Vaux ! The gratification is perfectly justifiable. Take the honor that is properly your's ! We are proud to learn of such a Master. And having done so, we are happy to render honor where honor is due. And hence we pause to remark that in form, if not in matter, Bro. Vaux's reports are those that we have set up for our own models. Many others of the Masonic corps reportorial have doubtless done the same. And in the doing of it, they simply exhibit the Ruskinian (if we may coin a word) faculty of recognizing a great Master when they meet one.

Bro. Vaux's introduction to the Report before us covers 16 pages, and is as brilliant as the best we have seen. Believe us, dear Brother, there is nothing whatever in the earnestness of the pleading for the maintenance of the Ancient Landmarks that renders

necessary the appeal against being even suspected "of that dotage which comes from an enfeebled mind." There is too much mental vigor in your work for that.

Referring to Bro. Robbins' references to Sectarianism and the non-necessity of a Masonic belief in the God of the Bible,—which, we have had occasion to discuss in the past, Bro. Vaux admirably says :—

"We think Bro. Robbins places too high an estimate on his argumentative powers. Doubtless they convince him as to the universality or non-universal reach of Masonry. He is convinced that an "atheist" is a lexicographical term only,—that the "Bible" in a Lodge is no more than the "Square." He reasons himself out of the accepted principles of ancient Freemasonry. Faith in Freemasonry is at its corner-stone. His philosophy is very fine, but it is impotent to reach his aim. We do not accept Bro. Robbins' exposition of the Bible, God, and religion in their relations to Freemasonry. We believe,—yes, believe—and our belief is equal, in its attestation to the truth in Freemasonry, to all the sophistry and theories which reason relies on for its suggestions.

If accepted,—accepted by the Fathers since the first,—truth is not to be driven out of Freemasonry on the sneer that it is sectarian."

That Bro. Vaux can be witty as well as weighty and severe, is proved by the following from his notice of Bro. Todd's review in the Minnesota report :—

"We rather believe, from his notice of Pennsylvania, that our dear Brother is not learned in biblical history or theology. He criticises our objection to *ladies* being present at Masonic ceremonies, 'even a banquet.' We stated in a former report our objection, and, to relieve the *ladies* from any notion it was as against them, we added that, 'at the first banquet mentioned in sacred history the 'fruit course' disrupted the harmony, and discord was thus born into the world.' In reply to this, Right Worshipful Brother Todd remarks, 'The learned Brother prides himself upon being consistent. . . . Would he have the Celestial Lodge above closely tyled, with admission only by diploma?'

'We are convinced that the Celestial Lodge above is so closely tyled, that of the *twelve* virgins, only *six* went into the bridegroom's reception. We hope our learned Brother Todd will not resent *this*, supplemental to the 'fruit course,' as an invidious reference to the ladies who seek admission to 'Masonic banquets.'"

Bro. Vaux takes exception, as we took exception last year, to the argument employed by Grand Master Littlejohn of Wisconsin, that Masonry needs to-day, some grand object for which the Masons of the world can unitedly labor. He says :—

"We are always happy to read the views of our distinguished Brethren holding the Gavel of a Grand Lodge on Masonic subjects. We delight to be impressed with dissertations on 'universal benevolence' as Masonically explained. If the writer is cultured, and can express himself in good English, if not after classical models, it is a pleasure. But we must in the most respectful, fraternal, and modest spirit, as one of the Craft of Freemasons only, protest against even the zealous effort of our esteemed and Most Worshipful Brother to make an *ism* respectable by his admirable treatment of it. What has Freemasonry to do with the peace of the world? It will be a 'grand object' for the Craft in all Grand Lodges to 'unitedly labor' to secure the peace and harmony within their Jurisdictions,—Masonic peace, Masonic harmony,—and try to learn the eternal principles of Freemasonry that alone can create that irresistible moral Masonic force. It is needed.

If such an object could unite all 'consistently in carrying forward' this 'definite object' there would be but little need of looking after the peace of the world.

While the 'devastating, relentless' influence of *cerneauism* is trying to destroy the peace and harmony in Grand Lodges, what need of any other 'grand object' for the united labor of all true Masons than to exercise it, when 'Grand Orients' are denying the very foundations of Freemasonry, and setting up societies calling themselves Masonic in defiance of the law of Masonry, and seeking to destroy Masonic peace throughout the world by false pretences and the assertion of hideous errors. What grander object for the united labor of all true Masons than to expose such proceedings? Freemasons have enough to do to look after their own interests and protect and defend the peace within their own borders."

Vigorously as we have ourselves combatted Bro. Littlejohn's contentions in this matter, and warmly as we approve Bro. Vaux's earnest protest against the interference of Masonry in national questions, we are not prepared to follow the latter to the length that he goes in declaring that "Freemasons have enough to do to look after their own interests and protect and defend the peace within their own borders"; and again (under Missouri), that "Freemasonry has nothing to do with the moral, intellectual and material progress that pertains to the welfare of the human race." Of what avail then, Bro. Vaux, is our professed belief in the "Father-

hood of God and Brotherhood of Man," if we are prepared, as Masons, in our dealings with the non-Masonic members of the world-wide Brotherhood implied in the above term, to take selfish refuge behind the enquiry:—Am I my Brother's keeper? And why, if as Freemasons we have "nothing to do with the moral, intellectual and material progress that pertains to the welfare of the human race," do we tell the newly-raised Master Mason that "to improve the morals and correct the manners of men in society" should be his constant care?

"What has Freemasonry to do with the peace of the world?" asks Bro. Vaux in the words we have already quoted from him. Much every way. For "Masonry hath been always injured by war, bloodshed and confusion," and so the newly initiated entered apprentice is early taught to countenance no act "that may have a tendency to subvert the peace and good order of society."

Why this injunction, if Masonry has nothing to do with the peace of the world?

We are anxious not to be misunderstood. We differ from Bro. Vaux in believing that Freemasonry has a great, a humanitarian mission to perform in the non-Masonic world, for which it has lessons in morals and in manners, and a message of love, of peace and good-will. We differ from Bro. Littlejohn in our abiding faith that this mission can best be accomplished in the old accustomed way, and that we need no further object, can, in fact, have no grander one, for which to unitedly labor. As we have said on a previous occasion, and may be pardoned for saying again here, because our views upon this matter are compressed into few words:—

"The leaven of its (Masonry's) influence is far more conducive to the welfare of the human race, exerted upon the lines laid down by and followed by the Fathers, than any direct pressure it can exert upon statemanship with the avowed object of reforming the world's methods of dealing with the disputes of nations. Masonry teaches that 'the greatest thing in the world' is love: that of the three principal steps of the ladder that reaches from earth to heaven,—faith, hope and charity,—the greatest of these is charity. Extend the influence of Freemasonry until its leaven permeates the entire habitable globe, and the necessity for an open declaration of war to hostilities amongst men must cease to exist, for what man, what statesman, what nation shall raise hand against other, when every man shall be in reality a Brother man, and each shall love the other as himself,—as

a member of a common brotherhood rejoicing in the common fatherhood of a God of love. If Masonry cannot influence the settlement of national disputes by arbitration or other peaceful means, by pursuing the paths the Fathers trod, in the old accustomed ways, any departure from those ways must not only result in signal failure, but must bring the order into disrepute and well merited contempt. No, Brother Littlejohn, Masonry does NOT need to-day 'some grand object for which the Masons of the world may unitedly labor.' What objects can be grander, what more noble, what of better repute, what more humanitarian, what more God-like than those already inculcated by Masonry, and impressed upon her initiates throughout all time, by those teachings whose origin lays concealed in the tomb of the unrecorded and long forgotten past?"

Still under the head of "Missouri" Bro. Vaux says most truly:—

"The Grand Master refers to infidelity, 'which once raised its hydra-headed front with unblushing temerity, slinks in the shadows of its own iniquity,' as the present condition of this present enemy of the Fraternity. We wholly differ from that view. Infidelity is to-day, in secret and wilfully, seeking to destroy the great Landmark of our sublime institution. He who won't believe seeks refuge in the notion that Masonry is *unsectarian*. That to assert the Holy Bible is of no more value in Masonry than the "Square," is with such infidels a protest against what they assume to be the sectarianism of placing God's law on the altar of the Lodge. The tendency now of what is called 'intellectual progress' is to deny the power of Faith, and set up in its stead an idol of human reason. That was tried in France when revolution, blood, death, disaster, and ruin were the evil spirits which glorified in the spectacle of a nation in despair running blindly and *unsectarianly* into destruction. Let Freemasonry protect, teach, defend its own principles, and let the profane reap the harvest of the seeds they sow."

Because we have no patience with the silly, catchy questions that have nothing whatever to do with the teachings of Freemasonry, and that are sometimes put to Masons from another Jurisdiction proposing to visit a Lodge, for the purpose of puzzling them, and that have as much to do with the age of a fellow's grandmother or with the W. M.'s hat peg, as with the secrets of the Craft, we have read with pleasure, and are equally pleased to reproduce for the benefit of our readers, the following words from Bro. Vaux, in reply to Bro. Vincil, and the more so that we have experienced the more reasonable methods of examination practised in Pennsylvania:—

"In his notice of the Proceedings of Pennsylvania, the Chairman of the Committee on Correspondence of Missouri, under the caption 'Proficiency,' quotes from Grand Master MacCalla's address: 'It was equally an injustice to

the Craft and to the individual Brother to advance him before he had mastered the degrees previously conferred upon him.' On this quotation, the Chairman of the Missouri Committee remarks, 'It is not for me to say how the lack of this proficiency has marked the membership of their Lodges, as shown by the examinations in Sister Lodges, when Pennsylvanians propose to visit.'

This innuendo is a sneer at the Brethren of Pennsylvania. It is based on the assumed lack of proficiency shown by their examination on visiting Sister Lodges. It not even hinted that the Pennsylvania work is the ancient work of the Craft, and is not therefore understood by Sister Lodges that use a different method.

But the opportunity was presented to make an unkind reference to Pennsylvania. The method of examination in Pennsylvania is based on the simple, plain system of getting essential satisfactory information of the visitor's qualification to visit. It is the 'old work.' In some Grand Lodges wonderful effusion in form and words, entirely unknown to our members, mark their examinations. Naturally, our members, uninstructed in that novel plan, may well show a want of proficiency in what they were never taught. A fraternal spirit would likely have made that explanation and omitted the sneer."

We are entirely with our good Brother in every word of the above. And yet, if we rightly know anything as to the correct signification of that word "sneer," Bro. Vincil is not alone in sneering at those who may differ from him.

In the passage immediately preceding that quoted above from Bro. Vaux's Report, we find the following:—

"The authors of the Reports of the Committees on Correspondence of Maine and Missouri are happy to assure each other that the writer of this paper is 'in a corner.' So it happens, on this subject at least, that great minds *do* think alike. But why they so agree is of course not to be explained by them. It is enough that the writer of the Pennsylvania Report is the unifier of their unity and uniformity of thought. Happy man! To be directly instrumental in solidifying the mind action of two such great minds is a distinction. Blessed is the peacemaker. Yes, and blessed is that man who harmonizes, unifies, and solidifies the word-work of two great minds."

Quebec's Proceedings for 1891, are very courteously reviewed, and we reproduce his references to the address of Grand Master Stearns, and to the Report of Foreign Correspondence of that year:—

"The address of Grand Master Stearns is a clear, concise, and interesting paper, which must be very satisfactory to the Brethren of his Grand Jurisdiction. He makes some very pertinent suggestions as to the administration of the affairs of his Grand Lodge.

We cordially agree with his views as to District Deputy Grand Masters. We believe these important officers should be appointed by the Grand Master. They ought, in the very nature of their duties, to be carefully selected. They should have the requisite Masonic knowledge and capacity to govern the action of Lodges within the lines of Masonic law. They should understand the principles of our jurisprudence. In cases of doubt, they should refer the question to the Grand Master for instruction. We find from experience that on this basis these Grand Officers may be of decided benefit to the Craft.

Our esteemed Brother Right Worshipful E. T. D. Chambers, Chairman of the Committee on Correspondence, gives in his Report a short review of the Grand Lodges whose Proceedings he has received. The Report is well digested and well prepared. He does not express controversial opinions on matters that attract his notice in Reports of Committees on Correspondence. He is conservative in his views, and courteous even when he criticises. We regard the Report as highly valuable to his own Jurisdiction."

The approval of so eminent a judge, is exceedingly gratifying and encouraging.

M. W. BRO. J. SIMPSON AFRICA,
Grand Master.

R. W. BRO. MICHAEL NISBET,
Grand Secretary.

We are not yet in possession of Pennsylvania's Proceedings for 1892. But from other sources, we are pained to learn of the death of Past Grand Master MacCalla of that Jurisdiction, and hasten to assure our Brethren of Pennsylvania of our sympathy with them in this heavy affliction. The manner of his death, as related by one who knew him intimately, was as follows:—

"While on a visit to Egypt, the land of our mysteries, the source of philosophy, esoterically taught, under the shadows of whose pyramids and obelisks Moses was a pupil, and Plato a student; where the Sphinx solved riddles and Papyri embodied history, and sepulchres entombed Pharaohs, whose dynasties for thousand of years are attested; where the mystic rights of Isis and Osiris have been solemnized, and where divinity in human form dwelt among men; in that land the spirit of Clifford P. MacCalla, Past Grand Master of the Grand Lodge of Freemasons of Pennsylvania, entered through the veil into eternity."

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Prince Edward Island.—1892.

THE Seventeenth Annual Communication of the Grand Lodge of Prince Edward Island, was held at Summerside, on June 24th, 1892, Quebec being represented by M. W. Bro. Neil MacKelvie.

The membership of Subordinate Lodges is 502, and Grand Master DONALD DARRACH in his address to Grand Lodge, said:—

“Though we cannot show a large increase during the past year in our membership, the general condition of the Craft is good. Harmony and peace prevail, and there exists a friendly emulation of who can best work, and we trust, best agree, though the latter is more difficult of attainment. Accession of good material has been made to our ranks, and a favorable, truer, and more faithful public sentiment is being disseminated.”

There is very much that is of interest to the Craft in his Jurisdiction in this address.

The Craft in Prince Edward Island are erecting a Masonic Temple at Charlottetown, and on the 24th May, 1892, an Emergent Communication of the Grand Lodge was held there for the purpose of laying its corner stone. On this occasion, a very eloquent and practical address was delivered by Revd. Bro. W. W. Brewer, Past Grand Chaplain of New Brunswick, which commences as follows:—

“I come to you, not to speak an oration, but as the bearer of words of congratulation and counsel on this auspicious day—a day when boom of cannon, ringing of bells and patriotic songs will tell the wide world over how Englishmen love their Queen. All hail this day! As loyal Canadians and Masons we greet it, and say, ‘Long live our gracious Queen.’

We are met under the bright blue of a cloudless sky, and in the summer sunshine of this perfect day, to lay, in the name of the Great Architect of the Universe, and in the presence of this vast assemblage, the corner stone of our Masonic Temple. With pride we remember that the historic founders of our fraternity were builders of a Temple. Not from Masons engaged in piling pyramids wherein Egypt's tyrants might, as embalmed mummies, slumber—not from the hosts of workmen engaged in building palaces wherein luxury and licentiousness might revel and rule—but from Craftsmen whose time, and toil, whose mind and muscle were consecrated to the holy work of building a temple for the worship of the Most High God, do we trace our descent.”

And further on we find in it the following admirable admonition :—

“If we would preserve and beautify our ancient and illustrious Order, we must not be satisfied with the name, parade, and mere outward trappings of the Craft. We must live Masonry—if it be of any value to the world or ourselves. Wearing an apron does not make a man a Mason, or even a correct knowledge of our working tools and ritual—these are but the emblems of those grand principles which constitute Freemasonry. Applied Masonry is the need of the hour. Be it our's to imitate our ancient Brethren, evidences of whose skill and faithfulness remain to the present day in those stately cathedrals which adorn and beautify the Fatherland. Examine them, and in every perfectly finished arch, every quaint capital, every bit of carven satire, you will see evidences of the life and freedom of the workmen. You will find no mechanical slave labor, no details carelessly finished, no part, because it was unseen or inconspicuous, scamped or left bare and rough ; but every niche of tracery shows that the soul of the Craftsman was in his work ; there was principle in the touch of his chisel, honor in the stroke of his gavel, self-sacrifice in the nice adjustment of his compass. And shall we to whom the Great Architect has committed the erection of a far more superb and majestic evidence, fall behind the operative Mason in the quality of our work ? God forbid !

M. W. BRO. SIMON W. CRABBE,
Grand Master.

R. W. BRO. WILSON HIGGS,
Grand Secretary.

Rhode Island.—1891-92.

WE have now before us the annual volumes of Proceedings of this Grand Lodge, for both 1891 and 1892. The first mentioned pamphlet contains a record of the Proceedings at the Centennial Celebration of the organization of the Grand Lodge, which was held at Providence, on June 24th, and consisted of a reception to the Grand Master, M. W. Bro. GEORGE H. KENVON, followed by a special session of Grand Lodge, a Masonic parade to Infantry Hall, where literary exercises were held, a collation at Crescent Park and a grand banquet at Narragansett Hotel, at which His Excellency the Governor of the State, Bro. Herbert W. Ladd assisted.

From the 1892 Proceedings, we notice that the Grand Lodge has recognized the Grand Lodge of Tasmania, but declined recognition of the Grand Lodge of New Zealand.

The 102nd Annual Communication of the Grand Lodge was held at Providence, on the 16th May, 1892, and thirty-two Subordinate Lodges were represented thereat.

From the address of Grand Master KENYON we learn with deep regret of the decease of Past Grand Master Nicholas Van Slyck. We also mourn with our Rhode Island Brethren, the death of our former representative near this Grand Lodge, R. W. Bro. Edward W. Brunsen. His successor is W. Bro. William J. Bradford.

Hitherto in Rhode Island, the Deputy Grand Master has been a nominee of the Grand Master. Now we notice that a motion is to be made at the next Semi-Annual Communication, to make the office an elective one.

Four days after the Annual Meeting of Grand Lodge, the Brethren were called upon to mourn the loss by death of Past Grand Master Oliver Johnson.

The membership of Constituent Lodges was 4332 in 1892, as against 4177 in 1891.

M. W. BRO. STILLMAN WHITE,
Grand Master.

R. W. BRO. EDWIN BAKER,
Grand Secretary.

South Carolina.—1892.

THE 116th Annual Communication of the Grand Lodge of South Carolina, was held on the 13th and 14th December, 1892.

Out of the 188 Lodges in the Jurisdiction, 168 were represented at this Communication. The membership is 6,082.

Quebec was represented, as usual, by its faithful friend, R. W. Bro. Charles Inglesby, Grand Secretary.

The Grand Master, M. W. Bro. WILLIAM T. BRANCH, delivered a most interesting address, containing the record of a busy term of office. His introduction contains some beautiful thoughts, admirably expressed, as to the aims and duties of the Craft, and he makes tender mention of the fraternal dead of other Jurisdictions. We rejoice to find that the Grand Lodge found its own ranks unbroken.

The legislation at this Communication was principally of local importance.

Bro. Inglesby, as usual, furnishes the Report on Foreign Correspondence, a scholarly paper of 86 pages.

He is a strong stickler for literal conformity to the provisions of the physical perfection rule, even to the toes, which we are not. In very few other matters, however, do we find aught in which our judgment compels us to differ with our good Brother. His review of Quebec's Proceedings for 1892 is exceedingly kind, and we thank him for his generous words concerning the Foreign Correspondence of that year.

He has this, in which we fully agree, to say of the proposed Fraternal Congress in Chicago:—

"We notice that almost every Grand Lodge has consented to send delegates to the Fraternal Congress, which is called to meet in Chicago. At the same time they each and all wish it clearly understood that in no sense is it to be considered that this Congress is more than an advisory body. It is not looking towards a general Grand Lodge. There are several points of Masonic law, *e. g.*, perpetual jurisdiction over rejected Masonic material, which such a Congress might go far towards settling, so that there might be more uniformity among our Grand Lodges. It would have been well if the promoters of the Congress had given out in advance what subjects would be considered, so that delegates would have notice, and thus go prepared to discuss the subjects to be brought forward."

M. W. Bro. STILES P. DENDY,

Grand Master.

R. W. Bro. CHARLES INGLESBY,

Grand Secretary.

South Dakota.—1892.

THE Grand Lodge of South Dakota held its Eighteenth Annual Communication at Sioux Falls, on June 14th and 15th, 1892, when seventy Lodges were represented.

Grand Master GEORGE A. JOHNSTON, delivered an address in which we find and approve the following:—

"I have granted no dispensations where the authority to do so, was not clearly contained in our written law. I refused to grant one authorizing one of our Lodges to parade in Masonic clothing with the G. A. R. on Memorial day. I did this because I think it is in conflict with the policy of Masonry to appear in public parade in Masonic clothing, except on occasions assigned by the laws and customs of the fraternity. I certainly was not actuated by motives of hostility to the G. A. R., or by a lack of reverence for Memorial day. I am a member of the G. A. R., and had three brothers who gave their services to their country in its hour of peril; two of them giving their lives as sacrifices on their country's altar, one of whom fills an unknown, unmarked grave on a battle field. Could I be human and not hold Memorial day in greatest veneration? It appeals to me with many cherished memories."

Truer words than these reprinted below, which we take from the same address, were never uttered, and though the truths which they contain are by no means new, yet we believe that they cannot be too often urged upon the working members of our Lodges:—

"Brethren, your Lodge is what you make it, and its power for good is dependent upon the men who control it, and the material admitted within its portals. Only the upright, conscientious citizens should receive its honors. Those whose morals are loose, ways dark and associates low, you should avoid. None but the just and upright should be made Masons. We should exercise the Divine attribute of charity to a weak and erring Brother, and with true Brotherly love and affection try to win him from his errors; but should our best efforts fail; and he still persist in conduct unbecoming the dignity of his profession, then charity should be tempered with justice, and he be made to feel the iron rod of discipline."

The only claim to preferment in Masonry should be real worth and personal merit. No person dissolute in character, or lax in his duties as a citizen, even though he may possess social virtues and may be ambitious for preferment in his Lodge, and be sustained and supported by a part of it, yet no good reason can be given why his ambition should be gratified, and no Brother should be afraid to oppose him."

The present membership is 3,725, a net gain of 220.

One of the most brilliantly written Foreign Correspondence Reports of the year, is that in the present volume from the pen of Brother William Blatt. Speaking of the approaching Fraternal Congress in Chicago, he says:—

“The invitation extended by the Most Worshipful Grand Lodge of Kentucky for a gathering of Representatives of Grand Lodges in June, 1893, at Chicago, has met with general acceptance as far as heard from. There is, however, an almost universal fear that the Congress will assume powers, and in consequence encroach upon the independence of Grand Lodges. Many of those who have accepted and appointed Representatives, declared by resolution that they will not be bound by any action of the Congress, etc., etc.

Though jealous of the powers, the utter and total independence of the Grand Lodge, we do not share this fear. Of the six General Conventions attempted to be held within the past fifty years, none have in any sense accomplished anything that the Craft was injured by or derived any benefit from. The one held at Chicago a very few years ago was utterly barren of results. There are, however, inter-state questions that might afford profitable discussion, and the true aims and objects of the fraternity fully elucidated by those who occupy a front rank as expounders of Masonic law and morals.”

Quebec receives generous notice at his hands. He refers pleasantly and at length to the principal contents of the address delivered by Grand Master I. H. Stearns, and follows this up with the following complimentary notice of the work of our Committees:—

“The business of all our Dominion Grand Lodges is attended to in a most thorough business way. The Chief Committees prepare their Reports in advance, thus giving them time to look into every detail of the year's work. R. W. Bro. E. T. D. Chambers regales us with a review of Grand Lodge Proceedings. His introductory is an ethical gem of sublime purity. He has read and understood the great lessons of Freemasonry.”

M. W. BRO. HARVEY J. RICE,
Grand Master.

R. W. BRO. CHARLES T. MCCOY,
Grand Secretary.

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Tennessee.—1892.

WITH the single exception, perhaps, of those of Pennsylvania, we believe the Proceedings of Tennessee have engaged more of our time and attention than those of any other Grand Lodge. We have derived so much pleasure and instruction from the perusal of the Foreign Correspondence Report, that we have had it specially bound, in what we hope may prove to be enduring form, for purposes of future reference.

The 78th Annual Communication of the Grand Lodge was held at Nashville, on the 27th January, 1892, and Quebec was represented thereat by Past Grand Master George C. Connor, Chairman of the Committee on Foreign Correspondence. The number of Lodges represented was 383, and we learn with deep regret from the address of Grand Master WILLIAM S. SMITH, of the loss sustained by the Grand Lodge in the death of Past Grand Masters Jonathan S. Dawson and Benjamin R. Harris.

The membership of Subordinate Lodges is 17,329, as against 16,743 in 1891.

Delegates were appointed to the Chicago Congress, prior to which the Committee on Correspondence reported upon the matter, leaving it an open question with the members of Grand Lodge. From their Report, we take the following interesting historical references to future movements of a somewhat similar character :—

“Your Committee has taken its leisure to look out the history of kindred movements, and the results accruing therefrom. We now desire to lay before this Grand Lodge the results of our enquiries :

1. Henry Clay, in 1822, advocated and secured a convention to meet in Washington, which discussed a General Grand Lodge, and appointed a Committee to correspond with the several Grand Lodges. Nothing came of the effort, the feeling being against such an organization.

2. In 1842, the Grand Lodge of Alabama called a convention in Washington. It met and appointed a Committee which secured.

3. A convention that assembled in Baltimore in 1843. That convention of sixteen Representatives agreed upon several important matters, and made certain propositions for the establishment of a General Convention. Nothing came of the convention feature.

4. In 1847 another convention was proposed to meet in Baltimore, but the dread of a Grand Lodge made this movement a failure.

In 1853 Kentucky again moved to secure a national confederation, and a convention met in Washington in 1855. It went so far as to declare that such a confederation was then and there established, but nothing came of their declaration.

6. In 1859 the Grand Lodge of Maine called a convention in Chicago, which met and accomplished nothing as to a permanent general body.

So far as we know these are the movements that have preceded this, and, as is well known, there is still no General Grand Lodge in the desire of the Craft. That desire is limited to a few in perhaps all the Grand Jurisdictions.

Your Committee does not desire to make the impression that these conventions accomplished no good for the Craft at large; quite the opposite is true. Particularly was the convention of 1843, in Baltimore, useful, since its recommendations as to Ritual, especially the D Gs, and the transaction of business in Master Mason Lodges, have been universally adopted in this Republic.

We are of opinion that with the proper safeguards, a General Masonic Congress would accomplish much for good, and perhaps some things for bad. One of the special subjects to be discussed in such a convention would be the color question, one more potent of bad blood than any known to this Committee. Another would be prohibition; one that stands quite close to the color matter for ill-feeling.

There is one denomination of Christians that annually holds in this Southern country a general convention, which discusses questions of vital importance to the denomination, but whose findings and decrees have no binding force whatever upon the churches of that denomination. We believe that if the Masonic Congress could be holden upon just such independent grounds, claiming no right to lord it over the Masonic heritage, and making no pretense that their recommendations had any binding force upon Grand Lodges, or their Subordinates, much good would be accomplished by the call under advisement."

We have already referred to the admirable Report on Correspondence presented by M. W. Bro. Connor, which is replete with valuable information respecting Masonry in Europe and the British Isles, while his conclusion consists of a number of interesting and scholarly monographs upon subjects of the highest importance to the Craft. We should like to see this valuable Report in the hands of all our Brethren.

Bro. Connor began his task in London, referring to the circumstances as follows:—

"Though absent beyond seas, and continually travelling with my wife and daughter, I cheerfully dedicate a large portion of the time that perhaps physical weariness demands that I should give to rest and mental repose, to the discharge of the duties I assumed as Chairman of the Committee on Correspondence. And I make this sacrifice by raising early and sitting up late, because I love the work and delight to communicate to you what I have seen and heard around the cradle of the Ancient Craft.

I begin this writing in the mighty city of London, the splendid dome of that great Cathedral, St. Paul, which Grand Master Sir Christopher Wren reared, bathed in the rising sun, directly in front of my chamber window. It is the early morning of July 13, 1891, just one month since the good ship *Etruria* pulled out from the pier in New York and turned her bow towards the land of my birth, the world of ancient memories—the far away shrine of the Anglo-Saxon race. Wicked Bohemian newspaper men started the report that our noble ship went down ere it had well started upon its swift and almost waveless voyage, thereby causing much anxiety among our friends at home. But we were in the hollow of our Father's hand, and nothing save comfort and pleasure attended the six days of our ocean voyage. And for the safety, joys and associations of that delightful voyage thanks be unto Him who doeth all things well."

After a graphic description of the workings of the Craft in Ireland, Scotland and England he takes us with him to Germany, concluding a brilliant account of his Masonic pilgrimage at Dresden, in August, 1891. His advice to Brethren who may visit Europe is worthy of quotation in full :—

"To my Brethren who intend visiting Europe, I will say :

"1. Come determined to meet with as many Lodges as you can, especially in the British Isles, if you cannot speak German.

"2. Secure letters of introduction to Masons abroad, and carry your diplomas.

"Buy an apron suitable to your rank, officially, and take with you a dress suit and your jewels.

"Have no hesitancy in making yourself known to a Brother, wherever you may find him. He will receive you and treat you as a Brother. Of this, feel quite certain ; for none other than gentlemen are admitted to the Fraternity either in the British Isles or in Germany ! The most accomplished gentlemen I have met on this side of the ocean were Freemasons."

England was revisited, and Bro. Connor was treated with a hospitality which doubtless cheered his heart and strengthened his admiration for his Brethren "beyond seas."

What he says of Freemasonry in Italy we give in full, as follows, believing that as many of the same influences operate there as here, against the interests of the Craft; the facts related will prove of special interest to the Brethren of Quebec:—

"While in Rome I had the pleasure of meeting, at his own home, Signor A. Lemmi, Grand Master of the Grand Orient of Italy. I also met, and am indebted to him as well as to the Grand Master for courtesies, Chevalier Teofilo Gay, D. D., a Past Master and also Pastor of the Waldensian Church, of the City of Rome. No Lodges met during my stay, and I was deprived of an opportunity of witnessing the work, to compensate for which I was put in possession of the Rituals of the three degrees. In Naples I was much pleased on being greeted by two Englishmen, speaking the language of my birth, Brethren Wm. O. Folkes, W. M., and Wm. F. Towsey, Secretary of "Anglia Lodge." I visited their Lodge room, and to my regret was compelled to leave the city a day before the evening on which they had called a Communication for my benefit.

This Lodge is composed of Englishmen chiefly, and though chartered by the Grand Orient of Italy, uses the English rituals. Of course they work in English, though each member speaks Italian fluently.

Italy had degenerated, as had Tennessee at the close of the war, when the present illustrious and zealous Brother accepted the office of Grand Master. A great deal of bad material had been accepted and built into the temple, grossly disfiguring its walls. Grand Master Lemmi is faithfully seeking out these imperfect stones, and removing the same as rapidly as possible, inserting in their places pure white blocks of marble, nay, living stones that strengthen and beautify. But Freemasonry will not prosper on proper lines in Italy, and in some other continental countries, until political and religious discussions are imperatively excluded. To be sure, such are now forbidden, but those in authority wink at disobedience. In Italy this fault is quite prominent, I am assured. There is no doubt that a knowledge of the strong feeling entertained by Freemasons against the practices of the Papal hierarchy, induced Leo XIII to fulminate his bull against the Fraternity, but the hatred of the Church of Rome for all societies that maintain secrets which may not be divulged at the confessional, is fifteen centuries old. The Canons forbid such association, and in the hour of death the terrors of the Church usually extort a recantation. This occurred on the death-bed of the well-known actor, William J. Florence, last November. The abuse of Lodge rooms in Italy consists in the discussions therein of the differences in the methods of factions to secure to Italy civil and religious liberty, in its broadest sense. Of course, there are no adherents of the Papacy in Masonic Lodges now, though there have been in the past numerous spies who were absolved from their vows as compensation for their treason and perjury. But the friends of United Italy are not agreed among themselves, hence the discussions. And, as before said, though the Masonic law forbids, the Lodge officers tolerate these improper debates.

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The great Masonic doctrine of 'Equality' is rapidly gaining eloquent and influential advocates in sunny Italy. Masonry cannot consent to the enslaving of reason or to the shackling of free thought, but it is not revolutionary, as Rome affirms. It seeks to accomplish the best interests of mankind by lawful and intellectual methods only. Only a free people can truly understand and appreciate Freemasonry. I am thoroughly convinced that the great temples of Italy were erected by secret societies of builders, societies that included both operatives, architects and superintendents. The priests held membership in these, if they were either architects, artists or superintendents. And while I have no direct proof to adduce, I am nevertheless well satisfied that the secrets of the societies were not demanded at the Confessional.

When Masonry took on the speculative features, it gradually separated itself from the operators, and assumed aristocratic tendencies. The engrafting thereon, or rather the attempt to engraft, of the Oriental Mysteries led to an absolute separation. The operative guilds declined and failed, and the speculative, which retained the symbols, prospered. The secrets were multiplied and the priests excluded, and then the Church of Rome began to denounce the societies.

We trace the 'Marks' of the Ancient Operative Craft on the temples and palaces of the Islands of Great Britain, and of the Continent, but speculative Freemasonry has little now that was known to or practiced by those ancient guilds. Our ceremonials were unknown to them, and their 'Making' required physical perfection, for the 'Making' was all there was to the ancient introductions into the Fraternity. Hence, through ignorance of ancient necessities, we now cling to the unnecessary physical perfection dogma."

Bro. Connor's review of Quebec's Proceedings for 1891, possesses special interest for us in that, it was written at and dated from Rome. We give a number of extracts from it:—

"Again did Grand Master Stearns favor his Brethren with a dignified, concise, exhaustive report of his stewardship, and though, as usual, he surrendered the insignia of office to his successor, he was made his own successor, and carried his insignia back home with him. Such cordial endorsement is very soothing, to put it no stronger. Yes, yes, blood will tell."

"Our dear good friend and Brother, Grand Secretary Isaacson, was nettled by a paragraph in the Report of the Finance Committee, in 1890, and entered a manly fraternal protest to the same in the opening of his Report. Committee reported on this protest, disavowing any intention to reflect on the good Brother. Of course, no discourtesy was intended. Who could be discourteous to so upright a Brother, so cultivated a gentleman?"

Here is a paragraph that peculiarly affects us at this hour of writing:—

'It having been found impracticable to continue the work at Sorel, in consequence, partly, of the indifference of the English speaking population residing there and in the neighborhood, but chiefly owing to the hostility to our Fraternity of the Roman Catholic Church.'

We are writing this review in the City of Rome, and last evening I was at the residence of Grand Master Lemmi, of the Grand Orient of Italy. To-day we witnessed the giving of the Papal blessing to the French pilgrims in the Church of San Pietro in Vaticano. And here in this city of the Papacy, while the Pope is waiting for the protection of the governments of the continent, we read of such foolish hostility in far away America. Alas! Alas! But how can it be otherwise, when that old man we saw carried about on the shoulders of men to-day fulminated a few years ago this denunciation of our beneficent Brotherhood:

'The ultimate purpose of the Masonic sect is the utter overthrow of the whole religious and political order of the world, which the Christian Teacher has produced.'

Unwise old man! Whom the gods would destroy they first make mad! Can it be possible that this will prove true of Leo XIII?

I recall that 714 years ago, in the vestibule of the Church of San Marco, Venice, Pope Alexander III compelled the Emperor Barbarossa to prostrate before him, in token of submission. The Emperor knelt, saying out of the depths of his mortification:

'Non tibi sed Petro.'

But the Pope, placing his foot on the neck of the prostrate monarch, cried exultantly:

'Et mihi, et Petro.'

And to-day his successor is calling to the successor of Barbarossa, 'Save or I perish.'

If Brother Chambers will not blush, we will put it in cold ink that every line of his Report on Correspondence was read before laying down the pamphlet. Yes, it delighted us from its decidedly ornate exordium to the graceful curl beneath his signature."

Complimentary, indeed, is it to thus receive praise from one who is himself so deserving of it.

Reviewing Indian Territory he excepts, as we do, to the remark of Bro. Murrow to our address: 'Why, Brother, if Masonry is a search for *truth*, Christianity is truth, the only absolute truth.' He tells him that he is on a mistaken line, and that his expression "is not only a careless, but an exceedingly extravagant one," and that "he confounds things that differ, in addition to overstepping the boundary line of Masonic prudence as a reviewer."

He is sound on the physical qualification question as we consider soundness, saying in criticism of a South Carolina decision :—

"Shades of Moses, Aholiab and Dr. Mackey!! Never before did we apprehend the importance of toes to our life as a Freemason! It is a comforting reflection that corns do not impair the Masonic value of our toes! Or do we fall into a mistake, Brother Inglesby? Must the toes be shapely?

And yet there are some matters in which we cannot do otherwise than differ from our good Brother, though that, as dear Bro. Vaux would say, may only be proof that we are wrong. We cannot, for instance, see the propriety of permitting Masonic work to be done on Sunday. Certainly, as he puts it, there is nothing in such work inconsistent with the character of the day, but, on the other hand, it can just as well be done on some other day.

We don't believe either, as he does, that it is strictly Masonic for a Chaplain to introduce into his Lodge prayer the name of "Jesus Christ our Lord." He says that because sectarianism is prohibited in our Lodges, no Jew could object to such name in the Lodge without himself manifesting a sectarian spirit. It does not seem to occur to him that no Christian could make use of this name, in the Lodge where Jews have equal rights with himself, without exhibiting his sectarianism.

He holds too that a belief in the divine authenticity of the Scriptures is not required of Freemasons. In that case, there is not much object in requiring them to seal their obligations upon what we, who hold to a contrary belief, are fond of styling "the volume of the Sacred Law." They may just as well do so upon the square, or upon their own thumb nails.

M. W. BRO. M. D. SMALLMAN,

Grand Master.

R. W. BRO. JOHN FRIZZELL,

Grand Secretary.

Texas.—1891.

IT is an immense volume that reaches us from Texas, and contains the Proceedings of its Grand Lodge for 1891, but our terror at the apparent immensity of the task before us, is somewhat abated when we open the book and find that nearly 300 of its pages are occupied by statistics.

It was on the 8th December, 1891, that Grand Lodge met in its 58th Annual Communication at Houston.

We learn with sorrow of the death of Past Grand Master Thomas R. Bonper.

There are 520 working Lodges in this Jurisdiction, with a membership of 23,193.

By far the most important matter that engaged the attention of Grand Lodge, was the so called "Treaty of Monterey," by which the Grand Dieta of Mexico and the Grand Lodge of Texas, each mutually recognized the other. This was really the most important Masonic event of its year. Mexican Masonry has been comparatively unknown, though various bodies in the different States of Mexico have from time to time applied to the American and Canadian Grand Lodges for recognition. To make haste slowly is always a good rule to follow in such matters. Whatever action may be finally adopted by the other North American Grand Lodges in this matter, there can be no doubt that all the English speaking Masonic bodies of the world are under a debt of gratitude to Grand Master Geo. W. TYLER, of Texas, for the facts concerning Mexican Freemasonry which he has officially given them as the result of his personal investigation thereof. Of so vast an import is the entire subject that we offer no apology for reproducing here that portion of Bro. Tyler's address, which furnishes a brief outline of the history of Freemasonry in Mexico :—

"The first appearance of organized Masonry in Mexico was some time between 1820 and 1825. The Scottish Rite came with emigration from Europe, and the York Rite was introduced from the United States by Bro. Joel R. Poinsett, then our Minister Resident at the City of Mexico, and by others, three York Rite Lodges being chartered there by the Grand Lodge of New York.

From the Masonry thus planted arose the 'Supreme Grand Orient of the Mexican National Rite,' which included both rites under its jurisdiction, and which is to be distinguished from the 'Supreme Grand Orient of the Scottish Rite' herein-after mentioned. The Mexican National Rite spread and flourished for a while, but having incurred the hostility of the government and of the priesthood it was ordered to be suppressed, and thereafter existed only in the most absolute seclusion and secrecy.

In 1860, the Supreme Council of the Ancient and Accepted Scottish Rite was organized at the City of Mexico under authority from the Supreme Council of the Southern Jurisdiction of the United States, whose See is at Charleston, and its jurisdiction extended over all the degrees of that rite, from one to thirty-three.

Soon afterward there was a disruption or schism in the Supreme Council of Mexico, and the seceders organized the Supreme Grand Orient of the Scottish Rite, and, confining itself to the first three degrees, claimed to be the supreme authority in Symbolic Masonry in the Republic. This claim, however, was never conceded by the Supreme Council, and the latter body continued to assert its jurisdiction over the first three as well as over the higher degrees of that rite. Both contending parties went on establishing Blue Lodges throughout the Republic, and, from the voluntary union of the Lodges, thus established indiscriminately by each of those powers, arose Grand Lodges in a number of the States, which assumed to themselves the title of "Free and Accepted Masons," asserted their independence of the two parent bodies and claimed to be the Supreme Masonic power within their respective State or Territorial limits on the plan of the several Grand Lodges of the United States. Thus it happened a few years ago that there were the Grand Lodges of the Federal District, Jalisco, Vera Cruz, Oaxaca, Vicente Guerrero, Lower California, Morelos, Tlaxcala, Aguas Calientes, etc., all claiming to be sovereign Masonic bodies, and, as such, they have sought recognition from foreign Masonic powers, and some of them were recognized by a few of the American Grand Lodges.

In 1889, a spirit of harmony seems to have taken hold of our Mexican Brethren, inspired, no doubt, by the establishment of peace and freedom within their borders. Realizing that Masonry could never prosper in the face of so many discordant elements and distracted interests, and with a view to the unification of the various governing bodies throughout the Republic, a treaty was made on the 24th day of December, 1889, by which the Supreme Council relinquished forever all claim of jurisdiction over the first three degrees, and the Supreme Grand Orient of the Scottish Rite and several of the State Grand Lodges disbanded their organization and agreed to reorganize under one Supreme governing body.

This reorganization was made in a grand assembly of representatives or deputies from nearly all of the State and Subordinate Lodges in the Republic, assembled after due notice, in the City of Mexico, on the 5th. day of February,

1890, and which remained in season for ten days, during which time they carefully considered the best plans for unifying the fraternity and establishing it upon a permanent and prosperous basis, and finally perfected their organization under the name of the "Grand Symbolic Dieta of the United States of Mexico," and elected and installed the dignitaries and officers of the same, that of "Most Respectable Grand Master" being filled by no less a personage than General Porfirio Diaz, President of the Republic, and that of Grand Secretary General by Dr. Ermilio G. Canton, both of them distinguished for their zeal and long devotion to Freemasonry. On the 10th of the following June, the General Constitution of the Grand Dieta was adopted and promulgated, a copy of which, in the Spanish language, is herewith submitted for the information of the proper Committee of this Grand Lodge. To facilitate their labors, I also submit herewith a translation of the same by Mrs. Tyler, who makes this contribution to these negotiations, in which she has become very much interested from having translated for me the numerous Spanish documents received from time to time during the year.

From this constitution it will be seen that the Grand Dieta is the supreme governing power of the whole Republic, and is composed of one Deputy from each State Grand Lodge and one from each Subordinate Lodge throughout the Republic, and it issues all charters for the Subordinate Lodges. There is a State Grand Lodge in each State, and some of them are designated by a fancy name and a number as, for instance, that of North Tamaulipas, which is called "Light of the Frontier, No. 14." These State Grand Lodges are composed of five delegates from each Subordinate Lodges in the State, and have only a supervisory power over the Lodges within their jurisdictions, and all correspondence with the Grand Dieta is transmitted through them. The system seems admirably adapted to present conditions in Mexico, and was the happy conception of Bros. Diaz, Pombo, Conton, Bauche and other distinguished Masons of that Country. The time may come when the independent State Lodge system will be feasible there, but for the present the fraternity will prosper better under the guidance of a central governing power like the Grand Dieta.

Under the impetus of this reorganization and unification of Masonic interests, and with the confidence inspired by the great names of its eminent promoters, the fraternity has already been planted upon a solid foundation, and there could be no brighter outlook for a prosperous future.

Nearly all of the particular Lodges of the Republic, regardless of their former dependence, have transferred their allegiance in the Grand Dieta, its constituent Lodges now numbering about two hundred and the membership aggregating about seven thousand. Of the former governing bodies, practically none exist except in name. The old Grand Orient of the Mexican National Rite consists of only a few Lodges and is recognized as regular Masonry by the Grand Dieta, because it was the first Masonic organization of that country and was identified

with the introduction of both Rites—Scottish and York—and also because Benito Juárez, the elder, and many other men distinguished in connection with the restoration of the Republic were enrolled among its members. It seems to be preserved as a kind of souvenir of the past. The Grand Lodge of Vera Cruz, and also that of the Federal District still maintain a precarious existence, the former consisting of only a very few Lodges, as I am reliably informed, and the latter presenting the anomaly of a Grand Lodge (so called) without a single subordinate—the constituent Lodges of both these former powers having submitted to the jurisdiction of the Grand Dieta, and by which these struggling bodies are denominated as irregular and clandestine.

All Lodges in Mexico practice the Scottish Rite, except Toltec Lodge, No. 520, in the City of Mexico, chartered in 1882 by the Grand Lodge of Missouri, and which will soon be allowed, at its own request to pass under the jurisdiction of the Grand Dieta, if it has not already done so. At one time I was of the opinion that we should not recognize a Foreign Grand Body of the Scotch Rite, and so expressed myself in a special report on Masonry in Mexico in 1887, when I was chairman of the Committee on Foreign Correspondence. While I still adhere to the general observations and recommendations of that report, which counseled delay in the matter of recognition as matters then stood, I have become better informed and have changed my opinion in regard to our relations to the Scottish Rite; and since the Supreme Councils of Scottish Rite Masonry have declared many years ago that they will never interfere with Symbolic Masonry of any rite, but will leave the first three degrees to the control of independent governing bodies, created by the Lodges themselves, there is no reason why Symbolic Masonry of the Scottish Rite should not be welcomed to the sisterhood of Sovereign Grand Lodges. This Rite prevails in most of the Spanish speaking countries of both hemispheres.

The Grand Lodge of Texas has for fifty years, by a standing resolution permitted Scottish Rite Masons to visit and affiliate in our Lodges, and we have already recognized the Grand Lodge of "Colon and Cuba," which, if I mistake not, practices the Scottish Rite. It is deemed immaterial to inquire whether the Supreme Council of the A. & A. Scottish Rite for the Southern Jurisdiction recognizes the Grand Dieta, for that would be in a sense, deferring or delegating to another Masonic power of which we, as Master Masons, can know nothing, the function of determining for us whom we should recognize, and when, too, that same power has formally relinquished all control of Blue Lodge Masonry of its own rite. But were it material to so inquire, it would be found that the Grand Dieta, though absolutely independent, resulted from the treaty of December 24, 1889, between the Supreme Council of Mexico and the various bodies of Blue Lodge Masonry, and that the Supreme Council of Mexico originated from and has always been recognized by the Supreme Council of the Southern

Jurisdiction. Our only inquiry should be, did the Grand Dieta, originate from bodies of regular Masonry, and is it now independent and supreme within its territory? Of all this there can now be no further doubt or question.

Of the "Treaty of Monterey," I will say that its ratification is with you. As long as Masonry in Mexico was torn into rival factions, each claiming supremacy, it was wise to postpone recognition until those factions should settle their own disputes. That time has now arrived. Masonry in Mexico will not be more united and harmonious if we were to wait a hundred years. The few groups now antagonistic to the Grand Dieta will not be likely to submit until the Grand Dieta is recognized by foreign Masonic powers, if then. But they are a mere handful, without influence in the Masonic world, and their number has been constantly diminishing since the reorganization. Their obstinacy is based upon no abstract principle or right, except the right to be obstinate, which, of course, is conceded to be inherent, and it is but justice to say that among their number appear the names of Benito Juarez, jr., and others of respectability in that country.

The social standard of the membership of the Grand Dieta is very high. It embraces a large element of the intelligent, law-abiding, progressive and influential men of Mexico, and their strict rules of admission—much more severe than ours—absolutely exclude all others. With them, as it should be everywhere, *Masonry means something*, and to be a Mason there is a passport to the friendship and confidence of the best people in the land. Their charity is bountiful and very practical. Some valuable lessons might be learned from them in the matter of living up to the solemn obligations of Masonry in their conduct toward the poor, the distressed and the unfortunate in their midst, and some remarkable incidents were related to me of brotherly love and relief extended to wandering craftsmen from Texas, and other States, notwithstanding the absence of official recognition of Mexican Masonry. In no country is a Mason more zealously devoted to the welfare of the fraternity, or more attentive to his obligations and duties, and they now dwell together there in peace, love and harmony.

Though satisfied from my correspondence that we should extend the hand of fellowship to the Grand Dieta, I did not desire to assume the responsibility of advising so important a step until I had ascertained the real status of their affairs from the vantage ground of a personal visit and inspection. Having satisfied myself in this particular, I now say, unhesitatingly, to my Brethren of Texas, that we should take their proffered hand, ratify the "Treaty of Monterey," and connect the two banks of the Rio Grande with a Masonic bridge which shall unite for ever the hearts of Masons in Texas and Mexico in sacred bonds of friendship and Brotherhood. The benefits to flow from such actions are mutual. They seek, by our recognition, to strengthen their present organization, establish it upon an enduring basis and thereby to extend its power for good. They also seek through us the recognition of other Masonic powers,

who, conceding our facilities for investigation by reason of our proximity and more frequent intercourse with Mexico will doubtless follow where Texas leads—and Texas ought proudly to lead in such a movement and introduce our friendly powers with pleasure a body of Brethren so eminently worthy of their confidence and affection. Our Brethren along the border are greatly interested in this question, and claim that nothing will ever so much promote good feeling, mutual confidence and social and commercial reciprocity of the neighboring towns and *haciendas* as the friendly intercourse and kind offices to result from Masonic recognition.

To Mexico, with the untold resources yet undeveloped, our railways have led the way, and commerce is spreading out in friendly co-operation. Men of enterprise, of genius and of wealth are travelling thither to reap the rich harvests that await their coming, and are received with open arms. Civilization itself feels the very magnetism of the touch of the Latin and the Anglo-Saxon. Their fertile valleys, their rock-ribbed hills and their snow-clad mountains, all seem to speak a welcome to the pioneers of a new era and a new civilization. The intelligent and progressive citizenship of that country—and such is the class represented by their Masonry—princes in their manners and unbounded in their hospitality—greet you with a warm and cordial grasp of the hand, and you feel at once that you are not a stranger, but a friend within their gates. Masonry will enhance this warm embrace of the best citizenship of the two great countries.

Bro. Bauche writes me, under date of December 2, that the Grand Dieta in Mexico has ratified, in all its parts, the "Treaty of Monterey. So that the Consummation of this desirable union of Masonic interests is now entirely with the Grand Lodge of Texas, and I have no doubt you will improve the opportunity to strengthen the friendly relations already inaugurated under such favourable auspices."

The Committee on Masonic Jurisprudence made the following report, which was adopted:

"To the Most Worshipful Grand Lodge of Texas:

Your Committee on Masonic Jurisprudence has had under consideration that part of the Grand Master's address relating to Masonry in Mexico and the 'Treaty of Monterey.'

The Grand Master has handled this subject in a manner so masterly, and treated of it in all its bearings so thoroughly, that we deem it unnecessary for this committee to go into details as to its importance and great interest to Masonry in general.

From a careful inspection of the address, your committee feel satisfied that all the necessary prerequisites to a formal recognition of the Grand Dieta of Mexico have been complied with, and that the existing status of symbolic

Masonry in that country is such as to justify the Grand Lodge of Texas in extending to the Grand Dieta of Mexico the hand of Masonic fellowship and in welcoming it to a place among the Masonic powers of the earth.

The address shows that the Grand Master has spared neither time nor pains in his endeavors to thoroughly familiarise himself with the various pre-existing forms and phases of Masonry in Mexico, and has placed before this Grand Lodge its first official knowledge of the present Masonic standing of Lodges in that country. His report is accompanied with a copy of the general Constitution of the Grand Dieta of Mexico, promulgated in July, 1890. The copy contains nearly fifty pages of closely printed matter in the Spanish language. This constitution has been carefully translated. A translated copy of the Constitution accompanies the address, and our thanks are tendered to the amiable and accomplished translator.

We believe that the interests of Masonry will be best subserved by the formal recognition of the Gran Dieta of Mexico by the Grand Lodge of Texas, and that their reciprocal exchange of fraternal representatives will strengthen the bond of union between the Masons of these two countries; we, therefore, recommend the adoption of the following resolution:

Resolved, That the portion of the address of the Grand Master relating to Masonry in Mexico be, and the same is, heartily approved; that the Grand Lodge of Texas does hereby ratify, in all its parts, the "Treaty of Monterey," as set forth at length in said address, and now formally recognizes the Grand Dieta of Mexico.

Resolved, That the Grand Master of Texas be and is hereby authorized and empowered to appoint a representative near the Grand Dieta of Mexico, and that the Grand Dieta be respectfully requested to appoint a representative near the Grand Lodge of Texas.

Resolved, That R.W. Bro. Jose Rossemberger, Grand Master of Tamaulipas, be and is hereby invited to a seat in the Grand Lodge as a visiting Brother, and the hospitalities of the Masons of Texas are extended to him.

Fraternally submitted.

M. F. MOTT,
W. S. FLY,
J. H. McCLEARY,
JAS. F. MILLER,
A. S. RICHARDSON,
Committee."

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Immediately after the adoption of the Report of the Committee on Masonic Jurisprudence, recommending the ratification of the "Treaty of Monterey," R. W. MARCUS F. MOTT, Past Grand Master, chairman of said Committee, formally presented M. W. JOSE ROSSEMBERGER, Grand Master of North Tamaulipas, and representing the Grand Dieta of the Republic of Mexico, to the M. W. Grand Master GEORGE W. TYLER, who, after calling up the Grand Lodge, grasped the visiting Brother's hand and said :

" M. W. SIR AND BROTHER : By virtue of the action just had by the M. W. Grand Lodge of Texas in ratifying the "Treaty of Monterey," I extend to you and through you, to the *Grand Dieta Symbolica* of Mexico the hand of Masonic fellowship. We welcome you to this M. W. Grand Lodge, and we welcome the *Grand Dieta Symbolica* to a place among the Masonic powers of the world. May the blessings of peace, happiness and prosperity abide with your country, and may the bonds of Masonic union and friendship, so happily established to-day, become stronger and more enduring as the years go by. Please convey to the Grand Dieta our fraternal greetings, and accept for yourself the honors and the hospitalities of the Grand Lodge of Texas."

To which the M. W. Bro. JOSE ROSSEMBERGER responded as follows :

" M. W. SIRS AND BROTHERS : During a man's lifetime there are days noted by their grand significance and by the ever-living remembrance they leave. This, to me, will be one of those grand days, for it will ever remind me with pride that I am the first Mexican Mason whose voice was ever heard in this hall and in this Grand Body. This pride I consider legitimate because the occasion—the fraternal embrace of our respective Masonic jurisdictions—is one of great and imperative importance and one which needs no explanation to be understood ; it signifies more than a victory, because this occasion brings with it the glory of a victory without the remembrance of blood and tears, and this union of Texas and Mexican Masonry has the significance of a great event, and leaves within the heart only a grateful feeling of fraternity."

In the name of the Grand Symbolica Dieta of Mexico, in the name of all my Brethren of Mexico and in my own name, I wish to the Most Worshipful Grand Lodge of Texas all future prosperity, and I hope that the links that to-day have united us shall forever and ever remain unbroken."

The Grand Master then formally introduced M. W. Bro. JOSE ROSSEMBERGER to the Grand Lodge of Texas, the 'Public Grand Honors' were accorded him, and he was then seated in the Grand East at the right of the M. W. Grand Master.

Brother Thomas M. Matthews treats us to another of his admirable Reports on Foreign Correspondence. In his notice of Quebec's proceedings for 1891, he speaks of Grand Master Stearns' address as "a paper of more than ordinary ability, and replete with good advice and admonition for his Brethren." He refers to the address of R. W. Bro. W. P. Chambers, B. A. Grand Chaplain, as "very chaste, beautiful and erudite." Of the Foreign Correspondence Report he says:—

"Bro. E. T. D. CHAMBERS furnishes us with the Report on Correspondence, one hundred and eighteen pages. Bro. CHAMBERS is a strong thinker and a close reasoner. He is also an easy, fluent and attractive writer, and I have had much profit as well as pleasure in the perusal of his review. I wish that time and space were mine to give his report the notice it well deserves, and as I would like to do.

There are many questions upon which my good, sincere and erudite Brother and I could talk profitably for an hour or two. Not that there is so much of difference between us, for in the main we are agreed, but it is ever agreeable to me to converse with a well informed Brother upon the questions which underlie our grand old institution."

Proud, indeed, would we be were it possible for us to meet our dear Brother face to face and converse with those things that are near to our hearts. For his exceedingly kind words in our regard, he has placed us under a heavy load of obligation to him.

In his protracted discussion with Bro. Robbins of Illinois over the Crum case, he has decidedly the best of it.

M. W. Bro. JOHN WATSON,

Grand Master.

R. W. Bro. W. F. SWAIN,

Grand Secretary.

Utah.—1892.

THE membership of the seven constituent Lodges in Utah is 544, and no less a sum than \$1,587.25 was dispensed by them in charity. What our Lodges do in the relief of the distressed is not reported to Grand Lodge.

The Grand Lodge of Utah is now of age. Its 21st Annual Communication was held at Salt Lake City, on the 19th and 20th January, 1892, Quebec's distinguished representative, Bro. Christopher Diehl being in his accustomed place as Grand Secretary.

M. W. Bro. WILLIAM GRANT VAN HORNE, Grand Master, was able to report thus satisfactorily to Grand Lodge :—

"Times of growth are times of quiet, and leave little of importance to chronicle. The peace and harmony which are so conducive to growth make the record of the passing year dull and uneventful. So smoothly for a twelve months past has run the current of Masonic affairs in Utah, that from that fact alone marked progress might be expected. And such is indeed the case. The roster of our Brethren shows an increase of fifty-eight, or 10 65-100 per cent.

It affords us, too, very much pleasure and gratification to reproduce the following from the same address :

"There is one subject which seems not inappropriate to bring to your notice as a matter of pride and congratulation to ourselves, and as a proof to Masons wheresoever dispersed, that though our numbers are small, the spirit of Masonry is not dead among us. The obligation of Masonic charity, whether it call on heart or purse, is one of the grand tenets of our profession which has never merited and received the approbation even of the profane. When called upon to contribute to the relief of worthy distressed Brethren, the Lodges of this Jurisdiction have responded freely and liberally. It can safely be said that seldom at a time when there was no sudden disaster, no pestilence that stalked by night, and when in a twelve month, Death knocked at the door of our Lodges but four times, has the charitable record of some of our Lodges been surpassed. One body, of one hundred and ten members, paid out for Lodge charity seven hundred and eighty-three dollars. Another little band of fifteen contributed for like benevolent causes one hundred and ten dollars—in each case something over seven dollars per capita.

To you who know so well the helpful spirit of the Brethren in Utah, it is needless to say that had occasion required, other Lodges among us would have in well doing gone beyond those spoken of."

Utah has fallen into procession with the other Grand Lodges that issue Jewels to their Grand Representatives in other Jurisdictions, and an illustration of the new Grand Lodge jewel appears in the proceedings before us. Its origin and design is thus described by the Grand Secretary :—

“At the Nineteenth Annual Communication, a Committee consisting of Bros. Scott, Diehl and Van Horne was appointed to procure Jewels for our Grand Representatives near Sister Grand Lodges. The Grand Lodge voted that the Jewels should be made of Utah silver, and appropriated one hundred and fifty dollars for the purpose. For various reasons it took the Committee two years to comply with the instruction of the Grand Lodge. At last the Jewels have come and are here for your inspection. But they are not made of silver, because silver, even ‘pure Utah silver’ is not appropriate for a Grand Lodge Jewel. In this instance the Grand Lodge was a little too much for home product. Gold, the most valuable metal, and purple, the cardinal color, for a Grand Lodge; silver and blue for a constituent Lodge. This, the cause of the change, which had been approved by the M.W. Grand Master Van Horne.

The design of the Jewel speaks for itself. It represents Utah’s greatest phenomenon, the Great Salt Lake embellished with Masonic emblems. Black Rock displaying the square and compass; on the right the pillar ‘to establish;’ on the left the pillar of strength; the waves of the water, bearing the motto *Semper Fidelis*, breaking on the Masonic pavement; in the distance the Islands, and over all the sun setting in the West. It is a beautiful picture. The Jewel will be admired hundreds of years hence. Besides being a home scene it will reveal to our Grand Representatives the story of Utah Freemasonry. For centuries the salty waves have dashed against Black Rock, and they will dash against it for centuries to come, but firm and solid has it stood, and so will it stand until the great luminary ceases to shine, and this globe of our’s becomes again a cold, lifeless body without form and void. So and until then will Utah’s Freemasonry stand firm, it will uphold its principles, it will practice its teachings; it will be ‘always faithful.’”

What a swell our good R. W. Bro. S. P. Franchot will be when he appears in Grand Lodge, wearing this beautiful jewel upon his breast! It could not be worn by a worthier Brother.

Bro. Diehl favors us with another of his very readable Reports of Foreign Correspondence, in which Quebec for 1891 has kind and flattering notice.

After giving at some length a synopsis of the contents of M. W. Bro. I. H. Stearns’ address, he deals with other portions of our proceedings as follows :—

"As is usual with Grand Secretary Isaacson, his report is a faithful picture of the Craft in the Province. To his appeal for the furtherance of the Masonic Library, the Grand Lodge kept as cold as an iceberg and he only wanted fifty dollars for binding purposes.

The Rev. Bro. Percy Chambers, Grand Chaplain, delivered a carefully prepared discourse, from which we would like to copy a few sentences, but it will not bear mutilation. The Grand Lodge appropriated \$225 for charitable purposes. Other legislation of local importance.

Bro. E. T. D. Chambers presented again the Report on Correspondence, to which he devoted 102 pages, and in which most of the American Grand Lodges for the past year are reviewed. Utah for 1891 has a kind notice. He quotes from Grand Master Grant's address the paragraph on Cerneauism, he considers "most important." He holds that a man who cannot write his own name has no business in a Masonic Lodge. Score one for Bro. Chambers. Freemasons are "Sons of Light," and a man who, in the last quarter of the Nineteenth Century, cannot read or write had better not join the procession. Masonry will live without him. Bro. Chambers expects "to be rather badly sat upon" for believing that Solomon sat upon a Throne. If the belief makes you happy, Bro. Chambers, you need not fear any scolding from this side of the fence. The idea, though, makes us smile, and reminds us of Brigham Young, who always claimed to be the next to King Solomon, and that he was the only successor to the kingly throne of the old and much married patriarch. Brigham's throne was an old-fashioned hardwood rocking chair. Good night, Bro. Chambers; sweet dreams to you. Bro. Frank Edgar was elected Grand Master; Grand Secretary continued. Both reside in Montreal."

M. W. BRO. WATSON NEWTON SHILLING,

Grand Master.

R. W. BRO. CHRISTOPHER DIEHL,

Grand Secretary.

Vermont.—1892.

AND now just as we are approaching the bottom of our pile of proceedings and the end of our labor we are face to face with the large, welcome, and clearly printed volume of our near and dear neighbor,—the Grand Lodge of Vermont, whose 103 Subordinate Lodges report a total membership of 8,976.

We learn with deep regret of the decease of Past Grand Master Henry H. Smith.

The 99th Annual Communication of the Grand Lodge of Vermont was held at Burlington, on the 15th June, 1892. Grand Master BACON delivered quite a lengthy and interesting address, covering his official acts during his term of office, pretty nearly all of which are but of local importance.

A very carefully prepared Report of Foreign Correspondence from the pen of P. G. M. Marsh O. Perkins, whose portrait we are pleased to have in the volume of proceedings, covers 124 pages. He views pretty much as we do the action of Texas in recognizing the Mexican system of Freemasonry, saying in his conclusion :—

“The most important action reported among American Grand Lodges, is that of the Grand Lodge of Texas in recognizing and welcoming the Grand Symbolic Dieta of Mexico. The Statue of Masonry among our southern neighbors has long been a subject of uncertainty and doubt, and to Texas have all eyes been turned for a solution of the problem. This seems at last to have been accomplished, satisfactorily at least to our Texas Brethren, who strongly recommend that their own action be followed by similar action on the part of sister Jurisdictions. It is indeed cause for congratulation, if Freemasonry in Mexico, freed from the trammels and entanglements of politics, and the control of unscrupulous demagogues, has entered upon an era of purity and true beneficence. While we are inclined to fully accept the avouchment of Texas, we believe that action by Vermont may be deferred for a time without injury or injustice to our Mexican Brethren, or discourtesy to those of the Lone Star State. Meanwhile the attention of all is especially directed to this question, evidently thoroughly investigated, and certainly ably discussed by the Grand Master of Texas, and to be found in the review of that Jurisdiction.”

His review of Quebec's proceedings for 1891 are, as usual, kind and fraternal. He calls the Foreign Correspondence Report of that year “an excellent review,” and says of M. W. Bro. Stearns' address : “It is a carefully prepared paper of great excellence, and gives full evidence of the distinguished ability with which he had administered the affairs entrusted to his care and keeping.”

M. W. BRO. DELOS M. BACON,
Grand Master.

R. W. BRO. WARREN G. REYNOLDS,
Grand Secretary.

Virginia.—1891.

NO less than 223 Subordinate Lodges made returns in 1891 to the Grand Lodge of Virginia, as against 216 in 1890, and the membership increased from 9,930 in 1890 to 10,574 in 1891. This is indeed an excellent showing.

The 114th Annual Communication of the Grand Lodge was held at Richmond, on the 15th, 16th and 17th December, 1891, Grand Master J. HEWARE WAYT, presiding.

In his address to Grand Lodge, the Grand Master reported the laying of a number of corner stones, and recorded the following interesting incident :—

"On the 14th of May, an incident of great interest to the members of our Fraternity occurred, in the presentation of a gavel by Worshipful Brother Woodbury, of Liberty Lodge, Massachusetts, to Alexandria Washington Lodge, No. 22, Alexandria, the historic Lodge over which our illustrious Brother, the immortal Washington, presided as Worshipful Master. The gavel thus presented was made of a piece of the elm tree at Cambridge, Massachusetts, under which Washington took command of the Continental armies on July 3rd, 1775."

The following truism sparkles in the same address :—

"As we review the past, and remember how very ancient is our Order, we are forcibly struck by the permanent stability of Masonry. No other human organization has so successfully defied, through long ages, all the mutations of time. Men die, empires fall, but Masonry, like the everlasting hills, remains. Why, my Brethren, is this? It is because the corner stone of our institution is the Word of God, that Great Light in Masonry, the Holy Bible. Without it there can be no Masonry, and this insures its growth, its prosperity and its permanency."

The legislation at this Communication was all of local importance only. There is no Report of Foreign Correspondence this year, but we hope for one next year, as our distinguished Brother, W. M. Bro. William F. Drinkard, is again Chairman of the Committee on Correspondence. The volume contains a great deal of statistical matter and a report on the Home, all of which is no doubt of great local importance.

M. W. BRO. WM. HENRY PLEASANTS,
Grand Master.

R. W. BRO. WILLIAM B. ISAACS,
Grand Secretary.

Washington.—1892.

THE Grand Lodge of Washington met in Thirty-fifth Annual Communication at Spokane, on June 14th, 1892, being fraternally welcomed to that beautiful city in an address on behalf of the mayor and citizens by M. W. Bro. Louis Ziegler, P. G. M., in which are the following paragraphs illustrative of the rapid growth of western cities :

“ Since last you assembled here, our city has experienced some very great changes. Eight years ago, when we met here, the city of Spokane Falls was a small hamlet of less than two thousand souls. I have now the honor of extending to you the hospitalities of a city teeming with thirty-five thousand people, and blessed with health, prosperity, thrift and remunerative industry—all caused by the inexhaustible resources which surround us on every hand. The untold mineral wealth, the exhaustless fields which yield the richest harvests, and the endless forest with its untold wealth of lumber, have all contributed and are still contributing to build here the magic city of the great North-West.

I trust, Most Worshipful Grand Master and Brethren, that you will pardon our youthful and local pride when we refer in glowing terms to our lovely city in all its phases, but feel that we can hope for your indulgence when we call to your mind the fact that this beautiful city before you, as it now stands, is not yet three years old ; and, like the Phoenix of old, has sprung from its own ashes a grander and more beautiful bird. To its palatial blocks of five and six stories ; to its lovely and happy homes ; to its institutions of learning ; to its halls of the sciences and its chambers of commerce and trade, with its variety of attributes, we point the stranger with a pardonable pride.”

The address of Grand Master Thomas Amos contains the lengthy record of a very busy term of office, and the following decision, which we are by no means convinced is erroneous, but which we have not the slightest doubt will provoke the severe criticism of those who would limit the universality of Freemasonry by ostracising all Brethren, no matter how good their Masonry or morals may be, if they have not received the former from a Lodge duly chartered by some regularly constituted Grand Lodge.

“ On February 1st, the credentials of a Brother seeking admission into Valley Lodge, No. 71, were submitted to me for my inspection and approval. It appeared that the Brother was made a Mason in Lodge Le Progrès de l'Océanie, No. 124, A. F. & A. M., under the Jurisdiction of the Supreme Council of France, located at the city of Honolulu, Island of Ohau, Hawaiian Islands. It occurred

to me the Brother's credentials were not sufficient ; but, after careful enquiry and correspondence with admitted authorities in this and other Jurisdictions, I found that the Supreme Council of France A. & A.S.R., is a legitimate Body, and is in no manner connected with the Grand Orient of France, which latter Body we do not recognize as legitimate. I find that the late King of Hawaii was a member of the Lodge mentioned, and that anyone hailing from the Supreme Council, or from any of its subordinates, is entitled to recognition. I relate this merely for information, and in order that Subordinate Lodges may understand that Brethren claiming under Supreme Council of France, A. & A.S.R., are entitled to Masonic intercourse with them ; but otherwise, if they claim under the Grand Orient of France."

R. W. Bro. Edwin H. Van Patten delivered a very eloquent and flowery "oration," the part which we prefer being its conclusion which reads as follows :—

If I mistake not, it is the universal experience of all who, having belonged to other orders, become Masons, that the seriousness and solemnity of the work impresses them more, perhaps, than any other one thing. And why should it not? Life itself is a solemn thing, and cover it up as well as we can with roses or pleasure, disguise the fact as we may for a season with jest and song, it can never alter the fact one iota, or put off the ravages of time for a single moment.

We are told that the ancient Egyptians often placed a skeleton in their banqueting halls, in order that even in the midst of their revelry they might be reminded of the ultimate fate of the physical man. The idea shocks our sense of propriety ; but if it served a useful purpose and acted as a check on frivolity and needless levity, why was it not a good thing ?

As Masons, we acknowledge a serious purpose in life. We obligate ourselves upon the Holy Bible to purposes that are noble, and accept principles that are as enduring as time itself. We are taught that

" Life is real, life is earnest,
And the grave is not its goal "

And the star of truth ever shining above our consecrated altars is but the earnest of that hope which reaches beyond the grave to the boundless realms of eternity.

Masonry has a double mission. It makes us better individuals, and alleviates the sorrows of others. It teaches that universal love which ennobles both recipient and donor. It whispers the word of friendly admonition in the ear of the erring, and in silence and secrecy drops its charities in the hand of poverty, with a touch so delicate that it relieves without humiliation.

It binds its votaries in an ever increasing bond of sacred union. Strand after strand is added, until the cable is impossible to be broken.

It takes a kind word here, a gentle action there, a thread from the garments of beloved dead; a thread of sentiment, a strand from the good offices of numerous Brethren, a cord of old associations, another from the purity of our own intentions, yet another from the hope of immortality, and it twists them into a cable that might hold fast a world. That cable, made of the very fibers of our hearts, and intertwined with our most sacred affections, is attached to the derricks of the spiritual temple, that building not made with hands, where the Supreme Architect of the universe is the builder and we but as the stones in its walls. Where there comes neither day nor night, and where dark nor care can ever enter it. Brethren, with such sacred ties duly lived up to, we can not materially err. Neither need we fret over the extinction of Masonic principles in the earth, but buoyed up by the hope that looks beyond, and the consciousness of a life well spent, we may accept the sprig of accacia as an emblem of immortality, and look forward to the convening of the Grand Lodge above with confidence and satisfaction, realizing that whatever our merits may be, there will they be fully appreciated, and the end of our hopes and desires be finally reached."

There are 88 chartered Lodges in this Jurisdiction, and the membership reported is 4,346, being a net increase of 672.

R.W. Bro. Thomas Milburn Reed, Grand Secretary, submitted another of his able Reports on Correspondence, in the introduction to which we find and commend the following :—

"We seek only to know more of that imperishable, unchangeable, godlike principle called TRUTH—that philosophical and scientific acme of all knowledge; and we know of no better helpful method towards its attainment in its relations to Freemasonry, than by free, intelligent and courteous discussion of all Masonic questions upon which there may be difference of opinion. It is chiefly, we believe, through this agency that the clouds of mist and error are made to disappear and the bright sunlight of truth to burst forth in its glory before the mental vision."

Some of the reviews bear the initial "Z" at their foot, showing that they were prepared by our distinguished Brother, Past Grand Master Louis Ziegler. Yet even with this assistance, Bro. Reed was unable to complete his Report, and Quebec's proceedings, amongst others, are laid aside for another year.

M. W. BRO. ALFRED AUGUSTUS PLUMMER,
Grand Master.

R. W. BRO. THOMAS MILBURNE REED,
Grand Secretary.

West Virginia.—1892.

THE 20th Annual Communication of the Grand Lodge of West Virginia, was held at Charleston, on the 15th November, 1892.

Grand Master LEWIS N. TAVENNER delivered an interesting address, reporting several decisions and quite a number of official visits.

The 94 working Lodges in this Jurisdiction report a membership of 4,767, showing a net gain during the year of 232.

Very generous notice is given to Quebec's proceedings for 1891, in the exhaustive Report on Foreign Correspondence from the pen of Past Grand Master and Grand Secretary, Geo. W. Atkinson, who speaks of our Foreign Correspondence Report of that year as "full of interest and displaying decided talent and ability;"—for which many thanks. He quotes from the introduction, the paragraph relating to the Fraternal Congress in Chicago, and also our entire summary of the action of Grand Lodges on the subject of Masonic Homes.

In order to reply, we quote the following from his review :—

"On the action taken by our Grand Lodge in 1890, on physical requirements, Bro. Chambers thus expresses himself :

We note with some surprise, and not without a certain amount of regret, the whole army of physical perfectionists, to the contrary, notwithstanding, that the Grand Master's decision, that only such physical defects as prevents a candidate practicing the precepts and complying with the ritual should render him physically ineligible for initiation, was reversed by Grand Lodge, after two or three divisions had occurred on the subject."

He follows this up by saying that we are not in sympathy with the "old liners" on this much debated subject. We are with those who hold to a belief in the necessity for a maintenance of all the old essentials in respect to the principles of Freemasonry, but with the views of those old liners who trace the fraternity back to the time when the morning stars first sang together, and who talk of Adam as the first Freemason, we have but little sympathy. And what of Adam's lost rib? Was he physically perfect?

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Our distinguished Brother begs to refer us to the learned discussion of Bro. Richard Vaux on this subject. We have already referred ourselves to it, and still agree to differ with our good Brother of Pennsylvania, even after having tilted a lance with him on the subject. But will Brother Atkinson permit us to refer him to his own Grand Lodge on the subject, which apparently in a better frame of mind in November, 1892, than in 1890, adopted a report of the Committee on Jurisprudence, which gives the following reasons for declaring a candidate ineligible for the degrees of Freemasonry :—

“ Your Committee are of the opinion that such petitioner is not eligible to the mysteries of Freemasonry, *because his deformity is such as “ to prevent him from meeting fully the requirements of the Ritual.”* (See edict 8 and decision 42, Book of Masonic Law.)”

We should have mentioned sooner, that the same Committee made an interesting report, which Grand Lodge also approved, as follows :—

“ The Committee on Work asks for a definition of what constitutes legal Masonic information. As to this, we would answer that no rigid rule can be laid down. The information should be such as to convince a prudent man beyond any reasonable doubt. This may be had from strict trial and due examination—that is, that the trial or the examination should not be slight, trivial, or loosely conducted. And the legal Masonic information should possess similar certainty and be based upon carefully ascertained truth.

To insist that a Mason cannot vouch for another unless he has sat in Lodge with him is to confine the power of vouching within limits unreasonably close. There are other means of information as to Masonic character just as trustworthy as the fact of having met a Brother within the tiled recesses of the Lodge. In fact, the power of avouchment may be safely left to the good common sense and sound judgment of a cautious man, and it cannot be properly limited by cast-iron rules which must in all cases be complied with ; and hence the best definition of legal Masonic information, which we can readily frame in words is that already mentioned, viz. : It must be such as to satisfy a prudent man beyond any reasonable doubt. It may be derived from having sat in Lodge with a Brother ; from the avouchment of one who has so met the brother in Lodge ; or, from other sources equally trustworthy and equally conclusive to the mind of a prudent and cautious man.”

We are aware that many conflicting opinions are entertained on this most important matter, but for our part we are opposed to accepting information as to Masonic standing from a third party, at all events, in the absence of the party vouched for.

M. W. BRO. GEORGE DAVIS,
Grand Master.

R. W. BRO. GEO. W. ATKINSON,
Grand Secretary.

Wisconsin.—1892.

THE membership of chartered Lodges in Wisconsin, is 14,498, a net increase in a year of 599.

The Grand Lodge met in 48th Annual Communication, at Milwaukee, on June 14th, 1892.

Grand Master N. M. LITTLEJOHN delivered an interesting address, from which we regret to learn that our Brethren in Wisconsin mourn the loss by death of Bro. Homer S. Goss, Past Grand Senior Warden.

Beautiful lessons are indeed unfolded in the closing portion of our M. W. Brother's address, and we believe our Brethren will thank us for giving them the following extracts therefrom :—

If a man is a Mason only during a regular communication of his Lodge, he is of very little use as such to the world at large. Do not misunderstand me, my Brothers. I am not advocating the idea of making Freemasonry an ism. I would not ally it with any sect or ism extant. But in this age of defalcation and fraud—this age of violated vows and breach of trust, there is a call that the purifying influences of our institution should be made to permeate the corrupted atmosphere of social and business life. How may this best be accomplished? You can accomplish very little if you simply open and close your Lodges and do nothing else at your meetings when no degrees are to be conferred. Has Masonry no mission except to receive new members? As well may a church discontinue its services, except when the rite of baptism is to be celebrated. To meet, and only open and close your Lodge, in an inexcusable waste of time. It dampens Masonic zeal. It discourages the attendance of your members. It is evidence that dry rot is snapping the strength of your edifice. Do you ask, what

then shall we do at our meetings? I answer—anything, calculated to make your members better men when they leave the Lodge room than they were when they entered it. Anything to impress upon them the obligations to fulfil those three great duties they are charged to inculcate—that they may not be blasphemers—that they do no injury to their neighbor, that they do not fall into vicious practices and debase the dignity of their profession. Anything to bring to their minds the fact that “Truth is a divine attribute and the foundation of every virtue,” so that every Mason may be regarded by the world as one whose word is as good as his bond. Do everything calculated to build up and ennoble human character, to advance civilization and morality, to check and to eradicate the evils that afflict society. In short, do not let your harps hang silently upon the willows, while mankind are waiting and languishing for the song of peace and good will. Do not wrap the traditions of Masonry about you, and quietly slumber upon its past records. Do not make it necessary, that the alphabetical list of membership must be consulted to prove that you belong to the Order. As Masons, let us be known by our work.

‘Act! for in action are wisdom and glory;
Fame, immortality—these are its crown;
Wouldst thou illumine the tablets of story?
Build on achievements, by doom of renown.’

‘He most lives,
Who thinks most—feels the noblest—acts the best.’

As we meet the daily problems of life, as we learn more fully the needs and aspirations of human existence, as we meet face to face the evils of society, and the discouragements of human advancement, we shall more and more prize Freemasonry, as the noblest institution ever devised by man. And it is a matter for congratulation that opposition to our Order is rapidly dying out. It is true that the fierce persecution of former centuries, which in France, Spain and Italy doomed to torture and death hundreds of innocent men, only because they were Freemasons, occasionally shows itself in our day, in the slanderous and false accusations uttered by a bigoted priesthood. But Masonry is not disturbed. It shows no sign of retaliation. It goes quietly forward, turning neither to the right nor to the left. It attacks no church. It wars against no party or sect. If it is reviled, it reviles not again. If it is smitten on one cheek, it forgivingly turns the other. Distilling its charity, like the gentle dews of heaven, on all, its mission is to gladden, to elevate, to bless mankind.”

A splendid Report on Foreign Correspondence is furnished by Bro. Duncan McGregor.

Reviewing Quebec for 1891, he says:—

“The address of M.W. Bro. I H. Stearns, Grand Master, attracts attention by its tone of earnestness and truly Masonic Spirit. Indeed, such is the character of the entire proceedings, I am not sure but our Brethren of Quebec have grown

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into a higher type of Masonic life and thought through the opposition they encounter from a hostile church. A like experience might help in developing the Masonic fiber of some Grand Jurisdiction whose working apparatus has suffered through disuse. Being compelled to justify our beliefs by the proof of conduct is the surest way of fostering such beliefs. Our Quebec Brethren find the need of walking circumspectly in the face of bitter opposition, and thus develop a high type of Masonry.

The Grand Master reports the amalgamation of two Montreal Lodges, and suggests that such a course followed in several other cases would strengthen the Craft in Quebec. In Montreal alone there seem to be eighteen Lodges; the highest membership 113, and the lowest twenty-seven. Without doubt, about one-third the number of Lodges would accommodate the entire membership, and Masonry would be stronger and wield more influence than now.

The Grand Chaplain, R. W. Bro. W. Percy Chambers, delivered a most eloquent discourse on 'Masonry in the World.' Extracts could not do justice to the effort nor give any adequate idea of its excellence. Suffice it to say that it is very much in the line of the address of Grand Master Littlejohn in 1891, and points how Masonry reaches, by its teachings, not only the inner life, but the outward actions of communities as well as of individuals. It has its commercial, industrial, social and moral influence. Strikes, anarchy, socialism and nihilism are incompatible with the spirit and teachings of Masonry."

He has also very kind words for the Foreign Correspondence Report.

M. W. Bro. FRED RING,

Grand Master.

R. W. Bro. JOHN W. LAFLIN.

Grand Secretary.

Wyoming.—1892.

THE Grand Lodge of Wyoming met in its 18th Annual Communication at Douglas, on December the 6th and 7th, 1892.

Owing to the illness of the M. W. Grand Master, Bro. PERRY L. SMITH, his address was read to Grand Lodge by Deputy Grand Master JOHN C. DAVIS, who also presided over Grand Lodge.

The membership of constituent Lodges is 746, as against 708 in the preceding year.

Recognition of the Grand Lodge of Victoria and New Zealand was deferred.

A readable Report on Correspondence, by Bro. W. L. Kuykendall, concludes as follows :—

In closing this, our seventh report, we can truly say we are glad it is finished, however much we were interested in the wit, humor and valuable information displayed on every side through the reports reviewed. That they contain a vast store of useful Masonic knowledge none who have sought the latter by a perusal of their contents will dispute. Their variety makes them interesting reading to those who seek such knowledge and they are well repaid in learning something new. We remember a remark made years ago, that they were only expressions of a mutual admiration society. We thought so too, but from careful reading and noting the course of legislation here and there, from time to time, we long ago became convinced they were the vehicles of thought that had wrought in the house of Masonry and assisted in disseminating truths and the facts of history as against cobwebs, consisting of mythical traditions, legends and other trash, having no foundation. They therefore assist in shaping things connected with the welfare of Masons and Masonry, more in accordance with their present wants and the conduct of their governmental and charitable affairs. We do not detract one iota from the Masonic past. It is behind us; Masonry of to-day is ever present. It is not only our duty to keep its standard in the front, but also to provide for its advancement in the future. We are not dealing with the past, however much we respect its achievements in behalf of our fraternity. It is the cold, hard facts, conditions and surroundings of the moment with which we have to deal, and he who stands in the way of providing the best means, whether it be old or new, for successfully meeting and conforming to such conditions, forgets his duty to Masonry, his family, country and friends.

Quebec is fraternally, though briefly noticed, and he says of the Foreign Correspondence Report :

"He hits the nail hard on sight of charter nonsense, under the head of Alabama. Expresses just about our views on that subject. We do not seem to agree upon the excrescence and misnomer called Past Masters degree. Our paths diverge on joint occupancy. They come together again on Cerneauism. We also agree that sectarianism has no place in Masonry and upon perfect youth doctrine; also that the Sabbath day is not a proper time to confer degrees or

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transact Lodge business and upon many others, with a few interspersed here and there with which we are not in accord. On the whole, we are pleased with our Brother's style and nearly all his views."

M. W. JOHN C. DAVIS,

Grand Master.

R. W. WM. L. KUYKENDALL,

Grand Secretary.

District of Columbia.—1892.

THE Report of the proceedings of the Grand Lodge for 1892, reached us too late to be noticed in proper alphabetical order.

The 82nd Annual Communication was held on November 9th, 1892.

A considerable portion of the address of Grand Master F. G. ALEXANDER is occupied with a discussion of the differences between him and the Grand Master of Iowa, over the request of the latter for the withdrawal of the Commission by the District of Columbia of its representative near the Iowa Grand Lodge. There is a mass of correspondence, and some misunderstanding evidently exists in respect to missing letters; for we presume that nobody questions the right of a Grand Master to decline to recognize further the commission of a Representative near his Grand Lodge, who, for any reason is distasteful to him.

Grand Lodge, on report of its Committee on Jurisprudence, made a ruling respecting the confirmation of Lodge minutes, which, to our mind, places too much of a limit upon the prerogative of the W. M. We have had practical experience in this matter, and can give good reason why the W. M. should declare the minutes confirmed if no good reason is advanced against such action, and that, in some cases, without asking for a vote at all. We know of a case in point, where a majority of Lodge members, hostile to the W. M., would deliberately have persisted in voting "nay" to the confirma-

tion of minutes, unless the Master had taken this means of preventing what would, for some time at least, have interfered with the work and harmony of the Lodge, and perhaps have resulted in its disruption. The dissatisfied element thought they could reverse a decision of the Master by a majority vote, and place on record in the minutes an attempted motion to censure the chair.

The total membership of Subordinate Lodges is 4,520.

An exceedingly instructive and scholarly review of Foreign Correspondence is furnished by Bro. WM. R. SINGLETON, from which we take the following interesting paragraph:—

“The three obligations, as arranged, are systematically symbolical of the method of sacrificing a victim, which we cannot here explain.”

In five minutes' personal interview with any Brother, we can, we think, convince him as to the above facts. Moreover, we can convince the Brother, and also Bro. Robbins, as to the immediate connection and *sequence* of the R. A. with and to the third degree, which is not the *master's part* at all, for in our examinations we are fully satisfied that the Master's part is the ceremony of installation and investiture to the chair, and is now the present or Past Master's degree, which retains its old form and ceremonies in Pennsylvania, where a Master *cannot* be installed in presence of only Master Masons. As we have said before, some years since, anciently no Mason, however skilled he might be in Masonry, was called a Master Mason until elected to preside over a Lodge.

A Master Mason, as such, should be entitled to every secret and all the mysteries of the Master; does one now called Master Mason get those? No; he is told of a substitute; what does it mean? *Nonsense*, so far as it is now explained. There is a meaning, when properly given, and it is a *substitute* in full meaning of that which constituted the true. Here, again, we require “personal interview to explain what we mean.” Bro. Hill, of Indian Territory, knows what we mean, as to him and Bro. Pike are we indebted for the light thrown on what has always been very obscure to even Hebrew scholars. Bro. Mackey's explanation, which has been generally adopted, is an incorrect translation of *even* his method; the *word* translated by him, *builder*, is *building*, but even that is not correct, as there is no *word* in the substitute, when the letters are all properly arranged, to make good Hebrew as they do when so arranged.”

Reviewing Quebec, he says of Grand Master Edgar's address:

“He refers to the publication of the ‘History of Freemasonry in Quebec,’ which work was in the capable hands of M. W. Bro. John H. Graham, LL. D., as author and compiler. This valuable addition to Masonic literature has been

completed and published, and before going to press, we are able to acknowledge the reception of a copy from Bro. Graham to be placed in our Masonic Library, and we here tender our thanks for the same in the name of our Grand Lodge.

The transactions and reports of the several Grand Officers and Committees indicate a very prosperous condition in Quebec."

M. W. BRO. L. C. WILLIAMSON,
Grand Master.

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

Georgia.—1892.

A fine steel engraving of M. W. Bro. JOHN DAVIDSON adorns the volume of proceedings of the Grand Lodge of Georgia at its Annual Communication of October 25th, 26th and 27th, 1892, held at Macon.

Quebec was represented at this Communication by Brother Y. A. Wright.

The Grand Master's address opens with an eloquent description of the Gulf Stream, and of its beneficent and far-reaching influences upon mankind, followed by these admirable reflections, amongst others :—

To me, this institution of Freemasonry, in its duty and its mission, has often seemed like the great Gulf Stream. In the ages far ago, it was divinely appointed to perform such trusts as would change the coldness of humanity into the warmth of fraternal conduct—to carry its tender message of universal Brotherhood into every clime, and bring the distant and frigid nature into close association with those near and warm. It was intended to develop in soils apparently so barren that naught save the thistle could flourish there, a growth of sweetest flowers to please the eye with their beauty and the senses with their perfume. It was intended to create in man the knowledge that without assistance from other hands and sympathy from other hearts he needs must suffer the very coldness of death for want of warm and loving associations.

Again, like this same Gulf Stream, Masonry everywhere abides. When the waters of life are cold, we find it warming them with its touch. When the air of life is chill, we find its breath driving off the icy influence, and when the soil is barren, we discover its warmth giving vigor and vitality to the heavy clods.

Like this same Gulf Stream it is the Wandering Summer of existence. Never still, never idle, never satisfied, it wanders everywhere that man may have the blessings of its influence and receive the benefactions it carries for all humanity. And in its labors it is so gentle, so solicitous of his well-being, so tender in its ministrations, that it may well be designated as the Summer of all effort for the alleviation of sorrow and the perfecting of man in every work that is good. And finally, like that same great stream, after its labors covering every clime and mingling with every people, it is full of warmth and sunshine, the blessed expression of unchanging and universal benevolence."

And on the subject of fraternal intercourse, and what it reveals to the Masonic student, he well and truly says:--

"There is nothing which, to the student of Masonic practice and life, is more attractive and full of instruction than the story of the Craft as it presents itself in the labors of the different Grand Bodies with which we are in fraternal relation. It is like the knowledge which comes to the traveller in distant parts. The views are broadened, the aspirations are lifted, the comprehension is enlarged, nor is the love of home and its blessed associations thereby lessened. But oftentimes we have, as a result, not only a kinder feeling for the world at large, but a deeper love for our own, because, by contrast and comparison, we often find merits which constant association had concealed from our view.

Every year the range of our Masonic vision is extended, the number of our Brethren increased, and the opportunities for the exercise of those virtues which Masonry inculcates are more frequently presented.

And when we behold how earnest many of these Grand Bodies are in the discharge of their duties, how they have by splendid charities and public services, won from even unwilling lips the utterances of commendation, when we look upon the Masonic structures, whose very walls are eloquent of Masonry, and whose careful guarded portals are the beautiful gateways through which the orphan passes from the waste and want of life to restoration and fullness of plenty, we, even, we, wonder while we praise. Within some of the Jurisdictions of our Brethren, to be an orphan is to have a thousand fathers all intent upon promoting the best interests and securing the largest benefactions to those whose care they have assumed. In other parts, to be afflicted with the burden and grief of widowhood is to be husbanded by those whose highest pleasure is to reconcile to a fate they could not avert and free from tears the eyes they could not keep undimmed. And, again, in others, old age to those who (in younger hours) watched and guarded the altar fires, is made so gentle in its steps, and so sweet in its decline, that the very pressure of years is made to exhale a fragrance of peace and satisfaction unknown to youth and vigor. Elsewhere, other gifts round out Masonic life, and benefits of a different, but still of an exalted nature, make demonstration clear and unmistakable, of how rapid is the growth and how intelligent the methods which this noble institution employs to illustrate in works its splendid professions of universal benevolence."

Very eloquent, throughout, is the language of our good Brother's address, and he pays a generous tribute to the memory of the deceased Brethren of the past year; amongst whose names we regret to find those of Past Junior Grand Warden Dr. Alexander A. Borders, and Past Senior Grand Warden Bro. A. I. Leet of Georgia. Of the last mentioned Brother, it is reported :—

"For many years he was Chairman of the Committee on Relief, and, at the time of his death, was Representative of the Grand Lodge of Ireland.

At last, when the hour of his departure came; when the unclouded mind of the dying Maçon was watching the ebbing tide of his own life, and when the unfaltering faith of the dying Christian was looking with calm serenity into the great beyond, he asked for his Masonic jewel and his Bible, and, with these upon his heart, he died—in his death, as 'in his life, beautifully entwining his Masonry and his Religion. May we so act that our end may be like his."

The membership of Subordinate Lodges in Georgia is 15,816, no less than 1,315 of whom have been raised since the preceding meeting of Grand Lodge, when the total membership was but 14,703.

Bro. Ramsay's Report on Correspondence is exceedingly interesting reading, and his review of Quebec kind and courteous.

He is specially complimentary in his references to the address of Bro. I. H. Stearns, as Grand Master.

M. W. BRO. JOHN S. DAVISON,
Grand Master.

R. W. BRO. A. M. WOLIHIN,
Grand Secretary.

Idaho.—1892.

WE find the total membership of the Grand Lodge of Idaho, to have been 941 at the time of the 25th Annual Communication, which was held at Boise City, on September, 14th, 1892.

M. W. BRO. MYER, Grand Master, delivered an exceedingly interesting address, marked with eloquent expressions, illustrative of his love of country, State and Masonry. In one of his reported

decisions, however, we fail to see the relevancy of his answer to the question put to him. We give the decision here as it appears in the proceedings:

Question: Is a Master Mason made a Mason in a lodge working under a charter issued by the Grand Lodge of Scotland of Free and Accepted Masons, Scottish constitution, entitled to be recognized as a true and lawful brother Mason by us? And is he entitled to affiliate?

Answer: I know of no reason why a Master Mason having a dimit as such should be prohibited from joining a Lodge in this Jurisdiction because he comes from a Scottish Rite Jurisdiction."

The Scottish Rite, as we understand it, is entirely distinct from the Masonry of the Grand Lodge of Scotland of Free and Accepted Masons, and there can nowhere be any doubt amongst Master Masons as to the legitimacy of the latter. But there are conflicting opinions as to how far Ancient Craft Masonry should recognize Master Masons, made such under the Scottish Rite jurisdiction, and it would, therefore, be interesting to know whether the Grand Master's decision is to be taken literally or as a direct affirmative reply to the question put him, which as we read, it certainly is not.

There is a somewhat brief, but carefully prepared Report on Foreign Correspondence from the pen of Bro. Charles C. Stevenson, in which Quebec's Proceedings for 1892 have courteous notice.

Referring to that portion of the introduction to our last Report headed "Cui Bono?" he says:—

"True, Brother C., the Reports on Foreign Correspondence amount to nothing to the non-reader; and further, what does Masonry really amount to to such a person? To him many of the beauties of our Fraternity are lost. The minds of the great Masonic writers as displayed in their literary productions remain blank to him, and he goes through his career as a mere automaton. We fear there are many Masters of Lodges who cannot name a single great author, who know nothing of jurisprudence, who have no knowledge of our history, and whose information consists solely of a faint impression that there are such things as a Grand Lodge Constitution and Subordinate Lodge By-Laws, and a very imperfect smattering of the Ritual. Perhaps there have been Grand Masters who knew as much about Masonic literature as they did of the Chinese drama. It strikes us that strenuous efforts should be made to induce our younger Brethren to take up the study of the literature of Masonry. To begin with, the Grand

Lodge Proceedings should be read to all the Lodges in the jurisdiction, specially summoned for the purpose. Our greatest danger lies in ignorance. Therein is the field for the spread of skepticism."

Like him, we should greatly enjoy meeting our Brothers of the Masonic corps reportorial this year at Chicago. But we doubt whether it is worth while discussing the lawfulness of placing the preparation-room door in the Lodge room on the right of the Senior Warden in the West. It is far more important that wherever it be located it be well and worthily guarded. Not many candidates take much note of the particular angle of the Lodge that they enter for the first time. With the subsequent proceedings it is, of course, somewhat different.

M. W. BRO. ISAAC P. HATTABAUGH,

Grand Master.

R. W. BRO. JAMES H. WICKERSHAM,

Grand Secretary.

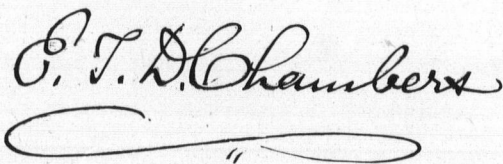
CONCLUSION.

WE are pleased to have received this year, and to have been enabled to review more volumes of Proceedings than usual. Some few Reports that only reached us after the bulk of the foregoing review was in print, are, unfortunately, out of their proper alphabetical order. But this is unavoidable.

Many of the Foreign Correspondence Reports that have come under our notice this year, bear marks of extraordinary scholarship and of a profound knowledge of Masonic lore, as well as of exceptional literary ability. Our reading of them has afforded us both pleasure and profit. May we be so fortunate in the near future as to be favored with more of the same handiwork.

It is gratifying to be able to note the almost entire disappearance of subjects of Masonic dispute. In the absence of these, the leaders and students of the Craft have been able to devote more time and attention to their researches into the inner mysteries and higher teachings of the Order. So it was in the beginning. And as it is now, may it ever continue to be, world without end. Amen.

Fraternally Submitted,

A handwritten signature in cursive script that reads "E. T. D. Chambers". Below the signature is a long, horizontal, wavy flourish line.

*Chairman of the Committee of Foreign Correspondence,
Grand Lodge of Quebec.*

QUEBEC CITY, January, 1893.

INDEX.

A

PAGE.

Address of Grand Chaplain	57
Appointed Officers of Grand Lodge	75

B

Benevolence and Charity, Report of Committee on	69
“ “ Committee on	73
Bedford District, Report of D. D. G. M	45

C

Committee on History of Freemasonry in Province of Quebec, Report of	55
“ Jurisprudence, Report of	62
“ State of Masonry, Report of	63
“ Finance, Report of	68
“ Foreign Correspondence and Relations, Report of	69
“ Benevolence and Charity, Report of	69
“ Jurisprudence	73
“ State of Masonry	73
“ Finance	73
“ Benevolence and Charity	73
“ Foreign Relations and Correspondence	74
“ Credentials	74

D

Deaths	97
--------------	----

E

Election of Grand Officers	67
“ “ Secretary	72

F

	PAGE.
Foreign Grand Lodges represented.....	13
Finance Committee, Report of.....	68
Foreign Correspondence and Relations Committee, Report of.....	69
Finance Committee, On.....	73
Foreign Relations and Correspondence, Committee on.....	74

G

Grand Officers present.....	3
“ Secretarie's Letter Explaining Cause of Absence.....	11
“ Master's Address.....	14
“ Secretary's Report.....	28
“ Treasurer's “.....	38
“ Chaplain's Address.....	57
“ Secretary, Election of.....	72
“ Representatives, List of.....	79
“ Secretary's Tabular Statement.....	82

I & J

Installation of Grand Officers....	73
Jurisprudence, Committee on.....	68

L

Lodges represented in Grand Lodge.....	6
List of Grand Lodges in correspondence with Grand Lodge of Quebec....	77

M

Minutes, Reading of.....	12
Masonic Home, Notice of.....	71
Montreal District, Report of D.D.G.M.....	42

N

Nominating Committee, Appointment of.....	72
“ Committee, Report of.....	73
Notice of Motion.....	75

INDEX.

iii

O

	PAGE.
Order of business.....	12
Officers (appointed) of Grand Lodge.....	75
Ottawa District, Report of D. D. G. M.	48

Q

Quebec and Three Rivers' District, Report of D. D. G. M.	41
---	----

R

Report of Grand Secretary.....	28
“ “ Treasurer.....	38
“ District Deputy Grand Master, Quebec and Three Rivers.....	41
“ “ “ Montreal.....	42
Restorations.....	80
Resignations.....	91
Report of District Deputy Grand Master, Bedford District.....	45
“ “ “ “ St. Francis “	46
“ “ “ “ Ottawa “	48
“ “ “ “ Shefford & Brome D.	49
“ Historical Committee.....	55
Returns from Lodges.....	36

S

State of Masonry, Report of Committee on.....	63
“ Committee on.....	73
Suspensions.....	94-96
St. Francis District, Report of D. D. G. M.....	46
Shefford and Brome District, Report of D. D. G. M.....	49