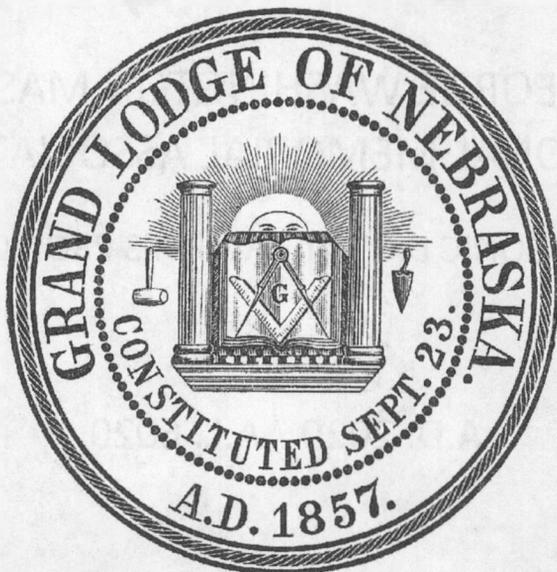


1875
PROCEEDINGS
of the
GRAND LODGE
of
Ancient Free & Accepted
MASONS
of the
STATE OF
NEBRASKA



A.D. 1875 / A.L. 5875

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A.D. 2020 / A.L. 6020

PROCEEDINGS

OF THE

Grand Lodge of Nebraska,

ANCIENT, FREE, AND ACCEPTED MASONS,

AT ITS

EIGHTEENTH ANNUAL COMMUNICATION,

HELD AT

LINCOLN,

JUNE 23RD TO 25TH, A.: L.: 5875.

DAVENPORT, IOWA:

DAY, EGBERT, & FIDLAR, PRINTERS,

1875.



PROCEEDINGS
OF THE
GRAND LODGE OF NEBRASKA,
Ancient, Free, and Accepted Masons,
AT ITS
EIGHTEENTH ANNUAL COMMUNICATION,
HELD AT
Lincoln, June 23d to 25th, A. S. L. S. 5875.

The Grand Lodge of the Most Ancient and Honorable Fraternity of Free and Accepted Masons of Nebraska commenced its Eighteenth Annual Communication in the Masonic Hall at Lincoln, Nebraska, on Wednesday, June 23d, A. S. L. S. 5875, A. D. 1875, at ten o'clock A. M. ; there being present : --

- M. S. W. S. FRANK WELCH, Grand Master ;
R. S. W. S. ALFRED G. HASTINGS, Deputy Grand Master ;
R. S. W. S. JAMES W. CHADDUCK, Grand Senior Warden ;
R. S. W. S. GEORGE H. THUMMEL, Grand Junior Warden ;
R. S. W. S. JAMES W. MOORE, Grand Treasurer ;
R. S. W. S. WILLIAM R. BOWEN, Grand Secretary ;
W. S. RICHARD BURGE, *as* Grand Chaplain ;
W. S. GUSTAVUS STEVENSON, *as* Grand Marshal ;
W. S. WILLIAM A. DEUEL, *as* Grand Senior Deacon ;
W. S. JESSE T. DAVIS, Grand Junior Deacon ;
Bro. S. JOHN McCLELLAND, Grand Tiler.

A Lodge of Master Masons was opened in ample form.

The Grand Master announced the following committees :

ON VISITING BRETHREN — Bros.: MILTON E. PINNEY, EDWARD K. VAL-
ENTINE, and CHARLES H. GOULD.

ON CREDENTIALS — Bros.: EBEN K. LONG, SAMUEL P. DAVIDSON, and
JAMES L. EDWARDS.

Bro.: Long, chairman of the Committee on Credentials, made report, which was adopted, subject to amendment during the session. The report, as amended, was as follows : —

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA : —

Your Committee on Credentials beg leave to report that they find the following Grand Officers, Past Grand Officers, and Representatives of Subordinate Lodges present, and entitled to one vote each in each capacity in which they appear; provided, that in no case whatever shall a member, by virtue of due proxy or authority, cast more than three votes : —

GRAND OFFICERS.

M.: W.: FRANK WELCH, Grand Master ;
R.: W.: ALFRED G. HASTINGS, Deputy Grand Master ;
R.: W.: JAMES W. CHADDUCK, Grand Senior Warden ;
R.: W.: GEORGE H. THUMMEL, Grand Junior Warden ;
R.: W.: JAMES W. MOORE, Grand Treasurer ;
R.: W.: WILLIAM R. BOWEN, Grand Secretary ;
V.: W.: RICHARD BURGE, *as* Grand Chaplain ;
W.: WILLIAM H. MORRIS, Grand Orator ;
W.: WILLIAM E. HILL, Grand Lecturer ;
W.: GUSTAVUS STEVENSON, *as* Grand Marshal ;
W.: FRANCIS E. WHITE, Grand Senior^dDeacon ;
W.: JESSE T. DAVIS, Grand Junior Deacon ;
Bro.: JOHN McCLELLAND, Grand Tiler ;
Bro.: R. W. FURNAS, } Trustees of Orphan School Fund.
Bro.: D. H. WHEELER, }

CUSTODIANS.

W.: DANIEL H. WHEELER, First District ;
W.: MILTON E. PINNEY, Second District ;
W.: ROBERT W. FURNAS, Third District.

PAST GRAND OFFICERS.

M.: W.: DANIEL H. WHEELER, Past Grand Master;
M.: W.: ROBERT W. FURNAS, Past Grand Master;
M.: W.: WILLIAM E. HILL, Past Grand Master;
M.: W.: MARTIN DUNHAM, Past Grand Master;
R.: W.: LEE P. GILLETTE, Past Deputy Grand Master.

REPRESENTATIVES.

NAME OF LODGE.	No.	MASTER.	SENIOR WARDEN.	JUNIOR WARDEN.
Nebraska.....	1	Wm. Robinson.....	G. Stevenson, proxy...	G. Stevenson, proxy...
Western Star.....	2	M. E. Pinney.....	E. F. Thorpe.....	E. F. Warren.....
Capitol.....	3	David E. Hume.....	C. F. Goodman, proxy	S. K. Jackson.....
Nemaha Valley.....	4	R. W. Furnas, proxy	.....	.....
Omadi.....	5	.....	.....	Wm. Adair.....
Plattsmouth.....	6	F. E. White.....	J. Vallery, Jr., proxy	C. W. King.....
Falls City.....	9	J. E. Cain.....	.....	F. W. Miller, proxy
Solomon.....	10	W. H. Clark, proxy	.....	.....
Covert.....	11	Isaac Greentree.....	.....	E. K. Long, proxy.....
Nebraska City.....	12	J. W. Chaddock.....	J. B. Northcutt, proxy	J. B. Northcutt.....
Orient.....	13	A. P. Forney.....	.....	.....
Peru.....	14	D. C. Cole.....	.....	.....
Fremont.....	15	J. H. Crabbs.....	.....	L. B. Smith, proxy.....
Eureka.....	16	.....	E. E. Metz.....	.....
Tecumseh.....	17	S. P. Davidson.....	C. A. Holmes.....	S. L. F. Ward, proxy...
Ashland.....	18	G. H. Bascom.....	.....	.....
Lincoln.....	19	C. H. Gould.....	R. H. Oakley.....	S. G. Owen, proxy.....
Rock Bluff.....	20	.....	David Ross.....	.....
Washington.....	21	W. H. Palmer.....	Jesse T. Davis.....	F. W. Kinney, proxy..
Macyo.....	22	V. V. Leonard.....	Geo. S. Smith, proxy..	J. N. Wise, proxy.....
Pawnee.....	23	.....	.....	.....
Lafayette.....	24	Lewis Dunn, proxy..	J. S. Robbins.....	.....
St John's.....	25	Jno. Cameron, proxy	E. E. French, proxy..	.....
Beatrice.....	26	Oliver M. Enlow.....	N. K. Griggs, proxy..	N. K. Griggs, proxy..
Jordan.....	27	P. Schwenk, proxy..	P. Schwenk.....	E. K. Valentine, proxy
Wyoming.....	28	.....	.....	.....
Hope.....	29	John P. King.....	.....	.....
Blue River.....	30	P. J. Goodrich.....	Geo. B. France.....	.....
Tekamah.....	31	Isaac Gibson, proxy	Jno. L. Wilson, proxy	W. B. White, proxy..
Platte Valley.....	32	.....	.....	.....
Ashlar.....	33	Wm. A. Deuel.....	Wm. H. Platt.....	B. B. Kelley, proxy...
Acacia.....	34	C. E. Sumner.....	H. Holcomb.....	C. E. Sumner, proxy..
Fairbury.....	35	George Cross.....	.....	.....
Lone Tree.....	36	N. R. Persinger.....	.....	.....
Crete.....	37	Hiram C. Rider.....	Wm. H. Morris.....	.....
Oliver.....	38	T. L. Norval.....	Wm. Clemmons.....	.....
Papillon.....	39	Geo. C. Potwin, proxy	E. N. Grenell, proxy..	Geo. C. Potwin.....
Humboldt.....	40	.....	Henry A. Scott.....	.....
Northern Light.....	41	Lewis Ley, proxy..	.....	.....
Juniata.....	42	W. L. Van Alstyne	Nathan Platt.....	E. M. Allen, proxy..
Hebron.....	43	E. S. Past.....	C. B. Coon, proxy.....	F. J. Hendershot, proxy
Harvard.....	44	F. M. Davis.....	.....	.....
Palmyra.....	45	W. S. White, proxy..	W. S. White.....	W. S. White, proxy....
Gibbon.....	46	C. Putnam.....	.....	.....
Salem.....	47	Richard Burge, proxy	Richard Burge, proxy	Richard Burge, proxy
Fairmont.....	48	J. E. Spear.....	J. E. Cramer.....	.....
Evening Star.....	49	W. L. Wilcox.....	J. B. Dinsmore, proxy	A. K. Marsh.....
Hastings.....	50	T. M. Abbott, proxy..	Thos. M. Abbott.....	L. C. Gould, proxy....
Fidelity.....	51	F. E. Wilson.....	A. H. Jones.....	C. C. Cook.....
Hiram.....	52	S. G. Glover.....	.....	W. B. Turner, proxy..
Charity.....	53	J. A. Tulleys.....	.....	.....
Lancaster.....	54	J. K. Marlay.....	J. M. Creamer.....	Geo. P. Tucker.....

And the following

GRAND REPRESENTATIVES :

Alabama — W.: JAMES W. CHADDUCK ;
British Columbia — W.: WILLIAM ADAIR ;
Illinois — W.: GEORGE H. THUMMEL ;
Iowa — W.: ROBERT W. FURNAS ;
Kentucky — W.: J. N. WISE ;
Louisiana — W.: J. N. WISE ;
Michigan — W.: DANIEL H. WHEELER ;
Missouri — W.: J. N. WISE ;
Mississippi — W.: J. M. BURKS ;
North Carolina — W.: ROBERT W. FURNAS ;
Ohio — W.: ROBERT W. FURNAS ;
Tennessee — W.: J. N. WISE.

All of which is respectfully submitted.

E. K. LONG,
 S. P. DAVIDSON,
Of the Committee on Credentials.

It being ascertained that a constitutional quorum was present, the Grand Marshal, by direction of the Grand Master, declared the Grand Lodge of Nebraska opened for the dispatch of business.

On motion of Bro.: Thummel, it was

Resolved, That all Master Masons in good standing be, and they are hereby, invited to be present and witness the deliberations of this Grand Body.

The Grand Master then delivered the following

ANNUAL ADDRESS :

TO THE MOST WORSHIPFUL GRAND LODGE OF NEBRASKA, ANCIENT, FREE,
 AND ACCEPTED MASONS :—

Brethren of the Grand Lodge:—Once more the gavel of the Grand Master has sounded in the East, calling the representatives of the craft together, to bring, it is hoped, the good tidings of peace and prosperity ; to remind us that one more year has passed beyond us upon the level of time, and has borne the current of its own peculiar joys and sorrows, its cares and perplexities, to mingle with the mighty ocean of the past.

We are taught that Masonry is a progressive science. If this be true, what more fitting time, let me ask, than now, after thanking the Supreme Architect of the Universe that we have been permitted to add one more stone to our temporal building, to turn our thoughts inward, and ask if we shall leave the world any better than we found it at the beginning of the year, and if we have made any progress in the erection of our spiritual building, "that house not made with hands, eternal in the heavens."

It is with great satisfaction that I am able to congratulate you upon the fact that death has laid his hand but lightly on the fraternity during the past year, and that, while great destitution might reasonably have been expected from the peculiar misfortunes which overtook our agricultural interests, the craft at large in this jurisdiction has not been materially affected. Shortly after the last Annual Communication of this Grand Lodge, I received from the brethren of Furnas county an application to appeal for general aid, but, upon consultation with older Masons, being satisfied that the craft were contributing as liberally as they could, and that the agencies then at work in the state were efficient and trustworthy, I declined to accede to their request until I saw they failed in their mission, and I believe the result will confirm the wisdom of the course I took.

GRAND LODGES.

I have received official information that the M. W. Grand Lodge of Wyoming was organized December 31, 1874, accompanied with the request that I would present, at this communication, the information, and ask you to grant them such masonic recognition as has been heretofore granted to all masonic Grand Lodges over the globe, formed in a legal and constitutional manner. I trust that you will find their action in accordance with masonic law and usage, and will be able to tender to the youngest member of Grand Lodge organizations sincere congratulations and fraternal greeting.

I am also in receipt of an appointment as Grand Representative of the Grand Lodge of the Indian Territory near the Grand Lodge of Nebraska, and of the request that I endeavor to procure their masonic recognition at the hands of this Grand Lodge. I, immediately upon receipt of their request, asked such information as I deemed necessary to discharge the duties devolving upon me, but have received no answer, although sufficient time has elapsed since I made the request.

Application has also been made, through me, to procure recognition of the Grand Lodge of Hungary, but I am also in receipt, from high masonic authority, whose means of information are ample, that the constitution of this body is such that we cannot comply with the request, howsoever much we may regret the fact.

NEW LODGES.

I have issued dispensations to open seven new Lodges, a list of which is hereto annexed, marked "A."

I received a petition from the brethren at Aurora, Hamilton county, praying that a dispensation be granted them to open a new Lodge, but ascertaining that the brethren in the immediate vicinity were not working in harmony with the petitioners, I refused to accede to their request until existing difficulties were adjusted.

I presume you will be called upon to charter some of these new Lodges, and continue the dispensations of others. I have strictly complied with the provisions of the resolution adopted at the last Grand Lodge communication regarding the legality of recognizing petitioners for dispensations whose demits were over one year old, except that I have recognized the rights of those petitioners whose demits were not a year old at the date of the petition, and whose dispensations were delayed from other causes, and for which they were not responsible.

CHARTERED LODGES.

I have also issued five dispensations to chartered Lodges to confer degrees in less time than that prescribed by the regulations of this Grand Lodge, mostly upon Entered Apprentices and Fellow Crafts, on receipt of proper fee, and upon the express condition that the necessary lectures were committed.

Upon the unanimous vote and petition of the Worshipful Master, Wardens, and brethren of Gibbon Lodge, No. 46, praying that they might be allowed to move their furniture to, and hold their regular communications at, the town of Kearny, Buffalo county, twelve miles distant, deeming that a compliance with their request was for the good of the Fraternity, I granted permission, subject to such action as the Grand Lodge may deem advisable.

I have approved of sundry changes in the by-laws of chartered Lodges, when they were not in conflict with Grand Lodge regulations; and I desire to call the attention of subordinate Lodges hereafter to be

chartered to the completeness of the Grand Lodge regulations for government of subordinate Lodges, and to suggest that in preparing by-laws they make them as concise and clear as possible, and that they will thus save themselves much trouble and communication as to the interpretation of their own by-laws.

In this connection, I desire to call the attention of the present Committee on Charters and Dispensations to the fact that, in one instance, at least, a former committee reported that the by-laws of a Lodge petitioning for a charter were in conformity with masonic law and usage, containing an article to this effect. "The regular meetings of this Lodge shall be held on the first Thursday of each month, *provided*, the Lodge may, by a two-thirds vote, change the day of meeting to any other day of the week;" evidently an oversight on the part of the committee, and calling for more care.

I have noticed with pain and surprise an ignorance among the craft as to the usages that should govern the action of subordinate Lodges, which needs the application of some remedy by this Grand Body. Among the acts resulting from this lack of knowledge, I will enumerate a few: Attempted interference with rights and prerogatives of Worshipful Master; raising a committee of censure on conduct of Worshipful Master, through subordinate officers; interference with work of other jurisdictions; converting money accompanying petitions into general fund of the Lodge, and inability to return the same after rejection; calling for aid outside this jurisdiction without consent of proper authority. I notice, too, that many Lodges have no Grand Lodge proceedings, and work in the dark; and would suggest that after revision of our laws and regulations, they be printed in book form, together with decisions of Past Grand Masters, and be distributed with all new charters, to be paid for at the same time the charters are granted.

CUSTODIAN DISTRICTS.

With the rapid influx of population, extension of railway lines, and consequent increase of new Lodges, I find that the present number and arrangement of custodian districts is inadequate and inconvenient. I have, therefore, with the assistance of the R.: W.: Grand Secretary, arranged a plan for re-districting the Lodges of this jurisdiction, with due reference to accessibility, economy, and its increasing demands, a copy of which has been sent to the R.: W.: Grand Lecturer and another

herewith submitted, which we hope will commend itself to your favorable consideration.

GRIEVANCES.

I am as gratified to impart as you will be to receive, the tidings that peace and harmony generally prevail within and among the Lodges subordinate to this Grand Lodge; yet, you will have some difficulties to adjust and the proper remedies to apply. The cases which will call for adjudication are as follows:—

Lone Tree Lodge, No. 36, *vs.* Bro.: H. N. Bryant, sentenced to expulsion—appeal by Bro.: Bryant.

Lafayette Lodge, No. 24, *vs.* Bro.: R. W. Sheldon—verdict “not guilty” referred by Grand Master, on application of prosecuting witnesses.

In the matter of Capitol Lodge, No. 3, *vs.* Bro.: H. H. Bellows, on trial for embezzlement, and convicted and sentenced by the civil courts to two years imprisonment in the penitentiary, it appears that in his trial before his Lodge the sentence of the civil courts was reversed. Upon examination of the papers submitted to me by the Lodge, I found that there had not been sufficient notice of trial given to defendant, and that the only testimony introduced during the trial was proof of Bro.: Bellows’ conviction and sentence by the civil court. I thereupon ordered a new trial, with sufficient notice thereof to defendant, and decided that the Lodge must either introduce sufficient evidence to show the brother’s probable innocence of the charge, that the trial before the civil court was unfair, through introduction of false testimony or otherwise, or render a verdict in accordance with the evidence previously introduced upon his trial before said Lodge.

In the matter in controversy between Nebraska City Lodge, No. 12, and Glenwood Lodge, No. 58, of Glenwood, Iowa, regarding settlement of bills incurred by Glenwood Lodge in the burial of a deceased member of Nebraska City Lodge, I refused to take any action in the matter, and, upon proper representation to the M.: W.: Grand Master of Iowa, my action was concurred in.

DECISIONS.

The following decisions and explanations have been made by me during the last masonic year:—

1. Money accompanying a petition should not be passed into the treasury of a Lodge before a favorable ballot.

2. As I understand it, a brother whose demit is over one year old can, if not a resident in the jurisdiction for a year, lawfully petition for affiliation.

3. An applicant for the degrees in Masonry, if stiff in joint of left knee, cannot be made a Mason.

4. A member of a Lodge is not liable for dues during term of suspension.

5. The subordinate Lodge is liable for Grand Lodge dues of a suspended member who was in good standing June 1st of current year.

6. The floating indebtedness of a Lodge cannot be considered as dues, nor is it a condition precedent to the obtaining of a demit, that the brother applying therefor should pay his *pro rata* share of the same, unless it be regularly assessed as dues and expressed in the by-laws of the Lodge.

7. "Can the by-laws of a subordinate Lodge preclude a member in arrear for dues from voting upon petitions for initiation, advancement, or affiliation?" No. All present must vote, if members of the Lodge in good standing.

8. A Lodge has no right to confer degrees upon an applicant whose residence is insufficient, notwithstanding the Lodge in whose jurisdiction he formerly resided may grant permission.

APPOINTMENTS.

I have nominated Bro.: William B. Wharton as Custodian for the fourth district, and Bro.: Edward K. Valentine as Custodian for the fifth district, subject to confirmation by this Grand Body.

I have also issued a new commission to Bro.: George E. Chatterton, as representative of this Grand Lodge near the M.: W.: Grand Lodge of Ireland, the former commission having miscarried.

I have endeavored to perform the duties devolving upon me for the good of the craft. If I have failed, it is for lack of facilities to inform myself, and as I am about to return to you the insignia of office with which your partiality invested me, and with it my sincere thanks for the honor conferred, courtesies extended, and the good-will which has been manifested toward me in all my intercourse with the fraternity, let me say, no evergreen will be needed as a reminder, no monumental marble as a memorial, of our intercourse, but that the pleasure springing up out of these associations will ever remain with, and abide by, me; and as you are about to take the welfare of the craft under your

guidance, let me join with you in the sincere hope that your deliberations will, as ever heretofore, be guided by that spirit of harmony which bringeth the peace "that passeth all understanding," and that when your designs are once drawn upon the trestle-board and the building erected in pursuance thereof, no sound of axe or hammer of discord will be heard, but that the several parts may fit with exactness.

FRANK WELCH, *Grand Master.*

EXHIBIT "A."

LIST OF NEW LODGES,

For which dispensations have been issued during the year 1874-75:—

1. *Norfolk Lodge*, Norfolk, Madison county, Nebraska; dispensation granted October 1, 1874. Bro.: S. W. Hayes, W.: Master.
2. *York Lodge*, York, York county, Nebraska; granted October 1, 1874.
3. *Syracuse Lodge*, Syracuse, Otoe county Nebraska; granted November 6, 1874.
4. *Columbus Lodge*, Columbus, Platte county, Nebraska; granted December 7, 1874.
5. *Wahoo Lodge*, Wahoo, Saunders county, Nebraska; granted January 20, 1875.
6. *Melrose Lodge*, Melrose, Harlan county, Nebraska; granted March 10, 1874.
7. *Thistle Lodge*, Plum Creek, Dawson county, Nebraska; granted May 8, 1875.

Bro.: Warren moved the reference of the address to a committee of three, with Past Grand Master Furnas as chairman, to designate the appropriate committees to which the several subjects therein contained should be referred. The address was accordingly referred to Bros.: Furnas, Warren, and Grenell.

The Grand Secretary submitted the following report, which was also referred to the last named committee:—

GRAND SECRETARY'S REPORT.

IN GRAND LODGE, June 23, 1875.

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

Your Secretary congratulates the fraternity on the progress made during the year 1874-75, as indicated from his stand-point. Although

beset with the scourge which visited our state soon after the last Annual Communication of the Grand Lodge, the Lodges of the jurisdiction have shown an activity and cultivation that unquestionably denotes progress in a desirable direction.

Your Secretary *reports* :—

That charters have been issued to Lodges Nos. 45 to 54, inclusive.

That a duplicate charter was furnished Lincoln Lodge, No. 19, signed as before, to replace the one which had worn out in its hands.

That bound "compendiums," on good paper, are in readiness for delivery to the constituent Lodges, at a cost of \$5.50.

That the certificates of good standing authorized by the Grand Lodge (page 93 of 1874) are in the printer's hands, and one book (of one hundred certificates) is herewith submitted. The cost, which was limited to fifty cents, will not exceed ten cents each. The design may be copyrighted, if the Grand Lodge so desires.

That the stereotyped reprint has been carried to the extent authorized by the Grand Lodge, covering all of 5857 and thirty pages of 5858.

That the seal of the Grand Lodge has been re-cut, increased in size, and improved in the manner of impressing it upon documents. It is now distinctive, and nearly beyond the possibility of counterfeiting.

That, for want of funds, the "black books" have not been prepared, as ordered. Your Secretary continues to observe his rule of expending no more money than is regularly appropriated and is available, believing that in this manner only can the Grand Lodge continue prosperous. The appropriations of the Grand Lodge last year were liberal and sufficient, but funds were available only for incidental expenses and the stereotyped reprint.

That, on March 5, '75, the attention of the Grand Master of Indiana was invited to the unadjusted claim of Lincoln Lodge, No. 19, of Nebraska, against Noblesville Lodge, No. 57, of Indiana. No response hereto has been received.

That, during the year, a majority of the Lodges have selected Lodge seals meeting the requirements of the Grand Lodge and receiving the approval of the Grand Master.

Your Secretary *submits* :—

Sundry documents pertaining to Norfolk, York, Syracuse, Columbus, Wahoo, Melrose, and Thistle Lodges, under dispensation ;

The statements of the Grand Master and of the Committee on Foreign Correspondence, of expense incurred ;

His own statement of funds received, etc., and of the disbursement of the several appropriations ;

The by-laws of the following Lodges, viz: Northern Light, No. 41, Tekamah, No. 31, and Washington, No. 21 ;

The appeal of H. N. Bryant from the decision of Lone Tree Lodge, No. 36 ;

A circular from the Grand Lodge of New Brunswick, requiring visiting craftsmen to present a certificate of good standing from their Grand Lodge ;

The votes of the constituent Lodges on the proposed amendment to the Constitution, to be known as Article XIV. The amendment has probably been defeated ; and with this your Secretary (who submitted the amendment) is well content, both with his own action in offering that which he deemed a desirable enactment, and with the action of the Lodges in refusing a *possible* burden when they were already harassed by the general misfortune of the state.

In order to submit for consideration the matter of printing the proceedings, it may be divided into four parts, viz: 1st, the proceedings proper ; 2d, the report of the Committee on Foreign Correspondence ; 3d, the lists of members of Lodges ; 4th, the stereotyping of all. Presuming that, on account of expense (including the considerable item of mailing), it is desirable to reduce the bulk of our volumes to some extent, your Secretary submits the question of the propriety of publishing *an abstract* of the proceedings. Heretofore it has been the custom to publish in full the reports of the committees, statements of funds, etc. If authorized, the reports of the Committee on Charters and Dispensations could be briefly stated, the financial reports and statements could be briefly mentioned and be entered in full in a ledger, and in other ways the proceedings proper could be reduced in bulk. This would impose considerable more labor upon the Grand Secretary, but it would save expense, and would be in a more business-like shape, *provided* always, that the Committee on Accounts would thoroughly perform its duty. Regarding the Report on Foreign Correspondence and the lists of members of Lodges the Secretary has no discretion — the Grand Lodge orders them printed, and the work is done as ordered.

He invites attention : —

To the new form of annual returns for subordinate Lodges which has been adopted, preserving all the essential features of the existing laws

and regulations, but calling for data not heretofore required. From the correctness of the returns so far received, and from the opinions given as to the simplicity of the form, your Secretary is assured the change is a good one—and it is also in accordance with the Nebraska system. As no “returns” of the ordinary kind can be required of Lodges under dispensation, your Secretary has had printed a new form of dispensation, containing a “statement of work,” to accompany the dispensation when it is surrendered to the Grand Lodge. Criticism of these blanks is desired; also of the “compendium” and the “diplomas.”

To the accompanying decision of the Postmaster General, that our proceedings are not “periodicals” within the meaning of the postal law. Decision was asked on this point in the hope that our postage might be reduced. Our postage on domestic matter is large under present rates, and the sending of matter to foreign jurisdictions, as ordered by the Grand Lodge, costs enormously.

He recommends:—

That during the incoming year the Grand Secretary, if possible, visit each chartered Lodge, for the purpose of examining the records, compendiums, etc.;

That demit blanks, similar in style and design to our diplomas, be furnished each Lodge at cost, and that their use by the constituent Lodges be enjoined by the Grand Lodge;

That appropriations be made—

For incidental expenses.....	\$300
“ stereotyped reprint.....	\$150 to 300
“ charter and other blanks.....	300
“ black books.....	100

With reference to the instructions of the Grand Lodge relative to Masonry in Brazil (page 69 of 1874), attention is invited to the remarks of Bro.: Albert Pike in the accompanying pamphlet. In this connection, your Secretary reports that, at the urgent request of Past Grand Master Furnas, his credentials from Brazil were placed in his hands.

Thanks are especially due to Bro.: Albert G. Mackey for valuable information; to Bro.: Jean Schons for much valuable assistance; and to Bros.: Charles F. Catlin and John J. Monell for co-operation in developing our present system of books, blanks, etc. Bro.: Monell has aided in devising seals for the Lodges, and in publishing numerous order, receipt, and memorandum books agreeing with the Nebraska system.

WILLIAM R. BOWEN, *Grand Secretary.*

The Grand Lodge was now called from labor to refreshment; and on resuming labor, after a recess of half an hour, the following standing committees were announced by the M.: W.: Grand Master: —

On Accounts — Bros.: CHARLES H. GOULD OLIVER M. ENLOW, and WILLIAM H. PLATT.

On Charters and Dispensations — Bros.: N. K. GRIGGS, J. K. MARLAY, and GEORGE B. FRANCE.

On By-Laws from Chartered Lodges — Bros.: J. N. WISE, DAVID E. HUME, and GEORGE CROSS.

On Ways and Means — Bros.: CHARLES E. SUMNER, HIRAM C. RIDER, and L. S. F. WARD.

On Charity — Bros.: WILLIAM A. DEUEL, V. V. LEONARD, WILLIAM H PALMER, and PETER SCHWENK.

On Grievances — Bros.: H. O. HANNA, ISAAC GREENTREE, F. J. HENDERSHOT, and WILLIAM E. HILL.

On Unfinished Business — Bros.: EDWIN F. WARREN, J. E. CRAMER, and LEWIS LEY.

On Puy Roll — Bros.: EDWARD K. VALENTINE, JAMES R. CAIN, and P. J. GOODRICH.

On motion of Past Grand Master Furnas, it was

Resolved, That the use of this hall for this evening be, and is hereby, tendered to the ladies of the Order of the Eastern Star.

Whereupon the Grand Lodge was called to refreshment until two o'clock this afternoon.

AFTERNOON SESSION.

WEDNESDAY, June 23, 5875.

The M.: W.: the Grand Lodge was called to labor at two o'clock — the M.: W.: Grand Master in the East, and the officers as at the morning session, except that W.: Bro.:

Francis E. White, Grand Senior Deacon, was at his place.

A communication was received from the craftsmen of Lincoln, greeting the Grand Lodge, and inviting its members to a reception and banquet to-morrow evening. On motion, the invitation was accepted.

Past Grand Master Furnas, for the special committee of which he was chairman, made the following report, which was adopted:—

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

The special committee to whom was referred the address of the Grand Master and the report of the Grand Secretary, have had the same under consideration, and respectfully report as follows:—

That so much of the address of the Grand Master as refers to the Grand Lodges of Wyoming and the Indian Territory, and the Representative near the Grand Lodge of Ireland, be referred to the Committee on Foreign Correspondence;

That so much of the same as refers to new Lodges and special dispensations, be referred to the Committee on Charters and Dispensations;

That so much of the same as refers to changes in the by-laws of chartered Lodges, be referred to the Committee on By-Laws of Chartered Lodges;

That so much of the same as refers to decisions, to Gibbon Lodge, to interference with prerogatives of Masters of subordinate Lodges, and to H. H. Bellows, be referred to the Committee on Masonic Jurisprudence;

That so much of the same as refers to Lone Tree Lodge and Lafayette Lodge, be referred to the Committee on Grievances;

That so much of the same as refers to Custodians, be referred to a special committee of three.

That so much of the Grand Secretary's report as refers to the Grand Lodge of Brazil and to the circular from the Grand Lodge of New Brunswick, be referred to the Committee on Foreign Correspondence;

That so much of the same as refers to the subordinate Lodges Norfolk, York, and others, be referred to the Committee on Charters and Dispensations;

That so much of the same as refers to by-laws, be referred to the Committee on By-Laws of Chartered Lodges;

That so much of the same as refers to appropriations, be referred to, the Committee on Ways and Means ;

That so much of the same as refers to printing proceedings, to blanks and books, and to visits of Grand Secretary to subordinate Lodges, be referred to special committees of three for each of the subjects named ;

That so much of the same as refers to votes of subordinate Lodges on amendments submitted, be referred to the Committee on Credentials.

ROBERT W. FURNAS,
EDWIN F. WARREN,
Of the Special Committee.

The following statement, being in the nature of an appeal of Bro.: M. B. Murphy from the action of Plattsmouth Lodge, No. 6, was introduced, and was referred to the Committee on Grievances : —

HALL PLATTSMOUTH LODGE, No. 6, }
PLATTSMOUTH, NEB., May 17, 1875. }

A request for an appeal from the action of the Lodge was submitted by Bro.: M. B. Murphy, and ordered made, and the Secretary instructed to forward the same to the Grand Secretary.

A resolution passed May 3, 1875, and recorded in the Lodge record book, on page 316, read as follows : —

“ *Resolved*, That hereafter no change shall be made in the said resolutions (recorded on pages 254 and 255 of this record), by repealing or amending the same, unless said amendment or resolution be proposed at a regular communication and lie over one month, and that every member of the Lodge be notified of the pendency of said resolution or amendment, and that the same shall require a two-thirds vote of the members present to amend or adopt the same.”

Bro.: Murphy claims that the Lodge has no right to require a two-thirds vote of the Lodge to repeal an action had by the Lodge relating to its finances.

In connection with the appeal of Bro.: Bryant *vs.* Lone Tree Lodge, No. 36, a petition from sundry Masons was now introduced, asking the Grand Lodge to reinstate the appellant. The petition was referred to the Committee on Grievances.

The by-laws of Fidelity Lodge, No. 51, were referred to the Committee on By-Laws from Chartered Lodges.

Bro.: Long, chairman of the Committee on Credentials, submitted for decision whether Solomon Lodge, No. 10, could be represented by a proxy from Papillion Lodge, No. 39, stating that Solomon Lodge would otherwise be unrepresented. The Grand Master decided that, under section 4 of the Grand Lodge by-laws, Solomon Lodge could not be so represented.

On motion of Bro.: Warren, amended by Bro.: Adair, the election of office-bearers was made the special order for two o'clock to-morrow afternoon.

The M.: W.: Grand Master now announced the following special committees on matters contained in his address and the Grand Secretary's report:—

On Custodian Districts—Bros.: DANIEL H. WHEELER, WILLIAM H. MORRIS, CHARLES A. HOLMES, SAMUEL W. HAYES, and WILLIAM H. PALMER.

On Printing Proceedings—Bros.: EDWIN F. WARREN, PETER SCHWENK, and GUSTAVUS STEVENSON.

On Books and Blanks—Bros.: WILLIAM H. PLATT, THOMAS M. ABBOTT, and DAVID E. HUME.

O Visitations by Grand Secretary—Bros.: MARTIN DUNHAM, JAMES E. CREAMER, and LEE P. GILLETTE.

The Grand Lodge was now called from labor to refreshment until four o'clock this afternoon.

WEDNESDAY, 4:40 P. M.

The Grand Lodge resumed labor, Grand Master Welch being in the East.

Bro.: Potwin submitted a query relative to the status of a New York Mason who obtains his demit on his petition to a Nebraska Lodge for admission, and who, after thus ob-

taining the demit, fails to deposit it with the Nebraska Lodge which has elected him to membership. The query was referred to the Committee on Jurisprudence.

Bro.: Wilcox submitted a query relative to an attorney, a Mason, who challenged jurymen because they were Masons; which was also referred to the Committee on Jurisprudence.

Past Grand Master Wheeler moved to amend the By-Laws of the Grand Lodge as follows; which, being seconded by five members, was laid over under the rules:—

Amend line 4 of section 10 of the By-Laws of the Grand Lodge of Nebraska so it shall read: "For each initiation the sum of \$4.00."

Amend line 5 of section 10 of the By-Laws so it shall read: "For each member the sum of seventy-five cents."

Bro.: Griggs, chairman of the Committee on By-Laws made report recommending that charters be granted to certain Lodges under dispensation, and that their respective by-laws be approved, the Lodges to hereafter be designated as follows:—

MOAIC LODGE, at Norfolk, Madison county;
 YORK LODGE, at York, York county;
 MT. MORIAH LODGE, at Syracuse, Otoe county;
 LEBANON LODGE, at Columbus, Platte county;
 WAHOO LODGE, at Wahoo, Saunders county;

And also recommending that Thistle Lodge, U.: D.:, be continued under dispensation another year. The recommendations of the committee were adopted, a proposition to give Lebanon Lodge the number "8" of Columbus Lodge, extinct, being not agreed to.

The same committee made the following report:—

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA:—

Your Committee on Charters and Dispensations, to whom was referred that portion of the M.: W.: Grand Master's address relative to

the approval of by-laws by the Grand Lodge which are in conflict with masonic law, by the erroneous recommendation of a former Committee on Charters and Dispensations, would respectfully represent that, while we deeply regret that such a mistake occurred, we would respectfully state that no member of your present committee are in any way responsible for the same, as the same occurred before any member of your present committee was a member of this Grand Body.

Respectfully submitted.

N. K. GRIGGS, }
 J. K. MARLAY, } *Committee.*
 G. B. FRANCE, }

Bro.: Warren, for the special committee of which he is chairman, made the following report, which was, on motion, adopted:—

TO THE M. W. GRAND LODGE OF THE STATE OF NEBRASKA:—

Your committee to whom was referred the recommendations and suggestions of the Grand Secretary relative to condensing printing and stereotyping of the proceedings of this Grand Body, and other matters, having had the subjects under consideration, would respectfully report:

1. That we are of the opinion that the several reports of the Committees on Charters and Dispensations and on Accounts can be materially reduced in bulk, and the substances thereof stated in better form than if printed *in extenso*; and we therefore recommend that the Grand Secretary be authorized to condense the same into as brief a space as possible and preserve the substance thereof; also, that the same power be given him to curtail the reports of other committees and the proceedings, preserving the substance thereof.

2. That we are opposed to condensing or omitting the report on Foreign Correspondence, believing that in a well-written review of the proceedings of sister jurisdictions just credit may be reflected upon ourselves. We also are of opinion that such reports tend to promote fraternal feeling and an interchange of fraternal courtesies between officers and members of the various jurisdictions, and that if Nebraska can hereafter secure the services of as efficient, able, and faithful committee as labored upon the report of 1874, we shall have no cause to regret any comparison between our own and the reports of other states.

3. That, in our opinion, the lists of names of the members of the several Lodges can be omitted from the printed reports without detri-

ment, and with a material saving in expense, and we therefore recommend that hereafter the Grand Secretary publish only the names and numbers of the several Lodges, the time of the stated communications, a list of the officers then serving, together with a statement of the numerical strength of such Lodges.

4. That we are strongly in favor of continuing the stereotyping of the proceedings of this Grand Body, believing that to our present efficient Grand Secretary Nebraska is indebted for the neatest and most finished proceedings issued on this continent.

5. That we approve of the suggestion of our Grand Secretary, that the financial accounts of this Grand Lodge be carried to a ledger, in which the Grand Secretary shall exhibit a complete statement of the accounts between the several Lodges and any of its officers with this Grand Lodge, all moneys received and disbursed, and, generally, all financial transactions; and we also recommend that a Committee on Accounts be appointed near the close of each Annual Communication, whose duty it shall be to thoroughly examine and audit the accounts of our Secretary and Treasurer, and other officers, if any. And in order that this suggestion may be carried out, we recommend that the Treasurer and Secretary, and other officers, if any, shall furnish to (the chairman of) such committee, for inspection, his accounts, books, and vouchers at least ten days before each Annual Communication; also, that such committee, or the chairman thereof, be allowed mileage and per diem by this Grand Lodge, while engaged in such business.

E. F. WARREN, }
P. SCHWENK, } *Special Committee.*
G. STEVENSON, }

Bro.: Wise moved the adoption of the amendment to section 9 of the Grand Lodge By-Laws, proposed by Bro.: Warren at the last Annual Communication of the Grand Lodge [see pages 37 and 43 of the proceedings of '74]. Whereupon a general discussion of the subject ensued.

Past Grand Master Dunham moved that the matter be laid over one year; which was not agreed to.

Bro.: Warren moved the substitution of the following: "Strike out all of section 9 of the By-Laws of this Grand Lodge after the word 'Lodge,' in the second line thereof."

R. W. Bro.: Thummel raised the point of order that action must be taken on the proposed amendment *verbatim*, as laid over from the last Annual Communication; which was not sustained.

And, on motion of Bro.: Warren, the whole matter was referred to the Grand Treasurer, the Grand Secretary, and the Committee on Accounts for consideration and recommendation.

Bro.: Long, chairman of the Committee on Subordinate Returns, made report relative to the vote of the Lodges on the proposed amendment to the Constitution of the Grand Lodge to be known as Article XIX., establishing a revenue fund [see pages 11 and 47, proceedings of '74]. The report showed that the proposed amendment was lost, there being twenty-five (25) affirmative and twenty-seven (27) negative votes thereon.

Bro.: Platt, for the special committee of which he is chairman, made the following report, which was adopted:—

TO THE M. W. GRAND LODGE OF NEBRASKA:—

Your Committee on Books and Blanks beg leave to recommend that so much of the report of R. W. Bro.: William R. Bowen, Grand Secretary, as recommends that demit blanks, similar in style and design to our diplomas, be furnished each Lodge at cost, be adopted, and that their use by the constituent Lodges be enjoined by the Grand Lodge.

WILLIAM H. PLATT,
THOMAS M. ABBOTT, } *Special Committee.*
DAVID E. HUME,

The following report of the Committee on Ways and Means was agreed to:—

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

Your Committee on Ways and Means, to whom was referred that portion of the Grand Secretary's report relating to appropriations, beg

leave to report that they have had the same under consideration, and would recommend the adoption of the following resolution:—

Resolved, That appropriations be and are hereby made as follows:—

For incidental expenses.....	\$300
“ stereotyped reprint.....	150
“ charter and other blanks.....	250
“ “black books”.....	100
Total.....	\$800

Respectfully submitted

CHAS. E. SUMNER, }
H. C. RIDER, } *Committee.*
S. L. F. WARD, }

Whereupon the Grand Lodge was called to refreshment until half-past eight o'clock to-morrow morning.

MORNING SESSION.

THURSDAY, June 24, 5875.

At ten o'clock the Grand Lodge was called to labor—the M.: W.: Grand Master in the East, with officers and members as hereinbefore recorded.

Bro.: Greentree, for the Committee on Grievances, made the following report, which, on motion, was adopted:—

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA:—

We, your committee to whom were referred the several matters of grievances, beg leave to report as follows:—

1st. In the appeal of Bro.: Murphy, of Plattsmouth Lodge, No. 6, claiming that the Lodge has no right to require a two-thirds vote of the Lodge to repeal an action had by the Lodge relating to its finances, your committee, upon due consideration, have sustained the action of the Lodge, and ask the approval of the M.: W.: the Grand Lodge.

2d. In the appeal of Bro.: Bryant, of Lone Tree Lodge, No. 36, against the action of said Lodge in his trial and expulsion on sundry charges and specifications, we, your committee, beg leave to report that,

upon careful review and consideration of the evidence and proceedings in the case, we are clearly of the opinion that Bro.: Bryant is guilty, and recommend that the action of Lone Tree Lodge, No. 36, be approved by this Grand Lodge.

3d. We, your committee, having had under consideration the action of the M.: W.: Grand Master of the Grand Lodge of Nebraska in the matter of Glenwood Lodge, No. 58, Iowa, *versus* Nebraska City Lodge, No. 12, Nebraska, and also the matter of Capitol Lodge, No. 3, *versus* Bro.: Bellows, of said Capitol Lodge, beg leave to report that we fully sustain the action of the M.: W.: Grand Master of the Grand Lodge of Nebraska therein, and respectfully ask you to approve the same.

4th. We, your committee, to whom was referred the case of Lafayette Lodge, No. 24, of Nebraska, *versus* Bro.: Sheldon, beg leave to report that we have examined the papers therein, and herewith return the same without action, as it appears that no decision has ever been made or sentence passed by the Lodge. We would further recommend that Lafayette Lodge, No. 24, order a new trial, in order that the charges may be sustained or the brother honorably acquitted.

ISAAC GREENTREE,
F. J. HENDERSHOT,
W. E. HILL,

Of the Committee on Grievances.

Bro.: Griggs, chairman of the Committee on Charters and Dispensations, made report recommending the issuance of a charter to Melrose Lodge, U.: D.:, at Melrose, Harlan county; which report was adopted.

Bro.: Griggs also submitted the following report—the motion for its adoption was thoroughly discussed, and was not agreed to:—

TO THE M.: W.: THE GRAND LODGE OF THE STATE OF NEBRASKA:—

Your Committee on Charters and Dispensations recommend the adoption of the following resolution:—

Resolved, That the delegates from Lodges chartered at this meeting of the Grand Lodge be permitted to vote, the same as if such Lodges had been previously chartered.

N. K. GRIGGS, }
G. B. FRANCE, } *Committee on Charters*
J. K. MARLAY, } *and Dispensations.*

The following invitation was received, and, on motion, was accepted:—

LINCOLN, June 24, 1875.

TO THE GRAND MASTER AND MEMBERS OF THE GRAND LODGE:—

The Warden and Inspectors of the Penitentiary extend an invitation to your ancient and honorable body to visit the State Penitentiary this afternoon at one o'clock, returning at three, on a special train.

L. F. WYMAN, *Warden.*
 C. H. GOULD, } *Inspectors.*
 W. W. ABBEY, }

Bro.: Morris, for the special committee on Custodian Districts, made report. A motion to re-commit the report, with instructions to modify the same so as to more nearly carry out the recommendation of the Grand Master, was lost; and the report was adopted, thus creating Custodian Districts as follows, viz:—

DISTRICT No. I.—The counties of Dixon, Dakota, Burt, Washington, Douglas, and Sarpy.

DISTRICT No. II.—The counties of Dodge, Cuming, Wayne, Pierce, Cedar, Stanton, Madison, Platte, Colfax, Polk, Butler, Antelope, and Knox.

DISTRICT No. III.—The counties of Merrick, Boone, Hall, Howard, Greeley, Holt, Valley, Sherman, Buffalo, Kearny, Franklin, Phelps, Harlan, Gosper, and Furnas, with the unorganized territory north and west of said counties.

DISTRICT No. IV.—The counties of Lincoln, Keith, Cheyenne, Frontier Red Willow, Dundy, Hitchcock, Chase, and the unorganized territory north of said counties.

DISTRICT No. V.—The counties of Saline, Gage, Jefferson, Thayer, Fillmore, York, Hamilton, Clay, Nuckols, Webster, and Adams.

DISTRICT No. VI.—The counties of Cass, Otoe, Lancaster, Saunders, and Seward.

DISTRICT No. VII.—The counties of Nemaha, Johnson, Pawnee, and Richardson.

Past Grand Master Furnas, for the Trustees of the Orphan School Fund, submitted the following report, which was referred to the Committee on Accounts:—

REPORT OF TRUSTEES OF ORPHAN SCHOOL FUND, JUNE 1ST, 1875.

Amount due from Grand Lodge, as per report, June 1st, 1874.....	\$2,651 81	
Interest on same to July 1st, 1874.....	21 26	
	<u>\$2,672 57</u>	
Less amount paid July 1st, 1874.....	2,450 00	
	\$ 222 57	
Interest on same to June 1st, 1875.....	20 89	
Due fund from Grand Lodge, June 1, 1875.....		\$ 242 96
Amount on loan, as per report, June 1st, 1874.....	\$ 780 00	
Interest on same to June 1st, 1875.....	78 00	
	<u>\$ 858 00</u>	
Amount loaned, as per report June 1st, 1874.....	\$1,661 60	
Interest on same to August 15th, 1874.....	34 61	
Amount loaned, as per report June 1st, 1874.....	1,082 77	
Interest on same to August 7th, 1874.....	19 21	
Amount loaned, as per report June 1st, 1874.....	182 05	
Interest on same to August 15th, 1874.....	3 79	
Amount on hand, as per report June 1, 1874.....	61 34	
Amount paid by Grand Lodge July 1st, 1874.....	2,450 00	
Amount loaned October 17th, 1874.....	\$5,506 65	
Interest on same to June 1st, 1875.....	458 80	
	<u>\$5,965 45</u>	
Total fund, June 1st, 1875.....		\$7,011 41

ROBERT W. FURNAS, } Trustees.
DANIEL H. WHEELER, }

Bro.: Gould submitted a report from the Committee on Accounts, on which no action was taken at this time, it being an *approximate* statement of the financial condition of the Grand Lodge.

Bro.: Warren, chairman of the special committee appointed at the last Annual Communication [see page 88, proceedings of '74], made report recommending that, for reasons given, no action be now taken relative to the loss of the Grand Lodge funds in question.

Bro.: Warren, for the Committee on Unfinished Business, made the following report:—

TO THE M.: W.: GRAND LODGE OF THE STATE OF NEBRASKA:—

Your Committee on Unfinished Business would respectfully report:

1. That the amendment to Section IX. of the By-Laws of this Grand Lodge introduced by Bro.: Morris (page 31, proceedings of '74), also that of Bro.: Warren (page 37), require action at your hands.

2. Also a proposed new By-Law, to be known as Section XXVI (page 11, proceedings of '74), and the report of the Committee on Jurisprudence (pages 47 to 50, proceedings of '74).

3. We also call attention to the unsatisfactory state of the difference between Lincoln Lodge, No. 19, of Nebraska, and Noblesville Lodge, No. 57, of Indiana (see page 63, proceedings of '74), in order that this Grand Body may take such action as seems most fitting.

4. That we have learned from our Grand Secretary, who was appointed a committee of one to codify and arrange the By-Laws and decisions, etc. (see page 88, proceedings of '74), that he has been able to accomplish nothing satisfactory, for the reason that there are two or more Constitutions and drafts of By-Laws for this jurisdiction, adopted at various times, with no repealing clause in either of them. We therefore recommend that the subject be re-committed to the Grand Secretary, and that some action be taken at this session to avoid the trouble likely to arise from the want of some repealing clause, etc.

5. That on page 93 we find a resolution relative to life assurance under the auspices of this Grand Lodge, which may require attention at this communication.

All of which is respectfully submitted.

E. F. WARREN, }
J. E. CRAMER, } *Committee on*
LEWIS LEY, } *Unfinished Business.*

The following report of the special committee appointed at the last Annual Communication [see page 88, proceedings of '74], was referred to the Committee on Jurisprudence:—

IN GRAND LODGE, June 24, '75.

TO THE GRAND LODGE:—

As the committee appointed to codify the existing laws and regulations of the Grand Lodge, your Secretary reports that, deeming it useless to half perform a duty, he is unable to make the desired report, because the Constitution and By-Laws last adopted contain no repealing clause whatever of former enactments, and without such repealing clause, it would be time wasted to attempt the work.

Your Secretary would be glad to perform the work, believing that the craft should know exactly what enactments are in force; and to this end it is recommended that all Constitutions and By-Laws existing before those acted on in 5872 be repealed, and that the committee be continued, with such further instructions as the Grand Lodge may desire to give.

Fraternally,

WM. R. BOWEN, *Committee.*

The Grand Lecturer submitted reports as follows—so much thereof as pertained to expenses was referred to the Committee on Finance and Accounts:—

M. W. GRAND MASTER AND BROTHERS OF THE GRAND LODGE OF NEBRASKA:—

In accordance with the requirements of the Grand Lodge, I submit my report as Grand Lecturer:—

There were no Schools of Instruction held last winter, the Grand Lodge having failed to provide for holding them.

I have been called upon to visit only five or six Lodges during the year—those I visited, and conferred the degrees therein. They seemed to be doing good work and square work.

Herewith is submitted the reports of the Custodians of the second and fourth districts.

WILLIAM E. HILL, *Grand Lecturer.*

NEBRASKA CITY, June 1st, 1875.

W. WILLIAM E. HILL, *Grand Lecturer of the Grand Lodge, A. F. & A. M., Nebraska:—*

DEAR BROTHER:—In accordance with Article 2, Chapter VIII., of the By-Laws of this Grand Lodge, I herewith submit a report of my official action for the past year:—

In October, 1874, in accordance with a previous request, I visited Syracuse, Otoe county, Nebraska, for the purpose of meeting and examining the officers of a contemplated new Lodge to be located at the above place; and, after a full and satisfactory examination, I granted a certificate for a dispensation to the following named brethren: J. H. Young, W. Master; J. W. Eaton, Senior Warden; and D. A. Pound, Junior Warden. After they received the dispensation, I visited them on two other occasions, and found them to be doing good work and prospering well.

In company with yourself, I also visited Palmyra Lodge, in Otoe county, and Peru Lodge, in Nemaha county. At each of these places we meet a goodly number of the brethren, and conferred the M. M. degree. I have also visited Nebraska City Lodge, No. 12, frequently, it being the most convenient. Each of the above Lodges are doing fair work, and appear to be in a prosperous condition.

I would have visited all the Lodges in this district, had I known in time that no Schools of Instruction were to be held; but the year was so far advanced when I ascertained that there would be none held, that I could not visit all the Lodges without injustice to myself.

Trusting that the above acts will meet with approval, I am,
Respectfully and fraternally yours,

MILTON E. PINNEY,
Custodian Second District.

OMAHA, May 19th, 1875.

W. WILLIAM E. HILL, *Grand Lecturer of the Grand Lodge, A. F. & A. M., Nebraska.*—

DEAR SIR AND BROTHER:—In accordance with Article 2, Chapter VIII., of the By-Laws of this Grand Lodge, I herewith submit a report of my proceedings as Custodian:—

April 29th I visited Plum Creek and examined the proposed officers for a Lodge U. D., and, after a thorough and satisfactory examination, granted a certificate to Bros. Robert S. Hague, W. Master, R. B. Peirce, Senior Warden, and Thomas G. Winsey, Junior Warden.

I next proceeded to Kearny Junction, to examine the proposed officers for a Lodge U. D., but did not, as the brethren are thinking of moving Gibbon Lodge to Kearny, and if that is done, a second Lodge will not be needed. The matter will probably be presented at the next session of the Grand Lodge.

Herewith find account of expenses:—

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

To WILLIAM B. WHARTON, Custodian, Dr.:

To visiting Plum Creek, as per report—

230 miles.....	\$23 00
2 days.....	4 00
	<hr/>
	\$27 00

WILLIAM B. WHARTON,
Custodian Fourth District.

R.: W.: Bro.: Wise submitted the following reports from the committee on Foreign Correspondence, which were adopted without dissent: —

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA: —

Your Committee on Foreign Correspondence, to whom was referred so much of the M.: W.: Grand Master's address as refers to the Grand Lodge of the Indian Territory, have had the same under consideration, and beg leave to submit the following report: —

Your committee are not in possession of any facts, incidents, or proceedings connected with the organization of said Grand Lodge, nor any evidence of the election of officers therein. Wherefore, your committee offer the following resolution for adoption: —

Resolved, That, upon receipt of the proper evidence of the regularity of the proceedings had in the organization of the said Grand Lodge, our M.: W.: Grand Master be authorized and requested to extend to her our most fraternal recognition.

Regarding so much of the M.: W.: Grand Master's address as refers to the M.: W.: the Grand Lodge of Wyoming, together with the certificate of the Grand Secretary of said Grand Lodge, setting forth the facts connected with the organization thereof, your committee report that they have given the same mature consideration, and offer the following resolutions for adoption: —

Resolved, That it is with a sense of pride in the American Grand Lodge system, that we recognize Wyoming as another link in the chain of Grand Lodges.

Resolved, That we tender our most hearty recognition to this our youngest sister, and that we take her by the hand and bid her God-speed in the right.

With reference to the circular letter from the M.: W.: the Grand Lodge of New Brunswick, conveying to this Grand Lodge notice of the adoption of the following regulation by said Grand Lodge, to-wit: "Any brother hailing from a Lodge beyond the jurisdiction of New Brunswick, desiring to be received as a visitor in any Lodge within the province, and who cannot be vouched for, shall, previous to undergoing an examination, be required to produce a certificate from the Grand Lodge to which he belongs; and if he cannot produce such certificate, no examination shall take place, and he shall be refused admission;" your committee report that they have duly considered the same, and

recommend that the brethren of our obedience take due notice thereof and govern themselves accordingly.

Your committee to whom was referred so much of the M.: W.: Grand Master's address as refers to the request of the Grand Orient of Hungary for recognition at the hands of this M.: W.: Grand Lodge, together with a circular letter in reference to the reciprocal interchange of Grand Representatives, have given the whole subject the most mature consideration in the light of all the facts in their possession, and your committee therefore beg to submit the following conclusions: We are disposed to believe, from the best information at our command, that the Grand Orient under consideration is not a propagator, exclusively, of Ancient Craft Masonry, but that other *rites*, of which this Grand Lodge takes no cognizance, are interwoven or intimately associated therewith. In view of these facts, and of the further fact that we are not satisfactorily apprised of the position assumed by said Grand Orient upon the question of *Grand Lodge Sovereignty*, as set forth in the resolutions submitted by your committee at the session of 1874, and found on page 36 of the proceedings of said year, we are compelled, very regretfully, to recommend that no formal recognition be extended to said Grand Orient until such time as we may come into possession of facts showing that our conclusions in the premises are not founded in truth.

Concerning the correspondence of our R.: W.: Grand Secretary relative to the masonic status of the rival Grand Orient of the empire of Brazil, in pursuance of a resolution adopted by this Grand Lodge in 1874, and found on page 69 of the printed proceedings of said year, your committee report that they have thoroughly examined a report submitted to the Supreme Council of the 33d degree for the Southern Jurisdiction of the United States, by that illustrious Mason, Albert Pike, from which we arrive at the following conclusions, to-wit: That the union effected some time since between the two contending bodies in that empire, has subsequently been broken — a number of Lodges of the former Lavradio Body having seceded from the union and formed a rival Grand Body. Bro.: Pike is disposed to recognize the United Grand Orient as the legitimate masonic power, while Bro.: Drummond, of the Northern Jurisdiction, is disposed to regard neither of the so-called Grand Orient as entitled to masonic recognition. Hence, in view of the uncertainty surrounding the history of both Grand Bodies under consideration, and in view of the further fact that both are Scottish Rite orders, of which we, as a body of Ancient Craft Masons

solely, are presumed to know nothing, we recommend that no recognition be extended by this Grand Lodge to either of the bodies claiming authority of the empire of Brazil, until such time as this Grand Lodge shall be differently advised of masonic matters in that empire.

In conclusion, your Committee on Foreign Correspondence respectfully report progress upon the annual review of the proceedings of sister Grand Lodges, and ask permission to submit the review to the R. W. Grand Secretary, for publication with the proceedings of the Grand Lodge.

J. N. WISE, *for the Committee.*

The order of the Grand Lodge that Masons from Michigan be required to present diplomas before examination and admittance, was continued.

Bro.: Long, chairman of the Committee on Credentials, made the following report: —

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA: —

Your Committee on Credentials beg leave to report that W.: Phineas D. Ballou is the duly accredited representative of the M.: W.: the Grand Lodge of Vermont near the Grand Lodge of Nebraska.

E. K. LONG,

S. P. DAVIDSON,

Of the Committee on Credentials.

Whereupon Bro.: Ballou was introduced and received with due honors.

Bro.: Cain submitted the following query, on which the Committee on Jurisprudence made an affirmative report, which was sustained by the Grand Lodge: —

QUERY.— In case the Master and Wardens elect of any subordinate Lodge should refuse or neglect to be installed, would such Lodge be entitled to representation in this Grand Lodge?

Past Grand Master Furnas submitted the following report from the Committee on Jurisprudence, which was adopted:

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA: —

The Committee on Jurisprudence, to whom was referred the inquiries of Brothers Potwin and Wilcox, submit as follows: —

Query by Bro.: George C. Potwin:—

“What is the standing of a brother who, under existing laws of the Grand Lodge of the state of New York, has petitioned for affiliation in one of our subordinate Lodges previous to receiving his demit, and after being elected, and receiving his demit on the same, fails to deposit it with the Lodge electing him?”

In reply to the above query of Bro.: George C. Potwin, considering the mere paper or query presented, the committee decide that the status of the brother is simply that of a demitted Mason. If it should be made to appear that a fraud had been perpetrated in obtaining a demit under false pretense, then the brother would be a proper subject for masonic discipline; but there being no such charge, or even intimation, the committee can arrive at no other conclusion than that announced. The facts in relation to demits and affiliation in the jurisdictions of New York and Nebraska are these: New York grants no demits except for the purpose of affiliation, and not until after the applicant shall furnish a certificate of election in some other Lodge; in Nebraska, the requirement in the matter of affiliation is that the demit shall accompany the petition. Entertaining such a petition for affiliation, or acting thereon, in Nebraska, is really irregular, to say the least. Under all the circumstances, unless it shall be made to appear that fraud was attempted or practised, there is no cause for complaint or the exercise of masonic discipline.

In reply to the query of Bro.: M. W. Wilcox, the committee, judging from the bare question as presented, see no cause for action on the part of the Lodge.

ROBERT W. FURNAS, DANIEL H. WHEELER, WILLIAM E. HILL, MARTIN DUNHAM,	} Committee on Jurisprudence.
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A communication from V.: W.: Bro.: Andrew J. Swarts, Grand Chaplain, stating his inability to meet with the Grand Lodge, was received and ordered filed.

On motion of Deputy Grand Master Hastings, it was arranged that the annual oration be delivered in public this evening.

And the Grand Lodge was called from labor until this afternoon.

AFTERNOON SESSION.

THURSDAY, June 24, 5875.

On the return of the excursion of the members of the Grand Lodge to the State Penitentiary, labor was resumed at three o'clock, Grand Master Welch presiding.

Bro. Long submitted the following report, which was adopted:—

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

The Committee on Subordinate Returns beg leave to submit the following report of the work of the several Lodges under this jurisdiction for the year ending May 31st, 1875, and the present status of the craft:

Number of Entered Apprentices on rolls.....	223	
Number of Fellow Crafts on rolls.....	98	
Number initiated.....	227	
Number passed.....	313	
Number of Master Masons June 1st, 1874.....	2,238	— 2,238
Number raised.....	202	
Number admitted.....	323	
Number reinstated.....	21	
Number gained by error.....	17	
Gain.....	564	— 564
Number demitted.....	134	
Number died.....	14	
Number suspended.....	82	
Number expelled.....	8	
Number lost by error.....	5	
Loss.....	243	— 243
Total gain.....	321	— 321
Present number of Master Masons.....		2,559
<i>Grand Lodge Funds—</i>		
Fees.....	\$1,135	00
Dues.....	2,237	00
Arrears.....	50	00
Total.....	\$3,422	00

All of which is respectfully submitted.

E. K. LONG,
S. P. DAVIDSON,
Of the Committee on Subordinate Returns.

STATISTICAL STATEMENT FOR THE YEAR ENDING MAY 31st, 1875.

LODGE.	No.	LOCATION.	COUNTY.	ENTERED APPRENTICES.			FELLOW CRAFTS.			MASTER MASONS.								GRAND LODGE DUES, FEES, ETC.					Candidates rejected.				
				No. June 1st, 1874.	Initiated.	Passed.	No. May 31st, 1875.	No. June 1st, 1874.	Passed.	Raised.	No. May 31st, 1875.	No. Master Masons June 1st, 1874.	Gain this year.			Loss this year.			No. Master Masons May 31st, 1875.	Amount due Sub. Lodge June 1, '74.	Amo't due Grand Lodge June 1, '74.	Fees on Initiations		Dues on Members.	Total as found by Committee.		
													Raised.	Admitted.	Reinstated.	By errors.	Total gain.	Demitted.								Died.	Suspended.	Expelled.	By errors.	Total loss.
Nebraska.....	1	Bellevue.....	Sarpy.....	1	2	3	1	3	4	38	4	1	5	9	15	4	1	1	42	.....	.....	\$ 10 00	\$ 38 00	\$ 48 00	.....	
Western Star.....	2	Nebraska City.....	Otoe.....	5	3	2	5	5	5	138	5	4	.....	.....	.....	.....	.....	.....	127	.....	.....	25 00	138 00	163 00	5	
Capitol.....	3	Omaha.....	Douglas.....	28	10	26	5	11	10	218	10	7	.....	17	7	1	.....	.....	227	.....	.....	50 00	218 00	268 00	11	
Nemaha Valley.....	4	Brownville.....	Nemaha.....	2	3	2	2	2	2	93	2	1	.....	3	2	1	.....	.....	15	.....	.....	15 00	93 00	131 00	4	
Omadi.....	5	Dakota.....	Dakota.....	.....	.....	.....	1	.....	1	35	.....	.....	2	.....	.....	.....	.....	.....	37	.....	.....	.....	35 00	33 00	.....	
Plattsmouth.....	6	Plattsmouth.....	Cass.....	21	1	21	1	2	1	53	1	.....	3	4	4	1	.....	.....	5	52	.....	.....	5 00	53 00	58 00	.....
Falls City.....	9	Falls City.....	Richardson.....	.....	.....	.....	.....	.....	.....	62	1	6	.....	7	10	.....	.....	.....	10	59	.....	.....	62 00	62 00	1	
Solomon.....	10	Ft. Calhoun.....	Washington.....	1	3	2	1	2	3	26	1	.....	1	.....	.....	.....	.....	.....	.....	.....	.....	15 00	26 00	41 00	.....	
Covert.....	11	Omaha.....	Douglas.....	18	7	19	9	8	5	150	5	4	3	12	8	.....	.....	.....	2	160	.....	.....	35 00	150 00	185 00	5
Nebraska City..	12	Nebraska City.....	Otoe.....	3	1	3	1	1	1	57	2	4	8	11	1	12	53	5 00	57 00	62 00
Orient.....	13	Rulo.....	Richardson.....	3	.....	3	3	.....	1	29	1	2	1	2	6	1	2	1	5	30	.....	15 00	.....	29 00	44 00	.....
Peru.....	14	Peru.....	Nemaha.....	.....	1	1	.....	1	1	13	1	.....	2	.....	.....	.....	.....	.....	1	15	.....	1 00	5 00	13 00	19 00	1
Fremont.....	15	Fremont.....	Dodge.....	3	4	5	2	5	5	75	6	3	4	13	3	17	20	68	20 00	75 00	95 00	7
Eureka.....	16	Arago.....	Richardson.....	1	1	1	1	.....	1	22	.....	.....	.....	1	1	4	1	2	8	14	.....	28 00	5 00	22 00	55 00	.....
Tecumseh.....	17	Tecumseh.....	Johnson.....	6	4	2	8	3	2	78	2	3	3	8	4	16	20	66	20 00	78 00	98 00	4
Ashland.....	18	Ashland.....	Saunders.....	4	6	6	4	3	5	64	4	4	4	12	4	10	1	.....	15	61	.....	.....	30 00	64 00	94 00	2
Lincoln.....	19	Lincoln.....	Lancaster.....	8	12	12	8	12	12	113	12	9	.....	21	4	.....	.....	.....	4	130	.....	.....	60 00	113 00	173 00	5
Rock Bluff.....	20	Rock Bluff.....	Cass.....	3	2	1	2	1	2	40	2	1	1	4	1	1	2	42	15 00	40 00	55 00
Washington.....	21	Blair.....	Washington.....	3	4	3	4	3	72	2	1	5	6	3	5	8	70	20 00	72 00	92 00
Macy.....	22	Plattsmouth.....	Cass.....	6	4	4	6	1	4	53	2	2	7	2	9	46	20 00	53 00	73 00	1
Pawnee.....	23	Pawnee City.....	Pawnee.....	.....	3	.....	3	4	.....	24	4	.....	1	5	.....	.....	.....	.....	29	.....	.....	.....	15 00	24 00	39 00	.....
Lafayette.....	24	Grant.....	Nemaha.....	1	4	4	1	.....	4	29	4	1	.....	5	.....	.....	.....	.....	34	.....	.....	.....	20 00	29 00	49 00	1
St. John's.....	25	Omaha.....	Douglas.....	11	13	13	11	12	11	77	11	1	1	13	6	1	7	83	65 00	77 00	142 00	3
Beatrice.....	26	Beatrice.....	Gage.....	7	9	4	12	4	4	74	4	3	7	6	2	8	73	45 00	74 00	119 00	1
Jordan.....	27	West Point.....	Cuming.....	9	3	7	5	1	1	34	4	5	.....	6	2	.....	.....	.....	2	41	.....	.....	15 00	34 00	49 00	4

June, 1875.]

GRAND LODGE OF NEBRASKA.

Wyoming	28	South Pass City	Wyoming T'y	27	4	1	1	6	2	1	4	3	10	35	\$ 2 00	\$ 27 00	\$ 29 00	3												
Hope	29	Hillsdale	Nemaha	39	4	1	1	6	2	1	4	3	10	35		39 00	59 00	3												
Blue River	30	Milford	Seward	25	2	1	1	3	3	2	2	3	3	25	10 00	25 00	35 00	3												
Tekamah	31	Tekamah	Burt	24	6	3	1	9	1	1	1	1	1	32	15 00	24 00	39 00	6												
Platte Valley	32	North Platte	Lincoln	81	4	1	1	6	2	1	1	1	2	85	45 00	81 00	126 00	6												
Ashlar	33	Grand Island	Hall	4	4	4	4	3	4	6	1	44	4	10	1	15	2	1	5	8	51	20 00	44 00	64 00	2					
Acacia	34	Schuyler	Colfax	11	3	3	11	2	3	3	2	42	3	4	1	7	2	1	2	2	2	47	15 00	42 00	57 00	2				
Fairbury	35	Fairbury	Jefferson	10	2	2	8	4	2	6	1	15	6	5	1	11	1	1	1	1	1	25	15 00	15 00	15 00	2				
Lone Tree	36	Lone Tree	Merrick	2	4	5	1	5	4	1	43	4	3	1	7	3	1	1	1	1	1	45	20 00	43 00	63 00	2				
Crete	37	Crete	Saline	1	3	3	1	3	3	3	47	3	3	1	6	3	1	1	1	1	1	49	15 00	47 00	62 00	4				
Oliver	38	Seward	Seward	3	1	3	1	2	3	3	2	47	3	3	6	2	1	1	1	1	1	51	5 00	47 00	52 00	2				
Papillion	39	Papillion	Sarpy	3	3	2	4	2	2	3	1	18	3	1	4	1	1	1	1	1	1	22	15 00	18 00	33 00	2				
Humboldt	40	Humboldt	Richardson	2	4	4	2	1	4	5	1	23	5	1	6	4	1	1	1	1	1	24	20 00	23 00	26 00	2				
Northern Light	41	Stanton	Stanton	6	1	3	4	1	2	3	1	24	3	1	3	7	1	1	1	1	1	20	5 00	24 00	29 00	2				
Juniata	42	Juniata	Adams	5	2	3	2	2	3	1	23	3	2	1	5	1	1	1	1	1	1	27	25 00	23 00	48 00	...				
Hebron	43	Hebron	Thayer	2	6	7	1	2	6	6	2	29	6	6	12	2	1	1	1	1	1	38	30 00	29 00	59 00	2				
Harvard	44	Harvard	Clay	2	2	2	2	2	2	2	19	2	1	1	3	2	1	1	1	1	1	20	19 00	19 00	19 00	2				
Palmyra	45	Palmyra	Otoe	2	2	2	2	2	2	2	2	2	12	14	14	1	1	1	1	1	1	14	10 00	10 00	10 00	...				
Gibbon	46	Gibbon	Buffalo	3	1	2	2	2	2	4	1	4	12	18	18	1	1	1	1	1	1	18	5 00	5 00	5 00	...				
Salem	47	Salem	Richardson	4	3	1	3	1	2	1	2	1	27	28	28	1	1	1	1	1	1	28	20 00	20 00	20 00	...				
Fairmont	48	Fairmont	Fillmore	5	4	6	3	6	3	3	3	3	24	27	27	1	1	1	1	1	1	27	20 00	20 00	20 00	1				
Evening Star	49	Sutton	Clay	4	4	8	1	8	7	2	2	7	25	32	32	1	1	1	1	1	1	32	20 00	20 00	20 00	...				
Hastings	50	Hastings	Adams	4	2	2	5	2	7	1	1	7	29	36	36	1	1	1	1	1	1	35	20 00	20 00	20 00	1				
Fidelity	51	David City	Butler	2	3	5	4	3	3	1	3	22	25	25	1	1	1	1	1	1	1	25	15 00	15 00	15 00	...				
Hiram	52	Bell Creek	Washington	4	3	1	3	3	3	3	3	14	14	14	1	1	1	1	1	1	1	14	20 00	20 00	20 00	...				
Charity	53	Red Cloud	Webster	1	3	2	2	1	2	3	3	19	19	19	1	1	1	1	1	1	1	18	15 00	15 00	15 00	...				
Lancaster	54	Lincoln	Lancaster	9	8	1	1	8	5	4	4	5	33	38	38	3	3	3	3	3	3	35	45 00	45 00	45 00	4				
Norfolk	U.D.	Norfolk	Madison	10	8	2	8	8	8	8	8	8	8	8	8	1	1	1	1	1	1	8	50 00	50 00	50 00	...				
York	U.D.	York	York	7	3	4	3	3	3	3	3	4	4	4	4	1	1	1	1	1	1	4	35 00	35 00	35 00	...				
Syracuse	U.D.	Syracuse	Otoe	4	4	4	4	4	4	4	4	4	4	4	4	1	1	1	1	1	1	4	20 00	20 00	20 00	...				
Columbus	U.D.	Columbus	Platte	1	7	8	1	8	7	2	2	7	7	7	7	1	1	1	1	1	1	7	35 00	35 00	35 00	4				
Wahoo	U.D.	Wahoo	Saunders	6	4	2	4	2	2	2	2	2	2	2	2	1	1	1	1	1	1	2	30 00	30 00	30 00	1				
Thistle	U.D.	Plum Creek	Dawson			
				210	227	214	228	85	213	200	98	2238	202	323	21	18	563	134	14	82	8	5	243	2558	\$19 00	\$69 00	\$1135 00	\$2237 00	\$3422 00	95

Bro.: Wise submitted the following report from the committee on By-Laws from Chartered Lodges, which was adopted :—

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA :—

Your Committee on By-Laws from Chartered Lodges, to whom was referred the By-Laws of Tekamah Lodge, No. 31, have carefully considered said By-Laws, and find them in strict conformity with masonic law and usage, and we would therefore recommend that they be approved by this Grand Lodge.

Your committee have carefully examined the By-Laws of Northern Light Lodge, No. 41, and would recommend that Article V. of said By-Laws be so amended as to strike out the words “without the consent of a majority of the members present.” Otherwise we find said By-Laws in conformity with masonic law and usage, and would therefore recommend that said By-Laws be approved by this Grand Lodge.

Your committee report regarding the proposed amendment to Section 5 of Article VII. of the By-Laws of Washington Lodge, No. 21, as follows: We have carefully considered said proposed amendment, and find the same in conflict with masonic law and usage, and therefore recommend that said proposed amendment be not approved by this Grand Lodge.

Your committee have examined the By-Laws of Fidelity Lodge, No. 51, and submit the following report: We recommend that the latter part of Section 3 of Article V. of said By-Laws, which reads as follows: “If the ballot be adverse to the candidate, the W.: Master may declare him rejected, but, at the request of any brother, a second ballot may be ordered, after which, if still adverse to the applicant, the W.: Master shall declare him rejected,” be stricken out, as the same will admit of too broad a construction. The subject is fully covered by Sections 3 and 4 of Article VII. Otherwise we find the By-Laws in accordance with masonic law and usage, and recommend the approval thereof, with the correction indicated.

J. N. WISE, }
D. E. HUME, } Committee.
GEORGE CROSS, }

The Grand Lodge now proceeded to the election of office-bearers for the ensuing masonic year. Bros.: Dunham, Creamer, and Schwenk were appointed tellers, and, on balloting, the following were chosen :—

Bro.: ALFRED G. HASTINGS, Grand Master ;
 Bro.: GEORGE H. THUMMEL, Deputy Grand Master ;
 Bro.: HIRAM C. RIDER, Grand Senior Warden ;
 Bro.: CHARLES F. GOODMAN, Grand Junior Warden ;
 Bro.: JAMES W. MOORE, Grand Treasurer ;
 Bro.: WILLIAM R. BOWEN, Grand Secretary.

On motion of Bro.: Morris, it was ordered that twenty dollars be refunded to Fidelity Lodge, No. 51, that sum having been overpaid.

On motion of Past Grand Master Hill, Rule 2 of the Grand Lodge rules and regulations for the government of constituent Lodges was amended by inserting, after the word "*brother*," in the second line thereof, the following: "except in cases of newly chartered Lodges."

As the result of several motions and amendments, it was determined that the next Annual Communication of the Grand Lodge be held at Lincoln on the Tuesday on or preceding June 24th, 5876. On motion of Bro.: Thummel and by unanimous consent, Section I. of the Grand Lodge By-Laws was changed so that *the hour* for meeting shall be two p. m., instead of ten a. m.

Past Grand Master Hill submitted the following report from the Committee on Jurisprudence, which was adopted:

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA: —

Your Committee on Jurisprudence, to whom was referred the several official decisions made by the M.: W.: the Grand Master during the past year, have had the same under consideration, and would recommend their approval by this Grand Lodge.

All of which is respectfully submitted.

MARTIN DUNHAM, WILLIAM E. HILL, ROBERT W. FURNAS, DANIEL H. WHEELER,	}	Committee on Jurisprudence.
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The following report from the Committee on Jurisprudence, submitted by its chairman, Past Grand Master Dunham, was adopted : —

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA : —

The Committee on Jurisprudence, to whom was referred the communication of the R.: W.: Grand Secretary relative to codifying existing laws and regulations, are of the opinion that when an entire new code of Constitution and By-Laws is adopted, a repealing clause is not essential to cause the latter to supersede the former; and therefore recommend the adoption of the following resolution : —

Resolved, That the committee appointed to codify existing laws and regulations of the Grand Lodge be and are hereby instructed to omit any standing resolutions or rules superseded by subsequent enactments.

MARTIN DUNHAM,	} Committee on Jurisprudence.
DANIEL H. WHEELER,	
WILLIAM E. HILL,	
ROBERT W. FURNAS,	

On motion of Bro.: Bowen, the following resolutions were adopted : —

Resolved, That the appointment by the Grand Master of Bros.: W. B. Wharton and Edward K. Valentine as Custodians, be approved.

Resolved, That the removal of Gibbon Lodge, No. 46, to the town of Kearny, Buffalo county, be and is hereby approved.

The Grand Lodge was now called from labor to refreshment, it being arranged that the annual oration would be delivered in public this evening.

THURSDAY EVENING.

At half-past eight o'clock the Masons residing and sojourning in Lincoln, with their families and friends, assembled. W.: Bro.: William H. Morris, Grand Orator, was introduced, and delivered the following oration; after which

the remainder of the evening was spent in banquetting and social pleasures:—

ORATION.

MOST WORSHIPFUL GRAND MASTER, OFFICERS, AND BRETHREN:—

Once again has the revolving wheel of time brought us together, to attend to the important duties of our several stations—again are we found in our places—and as the pot of incense is an emblem of a pure heart, as it glows with fervent heat, so should our hearts continually glow with gratitude to the Great and Beneficent Author of our existence for the manifold blessings we enjoy.

“IN the beginning GOD created the HEAVENS and the *Earth*. And the Earth was without form and void; and darkness was upon the face of the deep: and the *Spirit of God* moved upon the face of the waters—and GOD said let there be LIGHT: and there was LIGHT.” In the words of another: Bright and beautiful beyond comparison was the rising of the sun on that day, when the morning stars sang together, and all the sons of God shouted for joy. A wild enthusiasm of holy and happy feeling pervaded the vast creation. The Great Artificer of all things, well pleased with His own creations, pronounced them good. He smiled upon the world, and it was glad. All things, animate and inanimate, reflected back to the Giver their satisfaction. Sun vied with star; angel with man; and tree, shrub, flower, warbling bird, singing waterfall, dripping rock, mountain's misty top, and all created things, struggling for precedence, in native melody of undissembled joy seemed to express gratitude to Him who had blessed them *so wisely and so well*. Man walked superior amid the glad creation, upright and God-like—upright, because pure and holy; God-like, because made in the image of his God, and because commissioned in his sphere to exercise some of the attributes of the deity. All things upon earth were beneath his feet, and subject to his control. A perfect being, he stood before his Maker, and in louder and more melodious notes than the tallest archangel, who with lays of love had chanted his master's praise, he praised his Friend, his Father, and his God.

Another morning came with dawning blush, and the sun rose feebly out of the east with clouded face, and looked upon a dismal world. Since his last setting the trail of evil and sorrow, of anguish and despair, had passed over the fair face of nature, and sin and woe were,

with nervous rapidity, hurrying in quick march, scattering desolation where before all was peace and happiness. High above might be seen the form of Wrath, with countenance severe and brow begirt with storm, his right arm with living thunder clad, and prepared to take vengeance upon the transgressors.

A voice is heard, of mingled pity and command—
Spare, spare, for a time, a ransom shall be found.

Hope, Sorrow, and Repentance came down to earth to struggle with Sin, Guilt, and Woe. Mercy, weeping her tears of pity for man's sad fate, blotted out the dark marks of the Recording Angel's pen ere the record was made. The deadly battle now begins. Man, dejected, sad, woe-begone, walks the earth, despised of himself. He is the stake for which fierce contention is now made. Avarice, Ambition, Lust, Envy, Fear, and Hate drag him from the past, and with syren songs delude by promise of future joy. On the other hand, Hope, like a tender mother, ever watchful, points to the fair fields beyond the sin; and Faith, with sweet instruction, calls attention to the voice that stayed the arm of Wrath when about to smite, and says: Through me you shall be justified, and regain what your transgression lost. Three sisters are we before you—Faith, Hope, and Charity. Follow our guidance, and fear no danger. Man wisely accepts the proffered aid. Now, just audible to a listening and attentive ear—soft, fading, dying, and indistinct, like a gentle strain produced by, and yet not being on, the chords of a harp, upon which sighs the gentle south wind of a calm summer's evening—is heard the same strains that were given by creation's orchestra upon the primeval morn.

God threw his bow athwart the sky. Beneath its arch stood FAITH, HOPE, and CHARITY: before them, man, to receive his first lessons in the arts of life, his first instruction in science, and, under the divine guidance, to found an institution, through which, by which, and in which, until SHILOH shall come, man may grope his dark and gloomy way through time to a happy eternity. How great the occasion; how august the event; what momentous results hang upon the hour. Methinks I see Hope, with beaming countenance and eye of light, addressing man with words of generous encouragement: Look up, look high. Let not your mighty powers be cramped by servility, sordid policy, ignorance, indolence, or fear. All nature is in your hand. The winds, the rolling waves, the elements themselves, all proclaim aloud for what you were created. The divine energy itself is within you. God made

you to be great, like Himself, beneficent, and active. Receive for yourselves, and transmit to those who shall come after you, three grand principles of belief—Faith in God, Hope in immortality, and Charity with all mankind; of these you are to be the guardians and promulgators. Your charter is divine; your field, the world; your reward, if your mission be well performed, an eternal seat in a celestial mansion—a house not made with hands, eternal in the heavens.

Man, with resolution strong, bows himself to the work before him. Hope encouragingly points the way; Faith makes strong his heart, and as he commences the ascent to the realms of light and purity, of high resolves and noble purpose, Charity skillfully throws her mantle over him, covering his deficiencies even from himself.

It may seem that I am claiming too high antiquity, and too remote a starting point, for the foundation of the institution of which I am to speak. But History bears us back many centuries on Time's ladder: we easily climb, century by century, beyond Noah and the flood; and tradition, like the glimmering of a light from some cottage on one of our broad prairies of a dark night, though feeble, shines, and quite distinctly marks the path, taking us back almost to the period when Time sprang a *living thing* from the womb of Eternity. This institution thus formed, ever attacked and never vanquished, is a perpetual miracle, and a shining testimony of the immortality of its principles. Amidst the various agitation of human affairs, she maintains herself erect and triumphant with an invisible power, so that we can without interruption trace her back, more or less distinctly, and find her united to the prophets and patriarchs.

This is not to be wondered at. Secrets almost divine, and principles worthy of perpetuation, were deposited with our ancient brethren, and have been preserved and handed down to us with unexampled religiousness. For a noble purpose she came into being. The preservation and perpetuation of the doctrine of the resurrection of the body and the immortality of the soul, alone entitle her to all praise, respect, and love. And that political doctrine of liberty to man, and man's equality, has always been nursed in her bosom with a vestal's care. Masonry should have no regard to race or color. True, Masonry is an institution of ceremonies; every point, part, and secret which it contains is hedged about with forms that preserve it from deterioration among ourselves, and from prying eyes of the uninitiated. Masons are much attached to the ceremonial observances of their order—they have high authority for

their use, outside their own organization. The ordinances of the Jewish Church were very elaborate, and Saint Paul gave a sharp reproof to the Corinthians, and through them to the Christians of our day, when he said, "Let all things be done decently, and in order" — ceremoniously.

And now, Most Worshipful Sir, since our last communication solemn and sad tidings have again alarmed our "outer door." Summonses have been received from our Grand Master by many of our craft. Here we pause to reflect upon the solemn event which translates from among us our brothers. How forcibly are we reminded that the cradle and the coffin stand in juxtaposition to each other; that we are continually saying, Life is short, and yet acting as if it were never to end. How often have we been called upon to assemble among the habitations of the dead, and to behold the "narrow house appointed for all living." There we find that peace which the world cannot give, and in which peace sleep the unnumbered dead. The gentle breeze may fan their verdant covering, they heed it not; the sunshine and storm pass over them, they are not disturbed. Indeed, man has always been prone to draw a bright future in the frost-work of Hope on the glass of Time, but Death knuckles the pane — and where are we? Then, to the memory of those who have departed from among us let us drop the silent tear of regret, that it may water the flower of remembrance, and keep their memory ever green in our hearts, ever remembering that death is robbed of its sting if our lives, at the setting, reflect back the bright colors of a well spent life, and remembering, also, to emulate that character whose passage through this life has gilded every page with example. So let us live, that it may not be said of us that —

"——time, that should have enriched the mind,
Neglected, left a weary waste behind;"

but, clinging to the teachings of our loved order, ever mindful that of Faith, Hope, and Charity, Charity is the greatest: for Faith may be lost in sight; Hope ends in fruition; but Charity extends beyond the grave, through the boundless realms of eternity; so that when the chilling breath of Death shall sigh around us, we may welcome him as a kind messenger, sent to translate us from this imperfect to that all-perfect, glorious, and celestial Lodge above, where the Supreme Architect of the Universe presides.

These solemn thoughts were sad indeed, were it not for the *evergreen*, which creates in us the Hope of immortality, and for our Faith that we

shall all meet in the celestial Lodge above, a united brotherhood, under the protecting love and guidance of our Grand Master—entering there, where the weary are at rest, and the sorrowing cease to mourn, by the benefit of the pass of a well spent life—there to enjoy the beatified pleasure of having been deemed worthy and well qualified.

Masonry has at all times, and in all ages, commanded the respect or excited the hatred of the powerful and the contemptible, in the same measure as they themselves were desirous of doing good or were bent on doing evil. In a reflecting mind will naturally arise the query, What is this institution, so traduced, yet so ardently loved? Masonry is an institution of signs and symbols. It has its ornaments, furniture, and jewels, each pointing a moral in such a way as to rouse the natural feelings of homage to the deity into activity, induce solemnity of character, devotion of purpose, and veneration of holiness. Some have supposed it to be an institution for the sole purpose of benevolence—to visit the sick and relieve the distressed. It is amiable and praiseworthy to do this, and we realize that in doing this we possess a pleasure which angels cannot enjoy, and which they might almost envy man the possession of; but if this were its sole purpose, it had long since ceased to exist.

Masonry is cosmopolitan. This is verified by the reputed extent of the Lodge, represented by the universe, and is warranted upon inquiry into the nature of the institution, as it has been ready to make a free application of its principles to every inhabitant of the globe, whatever be his country, religion, or education, provided he was free born and believed in the existence of God. The lectures of Masonry teach that the universe is the temple of the deity whom we serve. Wisdom, strength, and beauty are about His throne, as the pillars of His work—for His wisdom is infinite, His strength is omnipotent, and beauty shines forth through all creation in symmetry and order. He hath stretched forth the heavens as a canopy, and the earth He planted as a foot-stool: the canopy of His temple is no less than the starry-decked heavens; the sun and moon are messengers of His will, and all His law are concord.

Looking, then, down the centuries of the past, we find that India, the cradle of the human race, the mother of philosophy and science, had her colossal monuments—the time of their erection unrecorded; Egypt, her pyramids—history tells not of their erection; the ancient structures of Yucatan—the story of when these by busy hands were raised, mag-

nificent and beautiful, is not on record. These structures, so widely separated, on different continents, with no apparent communication, justify the belief that knowledge was as attainable then as now. Shall we look to these wonderful evidences of human skill as the beginning of man's knowledge and science? Approach them; and these monumental foot-prints point thitherwards, solemnly saying: Go, go backward! When we were yet in our youth, the wonder of an admiring people, we were without the outer edge of the circle — the center is far from here. So we drift backward, until lost in the dim and dusky darkness of the past.

Undoubtedly, then, the early instructors of the human race believed that it was impossible for the mass of mankind, the ignorant and illiterate, to perceive the truths of science, religion, and philosophy, except when represented by material symbols. They therefore instituted such symbols for that purpose, and, in consequence, two forms of religion and philosophy began to prevail — the one for the multitude, who perceived nothing beyond the exterior objects or symbols; the other for the learned, who perceived in the symbols but the emblem of the moral truth, or natural effect, of which the symbol was but the type. And so, as the mind of the student in the school of science and philosophy was enriched by the light it could grasp, he was further advanced, until the last and highest grade was reached, and then the traditional truths and secrets were imparted to him; and they were strictly enjoined to transmit them, as received, to those that should follow them, being found worthy and well qualified to receive them. And so these traditional and divine truths of the resurrection of the body and the immortality of the soul have come to us, handed down the past ages by true, tried, and worthy brothers.

The fact of the existence of the same science and knowledge in different countries, and its use in the erection of such magnificent structures, that to-day challenge our wonder and admiration, compels the conclusion that these arts, similarly used, were handed down from generation to generation in some extraordinary manner, by an organization of men bound in no ordinary way for their preservation.

These mysteries, passing through Moses to the Egyptians, were afterwards disseminated among the Greeks and Romans, and among the latter introduced, in part, into the College of Builders, instituted by Numa Pompilius, about the year 715 B. C. These colleges at first were religious societies, as well as fraternities of artisans; and after the work

of the day they convened in their respective Lodges and determined the distribution and execution of the work upon such edifices as they were constructing. They had many privileges, among them the exclusive right of constructing the temples and public monuments, were free from all contributions to city or state, and had their own judiciary. These Lodges met in wooden buildings erected for that purpose, adjoining their edifice in course of construction; and here were initiated the new members into the secret and particular mysteries of their art. The initiates were divided into three classes—apprentices, companions (or fellow workmen), and masters—and they engaged themselves by oath to afford each other succor and assistance. At first the initiates appear to have been confined to two degrees, and the ritual and ceremonies limited to, 1st, some religious ceremonies; 2d, imparting to the initiate a knowledge of the duties and obligations imposed upon him; 3d, to explaining certain signs and symbols; the workmen, or fellow crafts, being further carefully instructed in the use of the level and square, the mallet and chisel. To become a master, it seems the elected had to undergo a severe and searching examination of his qualifications, his knowledge of art, and his moral principles.

These colleges of artisans, especially those who excelled in ability to execute civil and religious, naval and hydraulic architecture, at first extended from Rome into Venice and Lombardy, and afterwards into France, Belgium, and Britain. A great number of these colleges followed the Roman legions; they drew the plans of entrenched camps, laid out roads, bridges, and the like. They were composed of learned and studious men, and where the Roman arms were victorious, they carried there the arts and sciences, and in this way contributed largely to the Roman power. Many of these corporations were sent to Britain by the Emperor Claude in the year 43, to aid the Romans against the incursions of the Scots. Before their arrival there were to be found neither towns nor villages, and wherever entrenched camps were established the masonic corporations erected cities of greater or less importance. It is thus that York, celebrated in the history of Freemasonry, became one of the first that acquired importance and elevation to the rank of a Roman city. These corporations were accorded many and great privileges and became very powerful, and, after varying for times, the death of Constance and the succession of Constantine gave new impetus to the building of religious edifices, and the masonic corporation again assumed great importance. They erected

many fine edifices, some of which are yet monuments of their skill. About the years 835 to 870, nearly all the convents, churches, and monasteries were destroyed, during the invasion of the Danes, and with them the records and ancient documents of the Lodges, which had been preserved in the convents. About 926, King Athelstane, who desired to have rebuilt the churches, directed his adopted son Edwin, who had been taught the science of architecture, to assemble in the city of York all the Lodges scattered throughout the country, that they might re-constitute themselves according to their ancient laws. This done, he confirmed to them all the privileges they had had, which had been taken away from them during the reigns of previous monarchs, and the king presented to the assembled Masons the constitution, which is called the "Charter of York."

In those days it was customary to dedicate and consecrate to some saint every erection intended for the worship of God; and with like idea, and not to conflict with the dominant clergy, Masons were obliged to give their celebration a name not calculated to give offense. Consequently they chose St. John the Baptist, because his feast fell on the 24th of June. This day had always been celebrated by the Masons from the foundation of their fraternity, as the period of the year when the sun, having obtained its height, was the beauty and glory of summer.

After this period masonic fraternities met with much opposition, and were constrained to admit into their order men not practical workmen, but men of rank and station, in order to preserve their privileges—hence came Accepted Masons. Yet, notwithstanding the aid and favors received from many in power and of great influence, Masonry decreased to such an extent that in 1703 there were but four Lodges in the city of London, and they knew of no others throughout Great Britain. In fact, says history, with the completion of St. Paul's Cathedral the city of London was considered rebuilt, and the occupation of operative Masons seemed to have been brought to a close. Hence the Lodge of St. Paul, so named because the Masons engaged in its erection held their Lodge in a building located in the church-yard, passed this important resolution, to give Masonry some of its former importance and to preserve the secret mysteries of the order intact:—

"*Resolved*, That the privileges of Masonry shall no longer be confined to operative Masons, but be free to men of all professions, provided they are regularly approved and initiated into the fraternity."

This decision changed the face of the society, and transformed it into what we find to-day. This met with much opposition, which required years to overcome, and from no source a more determined opposition than from Sir Christopher Wren, the architect of the city of London. But, in the words of another: "If Freemasonry has ceased to erect temples, if it no longer exhibits itself in the elevation of spires and turrets as points from which eyes may be directed and hopes ascend toward a better and happier world, it has not less continued its work of moral and intellectual culture. In all time it has exercised a powerful and happy influence upon social progress; and if to-day, instead of holding itself at the head of all secular societies, it is receiving unjust censure in some countries, it is owing to the destruction of that uniformity and oneness of purpose which constituted its fundamental recommendation, and this destruction is due to the innovations introduced by ambitious and designing men, for motives of personal influence and advancement, and in defiance of their solemn assertions that it was not in the power of its membership to introduce innovations into the body of Masonry. But even here it has shown the immortality of its spirit; that excellent spirit, which its earliest teaching engenders and subsequent culture fosters, is ever exhibited in a fraternal regard for each other, when the brethren meet in their popular assembly, and there lay aside all contention, save that noble contention, or rather emulation, of who can best work and best agree.

The time has passed when Masonry needed a defense; yet there are those who think it sounds large and is popular to condemn, rather than give to any person or institution their just meed of praise. When hearing their discontented snarls, I am reminded that in naval architecture the rudder is first fitted in, then the ballast is put on board, and last of all, the cargo and sails. It is far otherwise in the fitting up and forming of these men. They are launched into life with the cargo of their faculties aboard, and all the sails of their passions and prejudices set; but it is the long and painful task of their lives to acquire the ballast of experience and to form the rudder of reason; hence it frequently happens that their frail vessel is shipwrecked before they have laid in the necessary quantity of ballast, or that they have been so long in completing the rudder that the vessel has become too crazy to benefit by its application. But 't were the part of wisdom to give ready and attentive ear to criticism, and if aught be said that we feel to be true, correct the error in ourselves, that we may not provoke like criticism again; but if

an unmerited slander be hurled at us, our best answer is our daily life. That unworthy persons gain admission into our order for idle or selfish purposes, is true; true, likewise, they kneel at the sacramental table, and even mount the steps of the pulpit. Yet this affords no justification for railing at religion, or for condemning the ministry; but it admonishes us to guard well our outer doors against the approach of such persons; and to our erring brother we should whisper good counsel, and warn him of his approaching danger. That we fail in this most essential duty, is also true. For one reason and another, which we strive to argue to ourselves is sufficient, we omit doing that which had we done, perchance one who was tottering to his fall would have been rescued, to be an ornament to our institution and a blessing to himself. Our duty, then, should be performed, not coldly, but with a genial, hearty desire to fully perform our duty. We should not fail to tenderly remind the straying one of his fault, wearying not that an inattentive ear gives little heed to the golden words of brotherly advice, but, still trying, endeavor to aid his reformation; for—

"There's never a garden growing
With roses in every plot,
There's never a heart so hardened
But it has one tender spot—
We have only to pursue the border
To find the forget-me-not."

Finally, Freemasonry of to-day is that universal morality that attaches itself to the inhabitants of all climes—to the men of every worship. The morality which Freemasonry teaches is unchanging, and more extended and universal than any that is taught, for Masonry sees nothing in those who differ with her but brothers. Freemasonry decries error and flees from it, yet neither hates nor persecutes. In fine, the real object of this association may be summed up in these words: To efface from among men the prejudices of caste, the conventional distinctions of origin, opinion, nationality; to annihilate fanaticism and superstition; to extirpate national discord, and with it extinguish the fire-brand of war—in a word, to arrive, by free and pacific progress, at one formula or model of eternal and universal right, according to which each individual human being shall be free to develop every faculty with which he may be endowed, and to concur heartily and with all the fullness of his strength in the bestowment of happiness upon all; and thus to make of the whole human race one family of brothers, united by affection, wisdom, and labor.

Slowly and painfully does the highest condition of human knowledge accomplish its great revolution around the glittering axis of truth. The march is long, and since it began nations and peoples have lived and died; but truth, now robed but in its symbol, shall appear in all the splendor of its brilliant nudity. Truth's torch itself shall then enlighten the world, the doctrine that has just been announced shall become the religion of all the peoples of the earth, and then, and not till then, will be realized that sublime ideal now mysteriously hidden in the symbol of Freemasonry.

And now —

“Good night, good night, and joy be with you all;
 May sickness never blight, nor poverty;
 May slanderous breath your spirits ne'er appall;
 May no untoward accident befall;
 But all things prosperous and happy be;
 May morning suns rise on you fresh and bright.
 Dear friends, good night.

MORNING SESSION.

FRIDAY, June 25, 1875.

The Grand Lodge was called to labor by Grand Master Welch at a little after eight o'clock.

Bro.: Thummel submitted the following report, which, on motion, was concurred in:—

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA:—

On behalf of the committee appointed by this Grand Lodge, as referred to by the Committee on Unfinished Business, and recorded on pages 98 and 94 of the proceedings of 1874, I have the pleasure of announcing that said committee have fully and carefully considered the matter of the assurance association for the benefit of the Master Masons of Nebraska, and would respectfully report that they have, after due deliberation, adopted the accompanying code of by-laws, and, under the laws of the state of Nebraska, have duly and legally incorporated

the association as required by law, and have, under the said incorporation, elected the following board of directors, viz: Robert W. Furnas, Harry P. Deuel, James W. Moore, Samuel W. Hayes, George H. Thummel, Daniel H. Wheeler, David E. Hume, Alfred G. Hastings, and William E. Hill. Herewith is a copy of the form of application which will be required of applicants for assurance. On behalf of your committee, I respectfully ask the approval and endorsement of this Grand Lodge.

GEORGE H. THUMMEL,
On behalf of the Committee.

Bros.: Chadduck, Northcutt, and White were now excused from further attendance.

On motion of Past Grand Master Hill, and by unanimous consent, it was

Resolved, That paragraph 2 of Section 8 of the By-laws of the Grand Lodge of Nebraska be amended by inserting in the sixth line, after the word "mile," the words "*one way*;" so as to read as follows: "That the Custodian shall receive mileage at the rate of ten cents per mile *one way* travelled," etc.

Past Grand Master Hill was now excused from further attendance.

The following invitation was received—it being determined that the Grand Lodge would close its labors this morning, the communication was referred to Bros.: Bowen, Pinney, and Griggs for consideration:—

LINCOLN, June 25, 1875.

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

Your honorable body is most cordially invited to attend the closing exercises of the graduating class of Lincoln High School, this evening, at Hallo's Opera House. Your known zeal in the cause of popular education emboldens me to extend this invitation.

Fraternally yours,

W. W. W. JONES,
Superintendent City Schools.

The committee on Pay Roll submitted their report, which was adopted, and the pay roll was transmitted to the Grand Treasurer for his action.

On motion of Bro.: Griggs, it was

Resolved, That the thanks of this Grand Lodge are due, and are hereby extended, to W.: Bro.: William H. Morris, Grand Orator, for his very instructive and eloquent address; and,

Resolved, That he be requested to furnish a copy of the same to the R.: W.: Grand Secretary, for publication with the proceedings of this Grand Body.

Bro.: Enlow presented the following report from the committee on Accounts, which was adopted:—

IN GRAND LODGE, June 25, 1875.

TO THE M.: W.: THE GRAND LODGE OF NEBRASKA:—

Your Committee on Accounts desire to report:—

That we have examined the statement of the Grand Secretary's expenditures under the several appropriations of last year, and find the same correct. Out of \$950.00 appropriated, \$591.50 has been expended.

We recommend an order be drawn in favor of the Grand Master, M.: W.: Bro.: Frank Welch, for the sum of \$48.15, being the amount of his expenditures during the year.

We recommend an order be drawn in favor of Bro.: J. N. Wise for \$3.50, for expressage on proofs of his report on Foreign Correspondence.

We recommend an order be drawn in favor of Bro.: W. B. Wharton, Custodian, for \$27.00, being his expenses while travelling on duty.

We have examined the report of the Trustees of the Orphan School Fund, and find that the same agrees with the report made at the last Annual Communication, except that the board has made an over-payment of \$11.28, which the board should adjust by re-payment to themselves out of funds which may come into their hands.

We have examined the Grand Secretary's statement of funds received by him during the year, amounting to \$3,664.75, which sum has been paid over to the Grand Treasurer.

WILLIAM H. PLATT,
OLIVER M. ENLOW,
Of the Committee on Accounts.

On motion of Bro.: Griggs, it was

Resolved, That the Lodges in this jurisdiction be recommended to change their By-Laws so as to require no fee for affiliation.

The amendment to Section IX. of the Grand Lodge By-Laws, offered by Bro.: Warren on Tuesday afternoon, was now taken up, discussed, and, on the question of its adoption, was not agreed to.

Bro.: Morris offered the following as a substitute for Section IX. of the By-Laws of the Grand Lodge, as printed with the proceedings of 1872, which was adopted; viz: —

“ Each subordinate Lodge is required to be represented at the stated communications of the Grand Lodge. Such representatives as shall be present shall be paid, out of the funds of the Grand Lodge, six cents per mile [for every mile] travelled going to the Grand Lodge, to be estimated by the most direct and travelled route, and one dollar and fifty cents per each day's attendance. Also, that no representative, delegate, or proxy who leaves said Grand Lodge before it is closed, shall receive any compensation for his transit or attendance, unless he be excused by the Grand Lodge.

On motion, the proposed amendments to Sections I. and II. of the By-Laws of the Grand Lodge, proposed at the last Annual Communication (see pages 14 and 15, and 49 and 50, proceedings of '74), were adopted.

The matter at variance between Noblesville Lodge, No. 57, of Indiana, and Lincoln Lodge, No. 19, of Nebraska, was discussed.

Bro.: Morris offered the following resolution: —

Resolved, That the R.: W.: Grand Secretary be instructed to draw a warrant on the Grand Treasurer for the sum of eighty-three dollars (\$83), to pay the funeral and burial expenses of Bro.: J. Greathouse, of Noblesville Lodge, of Indiana. The Grand Lodge of Nebraska, rather than sever the fraternal relations that should exist between sister bodies, donates the above sum to Lincoln Lodge, No. 19, to pay the

expenses of the last rites of Bro.: J. Greathouse, of Noblesville Lodge, of Indiana.

And, on motion of Past Grand Master Dunham, further consideration of the matter was deferred until the next Annual Communication.

On motion of Bro.: Grenell, it was

Resolved, That the M.: W.: Grand Lodge of Nebraska tender their thanks to the ladies of Elector Chapter of the Order of the Eastern Star for their generous and bounteous banquet; and to the Lodges located in Lincoln, for the kind and fraternal greeting extended to the members of the M.: W.: Grand Lodge of Nebraska during its present communication; and to the Inspectors and Wardens of the penitentiary, for the civilities extended to the members of this Grand Body; and to the several railroad companies, for the courtesies extended to this Grand Lodge during its present session.

On motion of Bro.: Enlow, the sum of ten dollars was voted to the Grand Tiler, with thanks for his fraternal attentions during the session.

The committee on Charity submitted the following report, which was adopted:—

TO THE M.: W.: THE GRAND LODGE OF THE STATE OF NEBRASKA:—

Your Committee on Charity desire to offer the following resolution, and recommend its adoption:—

Resolved, That to Brigadier General E. O. C. Ord, United States Army, and the army under his command, be and are hereby extended the thanks of the Grand Lodge of Nebraska, Ancient, Free and Accepted Masons, for the sustaining care extended to the suffering Masons of Nebraska during the past year.

WILLIAM A. DEUEL,
WILLIAM H. PALMER, } Committee
PETER SCHWENK, } on Charity.

The Grand Treasurer's statement of expenses (\$6.00) was submitted by that officer, and was referred to the committee on Accounts.

Bro.: Deuel was now excused from further attendance.

Bro.: Wise submitted a query relative to Masons holding diplomas issued by the Grand Lodge of Massachusetts; which was referred to the committee on Jurisprudence.

Bro.: Gould, chairman of the committee on Accounts, made report recommending that an order be drawn in favor of the Grand Treasurer for \$6.00, expenses incurred.

The Grand Master announced the following office-bearers, which, on motion, were confirmed by the Grand Lodge; viz:—

- Bro.: RICHARD BURGE, Grand Chaplain;
- Bro.: JAMES LAIRD, Grand Orator;
- Bro.: WILLIAM E. HILL, Grand Lecturer;
- Bro.: VELOSCO V. LEONARD, Grand Marshal;
- Bro.: NEWTON R. PERSINGER, Grand Senior Deacon;
- Bro.: JAMES A. TULLEYS, Grand Junior Deacon;
- Bro.: JOHN McCLELLAND, Grand Tiler.

Whereupon Past Grand Master Wheeler, assisted by Bro.: Edward K. Valentine as Marshal, proceeded to oblige and install the elected and appointed office-bearers,* excepting Bro.: Hastings, and Bro.: Laird not present.

The financial report of the Grand Treasurer was received, and referred to the committee on Accounts.

The representatives of Washington Lodge, No. 21, were excused from further attendance.

Bro.: Valentine offered the following resolution:—

Resolved, That the M.: W.: Grand Master be and he is hereby authorized to appoint a Deputy Grand Master for each of the seven Custodian Districts, on whom shall devolve the duty of answering such minor questions as may be asked of them, or referred to them by the Grand Master or the Grand Lodge, and that such District Deputy Grand Masters be entitled to seats and one vote each while holding such position as District Deputy Grand Master.

*Bro.: Alfred G. Hastings was installed as Grand Master after the closing of the Grand Lodge.

The Grand Secretary raised the point of order that the Constitution of the Grand Lodge could not be amended by a resolution, as proposed; that Article XIII. of the Constitution specified how amendments and alterations might be made. He also objected to the proposed modification of Article V. of the Constitution, on the ground that the naming of certain officers of the Grand Lodge is an exclusion of all others not named (*"expressio unius est exclusio alterius"*). The point of order was not sustained; and, on motion, the resolution submitted by Bro. Valentine was adopted.

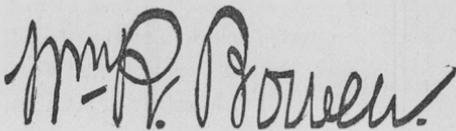
The Grand Master announced Past Grand Masters Furnas, Deuel, and Wheeler as Trustees of the Orphan School Fund. Past Grand Master Wheeler declined the office, and Past Grand Master Hill was appointed in his stead. On motion, the appointments were confirmed by the Grand Lodge.

Bro. Gould, chairman of the committee on Accounts, made report on the financial statement of the Grand Treasurer; which was adopted, subject to correction—the Grand Lodge being about to close.

On motion, the Grand Master was authorized to approve the bonds of the Grand Treasurer and the Trustees of the Orphan School Fund.

Whereupon the Grand Lodge was closed in ample form.

FRANK WELCH,
Grand Master.



Grand Secretary.

REPRESENTATIVES OF THE GRAND LODGE OF NEBRASKA
NEAR OTHER GRAND LODGES.

GRAND LODGE.	REPRESENTATIVE.	ADDRESS.	Date of Appointment.
Alabama.....	Palmer J. Pillans.....	Mobile	May 31, 1870.....
British Columbia.....	Robert P. Rithet.....	.....	April 20, 1874.....
California.....	William A. Davies.....	Stockton	June 3, 1873.....
Canada.....	Robert Ramsay.....	Orilla, Ontario.....	.....
Colorado.....	Henry M. Teller.....	Central City.....	April 20, 1874.....
Delaware.....	Daniel McClintock.....	Wilmington.....	December 11, 1869.....
District of Columbia.....	John H. Russell.....	Washington.....	September 22, 1869.....
Georgia.....	Joseph E. Wells.....	Macon.....	September 22, 1869.....
Illinois.....	John M. Palmer.....	.....	.....
Indiana.....	Martin H. Rice.....	Indianapolis.....	.....
Iowa.....	William E. Woodward.....	Burlington.....	March 20, 1872.....
Ireland.....	George Chatterton.....	.....	.....
Kansas.....	Edward D. Hillyer.....	Grasshopper Falls.....	September 22, 1869.....
Kentucky.....	L. D. Croninger.....	Covington.....	June 1, 1871.....
Louisiana.....	Augustin B. Seger.....	New Orleans.....	....., 1869.....
Maine.....	Edward P. Burnham.....	Saco.....	.....
Maryland.....	William J. Wroth.....	Baltimore.....	.....
Michigan.....	Abraham T. Metcalfe.....	Kalamazoo.....	January 17, 1874.....
Minnesota.....	J. E. Finch.....	Hastings.....	.....
Missouri.....	George Frank Gouley.....	St. Louis.....	August 27, 1869.....
New Brunswick.....	William Wedderburn.....	St. John.....	January 1, 1873.....
New Jersey.....	Charles Bechtel.....	Trenton.....	September 22, 1869.....
New York.....	George W. Harris.....	New York City.....	.....
Nova Scotia.....	George Frazier.....	.....	.....
North Carolina.....	James B. Batchelor.....	Raleigh.....	.....
Ohio.....	Robert Gwynn.....	.....	.....
South Carolina.....	R. S. Bruns.....	.....	.....
Tennessee.....	James O'Connor.....	.....	.....
Utah.....	Thomas E. Clohecy.....	Salt Lake City.....	November 3, 1875.....
Washington Territ'y.....	James Biles.....	Turnwater.....	June 3, 1873.....
West Virginia.....	B. F. Martin.....	Pruntytown.....	.....
Wisconsin.....	A. G. Chamberlain.....	.....	.....

REPRESENTATIVES OF OTHER GRAND LODGES NEAR THE
GRAND LODGE OF NEBRASKA.

GRAND LODGE.	REPRESENTATIVE.	ADDRESS.	Date of Appointment.
Alabama.....	James W. Chaddock.....	Nebraska City.....	September 22, 1869..
British Columbia.....	William Adair.....	Dakota City.....	May 12, 1874.....
California.....	Orsamus H. Irish.....	Nebraska City.....	May 20, 1873.....
Canada.....	Robert C. Jordan.....	Grand Island.....	.....
Colorado.....	Josiah B. Redfield.....	Omaha.....	May 11, 1874.....
Delaware.....	Edwin A. Allen.....	Omaha.....	December 1, 1869...
District of Columbia.....	Charles F. Catlin.....	Omaha.....	September 18, 1869..
Georgia.....	H. O. Hanna.....	Falls City.....	September 15, 1869..
Illinois.....	George H. Thummel.....	Grand Island.....	September 2, 1872..
Indiana.....	Harry P. Deuel.....	Omaha.....	September 8, 1869..
Iowa.....	Robert W. Furnas.....	Brownville.....	March 15, 1872.....
Kentucky.....	J. N. Wise.....	Plattsmouth.....	September 14, 1870..
Louisiana.....	J. N. Wise.....	Plattsmouth.....	October 25, 1869....
Maine.....	N. S. Harding.....	Nebraska City.....	December 1, 1869....
Michigan.....	Daniel H. Wheeler.....	Plattsmouth.....	January 3, 1870.....
Minnesota.....	Robert C. Jordan.....	Grand Island.....	.....
Missouri.....	J. N. Wise.....	Plattsmouth.....	August 17, 1869.....
Mississippi.....	J. M. Burks.....	Nebraska City.....	December 31, 1869....
Nevada.....	James R. Reed.....	Tekamah.....	February 14, 1870....
New Brunswick.....	Edwin A. Allen.....	Omaha.....	September 22, 1869..
New Jersey.....	W. R. Cain.....	Arago.....	.....
New York.....	Robert R. Livingston.....	Plattsmouth.....	.....
North Carolina.....	Robert W. Furnas.....	Brownville.....	September 20, 1869..
Nova Scotia.....	Charles F. Catlin.....	Omaha.....	June 10, 1871.....
Ohio.....	Robert W. Furnas.....	Brownville.....	September 10, 1869..
Oregon.....	Henry Brown.....	Nebraska City.....	.....
South Carolina.....	George C. Betts.....	Omaha.....	October 22, 1869.....
Tennessee.....	J. N. Wise.....	Plattsmouth.....	June 24, 1869.....
Utah.....	George B. Graff.....	Omaha.....	December 5, 1872....
Vermont.....	Phineas D. Ballou.....	Omaha.....	.....
West Virginia.....	H. T. Davis.....	Lincoln.....	October 12, 1869....

LIST OF GRAND LODGES, AND THE NAMES AND ADDRESSES
OF GRAND SECRETARIES.

GRAND LODGE.	GRAND SECRETARY.	ADDRESS.
Alabama	Daniel Sayre.....	Montgomery.....
Arkansas.....	Luke E. Barber.....	Little Rock.....
British Columbia.....	Coote M. Chambers.....	Victoria.....
California.....	Alex. G. Abell.....	San Francisco.....
Canada.....	J. J. Mason.....	Hamilton, Ontario.....
Colorado.....	Ed. C. Parmalee.....	Georgetown.....
Connecticut.....	Joseph K. Wheeler.....	Hartford.....
Dakota.....	Mark W. Bailey.....	Canton.....
Delaware.....	William S. Hayes.....	Wilmington.....
District of Columbia.....	William R. Singleton.....	Washington.....
Florida.....	De Witt C. Dawkins.....	Jacksonville.....
Georgia.....	J. E. Blackshear.....	Macon.....
Idaho.....	O. H. Purdy.....	Silver City.....
Illinois.....	John F. Burrill.....	Springfield.....
Indiana.....	John M. Bramwell.....	Indianapolis.....
Indian Territory.....	Rufus P. Jones.....	Caddo.....
Iowa.....	Theodore S. Parvin.....	Iowa City.....
Kansas.....	John H. Brown.....	Leavenworth.....
Kentucky.....	John M. Todd.....	Louisville.....
Louisiana.....	James C. Batchelor, M. D.....	New Orleans.....
Maine.....	Ira Berry.....	Portland.....
Manitoba.....	John H. Bell.....	Winnipeg.....
Maryland.....	Jacob H. Medairy.....	Baltimore.....
Massachusetts.....	Charles H. Titus.....	Boston.....
Michigan.....	Foster Pratt.....	Kalamazoo.....
Minnesota.....	A. T. C. Pierson.....	St. Paul.....
Mississippi.....	J. L. Power.....	Jackson.....
Missouri.....	George Frank Gouley.....	St. Louis.....
Montana.....	Cornelius Hedges.....	Helena.....
Nebraska.....	William R. Bowen.....	Omaha.....
Nevada.....	John C. Currie.....	Virginia City.....
New Brunswick.....	W. F. Bunting.....	St. Johns.....
New Hampshire.....	John A. Harris.....	Concord.....
New Jersey.....	Joseph H. Hough.....	Trenton.....
New York.....	James M. Austin.....	New York.....
North Carolina.....	Donald W. Bain.....	Raleigh.....
Nova Scotia.....	Benjamin Curren.....	Halifax.....
Ohio.....	John D. Caldwell.....	Cincinnati.....
Oregon.....	R. P. Earhart.....	Salem.....
Pennsylvania.....	John Thompson.....	Philadelphia.....
Prince Edward's Island.....	B. Wilson Higgs.....	Charlottetown.....
Quebec.....	John H. Isaacson.....	Montreal.....
Rhode Island.....	Edwin Baker.....	Providence.....
South Carolina.....	Charles Inglesby.....	Charleston.....
Tennessee.....	John Frizzell.....	Nashville.....
Texas.....	George H. Bringhurst.....	Houston.....
Utah.....	Christopher Diehl.....	Salt Lake City.....
Vermont.....	Henry Clark.....	Burlington.....
Virginia.....	John Dove.....	Richmond.....
Washington Territory.....	Thomas M. Reed.....	Olympia.....
West Virginia.....	Odell S. Long.....	Wheeling.....
Wisconsin.....	John W. Woodhull.....	Milwaukee.....
Wyoming.....	John K. Jeffrey.....	Cheyenne.....

RETURNS OF LODGES

FOR THE YEAR ENDING MAY 31, A. L. 5875.

Showing the times of Regular Meetings; the Lodge Seals that have been APPROVED; and the Officers.

NEBRASKA LODGE, NO. 1, BELLEVUE, SARPY COUNTY.

REGULAR MEETING.—Tuesday evenings on or preceding the full moon.

SEAL.—A Mason's apron, bearing the square and compasses.

OFFICERS.

William Robinson, Master.	Enos L. Martin, Senior Deacon.
William F. Martin, Senior Warden.	William Hogeboom, Junior Deacon
Frank E. Caldwell, Junior Warden.	Joseph M. Whitted, Senior Steward
James E. Campbell, Treasurer.	Luke P. Colvin, Junior Steward.
Stephen D. Bangs, Secretary.	Jacob Slothouer, Tiler.

WESTERN STAR LODGE, NO. 2, NEBRASKA CITY, OTOE COUNTY.

REGULAR MEETING.—Friday on or before the full moon.

SEAL.—A star (rayed) above the Book of Constitutions guarded by the Tiler's sword; motto, "*Lux esto.*"

OFFICERS.

M. E. Pinney, Master.	J. C. Watson, Secretary.
E. F. Thorpe, Senior Warden.	T. S. Jones, Senior Deacon.
E. F. Warren, Junior Warden.	G. W. Mumford, Junior Deacon.
W. E. Hill, Treasurer.	R. C. Elvin, Chaplain.

James Reed, Tiler.

CAPITOL LODGE, NO. 3, OMAHA, DOUGLAS COUNTY.

REGULAR MEETING.—The first Monday evening in each calendar month.

SEAL.—The square and compasses radiant, enclosing the letter "G," and surmounted by a small six-pointed star.

OFFICERS.

David E. Hume, Master.	Seth T. Cole, Senior Deacon.
William W. Roberts, Senior Warden.	Charles H. Ogburn, Junior Deacon.
Stephen K. Jackson, Junior Warden.	Parley M. Hartson, Senior Steward.
Byron Reed, Treasurer.	Richard J. Sharp, Junior Steward.
William R. Bowen, Secretary.	William J. Mount, Tiler.

NEMAHA VALLEY LODGE, NO. 4, BROWNVILLE, NEMAHA COUNTY.

REGULAR MEETING.—Third Thursday of each month.

OFFICERS.

Geo. W. Bratton, Master.	John Blake, Secretary.
Wm. H. McInich, Senior Warden.	Wm. T. Rogers, Senior Deacon.
Jeremiah Marlatte, Junior Warden.	Thos. L. Jones, Junior Deacon.
Matthew A. Handley, Treasurer.	A. D. Marsh, Tiler.

OMADI LODGE, NO. 5, DAKOTA CITY, DAKOTA COUNTY.

REGULAR MEETING.—Saturday on or before full moon.

OFFICERS.

John P. Bayha, Master.	Wm. C. McBeath, Secretary.
Alex. H. Baker, Senior Warden.	Geo. W. Wilkinson, Senior Deacon.
Wm. Adair, Junior Warden.	Thos. L. Griffey, Junior Deacon.
John P. Eckhart, Treasurer.	Sylvanus Hardin, Tiler.

PLATTSMOUTH LODGE, NO. 6, PLATTSMOUTH, CASS COUNTY.

REGULAR MEETINGS.—First and third Monday evenings of each month.

OFFICERS.

Francis E. White, Master.	Rudolph Heisel, Senior Deacon.
Frank Stadter, Senior Warden.	John Beverege, Junior Deacon.
Clarence W. King, Junior Warden.	Fred. Stadelmann, Senior Steward.
Elbert T. Duke, Treasurer.	Albert Despain, Junior Steward.
Julius Pepperberg, Secretary.	James Pailing, Tiler.

FALLS CITY LODGE, NO. 9, FALLS CITY, RICHARDSON
COUNTY.

REGULAR MEETING.—Saturday evening on or after each full moon.

OFFICERS.

James R. Cain, Master.	Leonidas M. May, Secretary.
George H. Pearson, Senior Warden.	Isham Reavis, Senior Deacon.
James Cameron, Junior Warden.	Chas. H. Rickards, Junior Deacon.
Robert A. Wherry, Treasurer.	Frederick Giese, Tiler.

SOLOMON LODGE, NO. 10, FORT CALHOUN, WASHINGTON
COUNTY.

REGULAR MEETINGS.—First and third Tuesdays of each month.

OFFICERS.

Elam Clark, Master.	F. J. Clark, Secretary.
Chas. Lawrence, Senior Warden.	Rice Arnold, Senior Deacon.
J. B. Kuony, Junior Warden.	Allen Craig, Junior Deacon.
Jesse Murphy, Treasurer.	Henry Schutt, Tiler.

COVERT LODGE, NO. 11, OMAHA, DOUGLAS COUNTY.

REGULAR MEETING.—Second Wednesday evening of each month.

SEAL.—The Mosaic pavement,

OFFICERS.

Isaac Greentree, Master.	John Steffen, Senior Deacon.
Christian Hartman, Senior Warden.	Jeremiah H. Damon, Jun'r Deacon.
Washington I. Baker, Jun'r Warden.	Geo. H. Peterson, Senior Steward.
James S. Gibson, Treasurer.	H. H. Hill, Junior Steward.
James S. France, Secretary.	David L. Marrs, Tiler.

NEBRASKA CITY LODGE, NO. 12, NEBRASKA CITY, OTOE
COUNTY.

REGULAR MEETING.—Tuesday on or before the full moon in each month.

OFFICERS.

James W. Chadduck, Master.	William C. Willman, Secretary.
Robert M. Hill, Senior Warden.	David R. Thompson, Senior Deacon.
James B. Northcutt, Junior Warden.	John Y. Gant, Junior Deacon.
William F. McBride, Treasurer.	James V. Willman, Tiler.

ORIENT LODGE, NO. 13, RULO, RICHARDSON COUNTY.

REGULAR MEETING.—Monday on or before the full moon.

OFFICERS.

Abram P. Forney, Master.	David Randolph, Secretary.
Tyler C. Hoyt, Senior Warden.	George Bowker, Senior Deacon.
Isaac H. Jones, Junior Warden.	John Poteete, Junior Deacon.
Jacob Shaff, Treasurer.	C. M. Roberts, Tiler.

PERU LODGE, NO. 14, PERU, NEMAHA COUNTY.

REGULAR MEETING.—Wednesday evening on or before the full moon in each month.

OFFICERS.

Daniel C. Cole, Master.	Benjamin W. Knott, Secretary.
John H. F. Scott, Senior Warden.	John H. Miller, Senior Deacon.
Thomas S. Horn, Junior Warden.	Orsa P. Root, Junior Deacon.
John W. Swan, Treasurer.	Enos Griggs, Tiler.

FREMONT LODGE, NO. 15, FREMONT, DODGE COUNTY.

REGULAR MEETING.—First Tuesday in each calendar month.

SEAL.—The three principal columns, with square, plumb, and level leaning against the bases.

OFFICERS.

J. H. Crabbs, Master.	Carl A. Fried, Senior Deacon.
Wm. H. Munger, Senior Warden.	John W. Twamley, Junior Deacon.
James H. Moe, Junior Warden.	L. B. Smith, Senior Steward.
Ferd. Jenewein, Treasurer.	E. M. Collins, Junior Steward.
John V. N. Biles, Secretary.	Cornelius Driscoll, Tiler.

EUREKA LODGE, NO. 16, ARAGO, RICHARDSON COUNTY.

REGULAR MEETING.—Friday evening on or before each full moon.

SEAL.—The 47th problem of Euclid, bearing thereon the square and compasses.

OFFICERS.

William R. Cain, Master.	C. D. Gentry, Secretary.
E. E. Metz, Senior Warden.	C. L. Metz, Senior Deacon.
Chas. F. Walther, Junior Warden.	James T. Kinzer, Junior Deacon.
Joseph Pritchard, Treasurer.	Robert J. Gentry, Tiler.

TECUMSEH LODGE, NO. 17, TECUMSEH, JOHNSON COUNTY.

REGULAR MEETING.—First Saturday evening in each month.

OFFICERS.

Samuel P. Davidson, Master.	Virgil D. Metcalfe, Senior Deacon.
M. V. B. Easterday, Senior Warden.	Alfred Storm, Junior Deacon.
Wm. R. Spicknall, Junior Warden.	Sidney L. F. Ward, Senior Steward.
Joseph W. Buffum, Treasurer.	George G. Gere, Junior Steward.
Cornelius Woodley, Secretary.	Corkins Hays, Tiler.

ASHLAND LODGE, NO. 18, ASHLAND, SAUNDERS COUNTY.

REGULAR MEETING.—Second Friday of each month.

OFFICERS.

George H. Bascom, Master.	Abel B. Fuller, Senior Deacon.
Charles N. Folsom, Senior Warden.	George Hatch, Junior Deacon.
David J. Selden, Junior Warden.	Isaac L. Simington, Senior Steward.
Charles Thompson, Treasurer.	Caleb A. Miller, Junior Steward.
John Simington, Secretary.	David Wingood, Tiler.

LINCOLN LODGE, NO. 19, LINCOLN, LANCASTER COUNTY.

REGULAR MEETING.—First Tuesday in each month.

SEAL.—The square and compasses between two columns; beneath them two right hands.

OFFICERS.

Charles H. Gould, Master.	O. M. Druse, Senior Deacon.
Rolland H. Oakley, Senior Warden.	Julian J. Deck, Junior Deacon.
S. S. Royce, Junior Warden.	James McConnel, Senior Steward.
C. M. Leighton, Treasurer.	Albert M. Davis, Junior Steward.
Alfred C. Cass, Secretary.	John McLellan, Tiler.

ROCK BLUFF LODGE, NO. 20, ROCK BLUFF, CASS COUNTY.

SEAL.—The Book of Constitutions bearing the square and compasses.

REGULAR MEETINGS.—First and third Wednesdays of each month.

OFFICERS.

William H. Smith, Master.	Howard Allen, Senior Deacon.
David Ross, Senior Warden.	Samuel F. Taggart, Junior Deacon.
Silas C. Patterson, Junior Warden.	Robert H. Fitch, Senior Steward.
James A. Walker, Treasurer.	Robert Story, Junior Steward.
G. W. Shrader, Secretary.	Michael Archer, Tiler.

WASHINGTON LODGE, NO. 21, BLAIR, WASHINGTON COUNTY.

REGULAR MEETINGS.—Second and fourth Tuesdays of each month.

OFFICERS.

W. H. Palmer, Master.	Nathan Carter, Senior Deacon.
Jesse T. Davis, Senior Warden.	Richard Albery, Junior Deacon.
Henry Newell, Junior Warden.	Felix R. Davis, Senior Steward.
William D. Haller, Treasurer.	Jacob Launsbery, Junior Steward.
William Miller, Secretary.	John Ellerbrook, Tiler.

MACOY LODGE, NO. 22, PLATTSMOUTH, CASS COUNTY.

REGULAR MEETINGS.—First and third Fridays of each month.

SEAL.—On a shield *argent*, two bars *sable* between six martlets of the last, three, two, and one; crest, a talbot's head *or*; motto, "*Fortis in Arduis*."

OFFICERS.

Velosco V. Leonard, Master.	Eugene B. Lewis, Senior Deacon.
Alonzo Cunningham, Sen'r Warden.	Rasmus Pederson, Junior Deacon.
Robert Ballance, Junior Warden.	Arthur C. White, Senior Steward.
William Wintersteen, Treasurer.	William R. Darrah, Junior Steward.
J. Newton Wise, Secretary.	George Hanson, Tiler.

PAWNEE LODGE, NO. 23, PAWNEE CITY, PAWNEE COUNTY.

REGULAR MEETING.—Tuesday preceding each full moon.

OFFICERS.

J. L. Edwards, Master.	J. S. Davenport, Secretary.
A. H. Babcock, Senior Warden.	Jacob Fulton, Senior Deacon.
Uriah Sullivan, Junior Warden.	E. W. Bullard, Junior Deacon.
J. W. Manning, Treasurer.	W. C. Lane, Tiler.

LAFAYETTE LODGE, NO. 24, GRANT, NEMAHA COUNTY.

REGULAR MEETING.—Saturday on or before the full moon.

OFFICERS.

James M. Conger, Master.	William R. York, Secretary.
James S. Robbins, Senior Warden.	Washington Robb, Senior Deacon.
George W. Smith, Junior Warden.	Ennis L. Lester, Junior Deacon.
Ransom J. W. Ford, Treasurer.	James Kennedy, Tiler.

ST. JOHN'S LODGE, NO. 25, OMAHA, DOUGLAS COUNTY.

REGULAR MEETING.—First Thursday of each month.

SEAL.—A quatre-foil, bearing, 1st, an eagle; 2d, location of Lodge, with star; 3d, date of charter; 4th, a certain point within a circle, and a star, embordered by two parallel lines, with the Book of Constitutions resting thereon; within all, the square and compasses.

OFFICERS.

James C. Mailer, Master.	E. E. French, Secretary.
D. O. Clark, Senior Warden.	John G. Taylor, Senior Deacon.
Chas. P. Needham, Junior Warden.	J. M. Thurston, Junior Deacon.
Edward Johnston, Treasurer.	Thomas Nolan, Senior Steward.
A. J. Kauffman, Tiler.	

BEATRICE LODGE, NO. 26, BEATRICE, GAGE COUNTY.

REGULAR MEETINGS.—First and third Saturday evenings of every month.

SEAL.—The letter "G;" motto, "Falth, Hope, Charity."

OFFICERS.

Oliver M. Enlow, Master.	Nathan K. Griggs, Senior Deacon.
Hiram P. Webb, Senior Warden.	Andrew J. Pethoud, Junior Deacon.
Chas. B. Palmer, Junior Warden.	Joseph R. Kidd, Senior Steward.
Samuel C. Smith, Treasurer.	Thos. C. Parker, Junior Steward.
George V. Ayres, Secretary.	Larkin R. Bethel, Tiler.

JORDAN LODGE, NO. 27, WEST POINT, CUMING COUNTY.

REGULAR MEETINGS.—Second and fourth Tuesdays of each month.

OFFICERS.

Z. A. Crowell, Master.	Edgar N. Sweet, Senior Deacon.
Peter Schwenk, Senior Warden.	Austin Perry, Junior Deacon.
H. A. Willoghs, Junior Warden.	Nathan H. Shaw, Senior Steward.
Jerome Vostrovsky, Treasurer.	Moses Herner, Junior Steward.
William E. Krause, Secretary.	Dona Falk, Tiler.

HOPE LODGE, NO. 29, HILLSDALE, NEMAHA COUNTY.

REGULAR MEETING.—Saturday on or before the full moon in each month.

OFFICERS.

John P. King, Master.	Leroy E. Palmer, Senior Deacon.
Vanness Griffin, Senior Warden.	A. P. Thompson, Junior Deacon.
John Culp, Junior Warden.	James Parker, Senior Steward.
Richard P. Thompson, Treasurer.	H. C. Fitzgerald, Junior Steward.
Ethan Griffin, Secretary.	Jesse P. Cardy, Tiler.

BLUE RIVER LODGE, NO. 30, MILFORD, SEWARD COUNTY.

REGULAR MEETING.—Thursday on or before the full moon in each month.

OFFICERS.

Peter J. Goodrich, Master.	Richard Dine, Senior Deacon.
Geo. B. France, Senior Warden.	C. D. Hooker, Junior Deacon.
J. L. Davison, Junior Warden.	H. A. Brisbin, Senior Steward.
Abram Courtwright, Treasurer.	S. H. Biggs, Junior Steward.
John B. Ira, Secretary.	Elisha Courtwright, Tiler.

TEKAMAH LODGE, NO. 31, TEKAMAH, BURT COUNTY.

REGULAR MEETING.—On the first Wednesday evening of each month.

OFFICERS.

M. R. Hopewell, Master.	W. L. Pierce, Senior Deacon.
H. V. B. Gibson, Senior Warden.	John Driscoll, Junior Deacon.
A. T. Conkling, Junior Warden.	A. E. Morehouse, Senior Steward.
Isaac Gibson, Treasurer.	John L. Wilson, Junior Deacon.
Franklin Force, Secretary.	C. K. Conger, Tiler.

PLATTE VALLEY LODGE, NO. 32, NORTH PLATTE, LINCOLN COUNTY.

REGULAR MEETING.—Second Tuesday of each month.

OFFICERS.

Charles McDonald, Master.	Anthony Ries, Secretary.
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ASHLAR LODGE, NO. 33, GRAND ISLAND, HALL COUNTY.

REGULAR MEETING.—Second Thursday of each month.

SEAL.—The letter "G."

OFFICERS.

William A. Deuel, Master.	Charles L. Howell, Secretary.
William H. Platt, Senior Warden.	Bishop B. Kelley, Senior Deacon.
Samuel W. Smith, Junior Warden.	Claus Obermiller, Junior Deacon.
Ludwig Engel, Treasurer.	Henry P. Makeley, Tiler.

ACACIA LODGE, NO. 34, SCHUYLER, COLFAX COUNTY.

REGULAR MEETING.—First and third Thursday evenings of each month.

SEAL.—A sprig of acacia.

OFFICERS.

Chas. E. Sumner, Master.	Wm. H. Sumner, Senior Deacon.
Homer Holcomb, Senior Warden.	Jas. C. McKenzie, Junior Deacon.
Dugald S. Hunt, Junior Warden.	Jas. W. Munroe, Senior Steward.
Elon E. Greenman, Treasurer.	John J. Riley, Junior Steward.
ohn W. Brown, Secretary.	Frank Faulkner, Tiler.

FAIRBURY LODGE, NO. 35, FAIRBURY, JEFFERSON COUNTY.

REGULAR MEETINGS.—First and third Mondays of each month.

SEAL.—A virgin weeping over a broken column; on left a tree.

OFFICERS.

George Cross, Master.	J. C. Houghton, Senior Deacon.
F. A. Morey, Senior Warden.	J. H. Smith, Junior Deacon.
Robert Christian, Junior Warden.	Alex. Benedict, Senior Steward.
A. W. Showalter, Treasurer.	C. F. Litsinger, Junior Steward.
S. G. Thomas, Secretary.	E. A. Littlefield, Tiler.

LONE TREE LODGE, NO. 36, LONE TREE, MERRICK COUNTY.

REGULAR MEETINGS.—First and third Saturdays in each month.

SEAL.—The square and compasses, over a tree growing.

OFFICERS.

Newton R. Persinger, Master.	M. A. Goff, Secretary.
Bell E. Berryman, Senior Warden.	J. B. White, Senior Deacon.
James Sullivan, Junior Warden.	James Dunnevan, Junior Deacon.
James Viregg, Treasurer.	L. B. Willoughby, Tiler.

CRETE LODGE, NO. 37, CRETE, SALINE COUNTY.

REGULAR MEETING.—The first Friday of each month.

SEAL.—The All-seeing eye, radiant, above a lamb.

OFFICERS.

Hiram C. Rider, Master.	Rufus L. Cornwell, Senior Deacon.
Wm. H. Morris, Senior Warden.	Chas. J. Bowlby, Junior Deacon.
Myron Willsie, Junior Warden.	J. T. Holland, Senior Steward.
Wm. T. Buchanan, Treasurer.	C. A. Caldwell, Junior Steward.
Horace M. Wells, Secretary.	C. S. Beers, Tiler.

OLIVER LODGE, NO. 38, SEWARD, SEWARD COUNTY.

REGULAR MEETING.—Saturday evening on or before full moon in each month.

SEAL.—The All-seeing eye, radiant, above a slipper surrounded by cable-tow.

OFFICERS.

Theophilus L. Norval, Master.	S. H. Marshall, Senior Deacon.
G. J. Richmond, Senior Warden.	Wm. Clemmons, Junior Deacon.
John C. Sullivan, Junior Warden.	Robert Rowbotham, Chaplain.
Lloyd G. Johns, Treasurer.	Samuel Stevenson, Senior Steward.
Joseph W. Dupin, Secretary.	Thomas Corr, Junior Steward.
Stephen D. Paddock, Tiler.	

PAPILLION LODGE, NO. 39, PAPILLION, SARPBY COUNTY.

REGULAR MEETING.—Saturday evening on or before each full moon.

SEAL.—A level, crossed by a square, centre to centre—erect.

OFFICERS.

H. R. Platt, Master.	Charles Duby, Senior Deacon.
S. Cotner, Senior Warden.	A. B. Andrus, Junior Deacon.
G. C. Potwin, Junior Warden.	A. R. Kennedy, Senior Steward.
D. G. Carpenter, Treasurer.	S. B. Knapp, Junior Steward.
J. A. Stephens, Secretary.	G. F. Woolf, Tiler.

HUMBOLDT LODGE, NO. 40, HUMBOLDT, RICHARDSON COUNTY.

REGULAR MEETING.—Thursday on or before the full moon in each month.

OFFICERS.

Jacob Babcock, Master.	William W. Turk, Senior Deacon.
Henry A. Scott, Senior Warden.	Charles E. Nims, Junior Deacon.
Ulrich Lionberger, Junior Warden.	S. M. Hillebert, Senior Steward.
Edward P. Tinker, Treasurer.	William N. Nims, Junior Steward.
Edgar S. Norton, Secretary.	Christian Rist, Tiler.

NORTHERN LIGHT LODGE, NO. 41, STANTON, STANTON COUNTY.

REGULAR MEETING.—Wednesday evening on or before the full of the moon.

SEAL.—The All-seeing eye, radiant, above the Book of Constitutions guarded by the Tiler's sword.

OFFICERS.

C. M. Densmore, Master.	J. H. Darling, Secretary.
A. C. Tomer, Senior Warden.	J. J. Hopper, Senior Deacon.
A. R. Pray, Junior Warden.	E. G. Wells, Junior Deacon.
Julius Poessnicker, Treasurer.	P. L. Starlipper, Tiler.

JUNIATA LODGE, NO. 42, JUNIATA, ADAMS COUNTY.

REGULAR MEETING.—Monday on or before the full moon.

OFFICERS.

- | | |
|--------------------------------|----------------------------------|
| Wm. L. Van Alstyne, Master. | Ira G. Dillon, Senior Deacon. |
| Nathan Platt, Senior Warden. | Jas. B. McCleery, Junior Deacon. |
| George Wolcott, Junior Warden. | B. E. Swift, Senior Steward. |
| Henry R. Savery, Treasurer. | John M. Myer, Junior Steward. |
| Walter McMillan, Secretary. | Andrew Clute, Tiler. |

HEBRON LODGE, NO. 43, HEBRON, THAYER COUNTY.

REGULAR MEETINGS.—First and third Saturdays of each month.

OFFICERS.

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|-----------------------------------|-----------------------------------|
| Edward S. Past, Master. | John W. Hughes, Senior Deacon. |
| William P. Wilson, Senior Warden. | Fred. E. Roper, Junior Deacon. |
| John Slover, Junior Warden. | A. B. Grannis, Senior Steward. |
| William J. Green, Treasurer. | P. Burton Gentry, Junior Steward. |
| William J. Hanna, Secretary. | Erasmus M. Correll, Tiler. |

HARVARD LODGE, NO. 44, HARVARD, CLAY COUNTY.

REGULAR MEETING.—Tuesday evening on or before the full of the moon in each month.

OFFICERS.

- | | |
|--------------------------------|----------------------------------|
| Frank M. Davis, Master. | Levi B. Munger, Senior Deacon. |
| Wm. J. Turner, Senior Warden. | Wm. A. Farmer, Junior Deacon. |
| Chas. D. Moore, Junior Warden. | C. P. Gardner, Senior Steward. |
| Orlo W. Birmingham, Treasurer. | Samuel C. Sloat, Junior Steward. |
| George W. Howard, Secretary. | Edward P. Davison, Tiler. |

PALMYRA LODGE, NO. 45, PALMYRA, OTOE COUNTY.

REGULAR MEETING.—Wednesday on or before the full moon in each month.

SEAL.—A shield quarterly of four, bearing in first quarter a royal crown, in second quarter the cross and crescent, in third quarter a palm tree, and in fourth quarter the jewel of the Grand Master. For crest, an All-seeing eye, radiant

OFFICERS.

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|----------------------------------|---------------------------------|
| William D. Page, Master. | Augustus Waddington, Secretary. |
| William S. White, Senior Warden. | J. Oscar Moore, Senior Deacon. |
| Samuel S. Seely, Junior Warden. | John T. Acott, Junior Deacon. |
| Isaac N. Foster, Treasurer. | Joseph Rudge, Tiler. |

GIBBON LODGE, NO. 46, GIBBON, BUFFALO COUNTY.

REGULAR MEETING.—Saturday on or before the full moon of every month.

SEAL.—A shield, bearing an hour-glass partly surrounded on right by a scythe; for crest, a winged globe.

OFFICERS.

Christopher Putnam, Master.	Alva G. H. White, Secretary.
Frank S. Trew, Senior Warden.	A. H. Brundage, Senior Deacon.
Simon C. Ayer, Junior Warden.	L. W. Worthington, Junior Deacon.
B. F. Sammons, Treasurer.	George L. Thomas, Tiler.

SALEM LODGE, NO. 47, SALEM, RICHARDSON COUNTY.

REGULAR MEETING.—Saturday on or before the full moon of each month.

OFFICERS.

John W. Holt, Master.	C. C. Kenny, Secretary.
G. W. Pampel, Senior Warden.	John E. Ashley, Senior Deacon.
H. B. Gist, Junior Warden.	Josiah VanDervort, Junior Deacon.
G. W. Baker, Treasurer.	O. W. Dunning, Tiler.

FAIRMONT LODGE, NO. 48, FAIRMONT, FILLMORE COUNTY.

REGULAR MEETING.—Tuesday on or before the full moon in each month.

SEAL.—A certain point within a circle embordered by two perpendicular parallel lines, supporting the Book of Constitutions.

OFFICERS.

Julius E. Spear, Master.	Ebenezer Milner, Senior Deacon.
Josiah E. Cramer, Senior Warden.	George C. Maxfield, Junior Deacon.
Job Hathaway, Junior Warden.	Virgil A. Stuart, Senior Steward.
Byron E. Parlman, Treasurer.	James F. Long, Junior Steward.
Lewis F. Whitehead, Secretary.	Joseph J. Bock, Tiler.

EVENING STAR LODGE, NO. 49, SUTTON, CLAY COUNTY.

REGULAR MEETINGS.—Second and fourth Thursdays in each month.

SEAL.—A five-pointed star, bearing in centre a letter G, radiant.

OFFICERS.

Mark W. Wilcox, Master.	James Arnot, Senior Deacon.
John C. Merrill, Senior Warden.	Martin V. Clark, Junior Deacon.
Albert K. Marsh, Junior Warden.	Wm. D. Young, Senior Steward.
James J. Melvin, Treasurer.	Isaac N. Clark, Junior Steward.
John B. Dinsmore, Secretary.	James Thompson, Tiler.

HASTINGS LODGE, NO. 50, HASTINGS, ADAMS COUNTY.

REGULAR MEETINGS.—Every Saturday evening on or before each full moon, and the second Saturday thereafter.

SEAL.—A shield *azure*, bearing a chevron (for the square). In chief, a sun; in centre base, a crescent, *argent*. For a crest, the symbol of a M.: M.: □ *argent*.

OFFICERS.

Alex. D. Buckworth, Master.	Emanuel Steinau, Secretary.
Thos. M. Abbott, Senior Warden.	J. P. Farr, Junior Deacon.
Josiah L. Parrott, Junior Warden.	Thos. J. Pardoe, Senior Steward.
Clement E. Forgey, Treasurer.	Chas. K. Lawson, Junior Steward.
	George W. Mowery, Tiler.

FIDELITY LODGE, NO. 51, DAVID CITY, BUTLER COUNTY.

REGULAR MEETING.—Saturday on or before the full moon in each month.

SEAL.—The All-seeing eye, radiant, above the square and compasses.

OFFICERS.

Frederick E. Wilson, Master.	Patrick Murphy, Senior Deacon.
Ambrose H. Jones, Senior Warden.	Chas. B. Churchill, Junior Deacon.
C. C. Cook, Junior Warden.	Sumner Darnell, Senior Steward.
William Duncan, Treasurer.	Jacob Kleinken, Junior Steward.
Benjamin F. Rolph, Secretary.	Seth Raymond, Tiler.

HIRAM LODGE, NO. 52, BELL CREEK, WASHINGTON COUNTY.

REGULAR MEETING.—Wednesday evening on or before the full moon in each month.

SEAL.—The plumb.

OFFICERS.

Samuel G. Glover, Master.	John J. Thompson, Secretary.
Peter Hammang, Senior Warden.	L. H. Wilcox, Senior Deacon.
Jos. E. Blackburn, Junior Warden.	Wm. S. Cook, Junior Deacon.
Luther P. Jenks, Treasurer.	Henri Crist, Tiler.

CHARITY LODGE, NO. 53, RED CLOUD, WEBSTER COUNTY.

REGULAR MEETING.—First Friday on or before the full moon.

SEAL.—An open hand.

OFFICERS.

James A. Tulleys, Master.	E. H. Jones, Secretary.
George W. Knight, Senior Warden.	H. S. Kaley, Senior Deacon.
Andrew M. Talbot, Junior Warden.	James Calvert, Junior Deacon.
Peter McNitt, Treasurer.	Martin Pupka, Tiler.

LANCASTER LODGE, NO. 54, LINCOLN, LANCASTER COUNTY.

REGULAR MEETING.—The first Friday in each month.

SEAL.—A shield *azure*, bearing a trowel crossed with a gavel *argent*. For a crest, three lengths of a cable-tow and three points *argent*.

OFFICERS.

Joseph K. Marlay, Master.	John McManigal, Senior Deacon.
J. M. Creamer, Senior Warden.	D. H. Andrews, Junior Deacon.
Geo. P. Tucker, Junior Warden.	Henry O. Griggs, Senior Steward.
David Newman, Treasurer.	B. Davidson, Junior Steward.
James D. Minshall, Secretary.	J. B. McClelland, Tiler.

NORFOLK LODGE, U. D., NORFOLK, MADISON COUNTY.

Samuel W. Hayes, Master.	John S. McClary, Senior Warden.
	John Allbery, Junior Warden.

YORK LODGE, U. D., YORK, YORK COUNTY.

William M. Knapp, Master.	Lee Love, Senior Warden.
	M. G. Barney, Junior Warden.

SYRACUSE LODGE, U. D., SYRACUSE, OTOE COUNTY.

J. H. Young, Master.	J. W. Eaton, Senior Warden.
	D. A. Pound, Junior Warden.

COLUMBUS LODGE, U. D., COLUMBUS, PLATTE COUNTY.

Marshall Smith, Master.	Henry P. Coolidge, Senior Warden.
	Robert H. Henry, Junior Warden.

WAHOO LODGE, U. D., WAHOO, SAUNDERS COUNTY.

J. C. Polsley, Master.	M. B. Rees, Senior Warden.
	M. L. Ellsworth, Junior Warden.

MELROSE LODGE, U. D., MELROSE, HARLAN COUNTY.

A. C. Robbins, Master.

Byron F. Whitney, Senior Warden.

Thomas Lorrimer, Junior Warden.

THISTLE LODGE, U. D., PLUM CREEK, DAWSON COUNTY.

Robert S. Hogue, Master.

Samuel Goozee, Senior Warden.

Thomas G. Wimsey, Junior Warden.

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REPORT

OF THE

COMMITTEE ON FOREIGN CORRESPONDENCE.

BY J. N. WISE.

TO THE M. W. THE GRAND LODGE OF NEBRASKA:—

Your Committee have received the proceedings of the following Grand Lodges, and reviewed them in the order given. We very much regret the absence of tidings from the Grand Lodge of Quebec.

We have devoted much more time to the preparation of this report than we could well spare; nevertheless, the hours have been pleasantly spent in communion with our brethren elsewhere. We confidently trust that our shortcomings will be charitably overlooked, and that such of our work as will bear the test of the Overseer's square, will be graciously received.

Alabama.....	1874	Mississippi.....	1874, 1875
Arkansas.....	1874	Missouri.....	1874
British Columbia...1873, 1874, 1875		Montana.....	1874
California.....	1874	Nevada.....	1874
Canada.....	1874	New Brunswick.....	1874
Colorado.....	1874	New Hampshire.....	1874
Connecticut.....	1875	New Jersey.....	1875
Delaware.....	1874	New York.....	1875
District of Columbia.....	1874	North Carolina.....	1874
Florida.....	1874, 1875	Nova Scotia.....	1874
Georgia.....	1874	Ohio.....	1874
Idaho.....	1874	Oregon.....	1874
Illinois.....	1874	Pennsylvania.....	1874
Indiana.....	1874, 1875	Rhode Island.....	1874
Iowa.....	1874	South Carolina.....	1874
Kansas.....	1874	Tennessee.....	1874
Kentucky.....	1874	Texas.....	1875
Louisiana.....	1875	Utah.....	1874
Maine.....	1875	Vermont.....	1874
Maryland.....	1874, 1875	Virginia.....	1874
Massachusetts.....	1874	Washington.....	1874
Michigan.....	1875	West Virginia.....	1873, 1874
Minnesota.....	1875	Wisconsin.....	1874

ALABAMA, 1874.

The Annual Communication was held at Montgomery, on the 7th day of December; M.: W.: Isaiah A. Wilson, Grand Master, and R.: W.: Daniel Sayre, Grand Secretary.

The Grand Master reports peace and harmony as prevalent in the jurisdiction, and their foreign relations of the most friendly and cordial character.

He believes that there is scarcely a conceivable occasion when an emergency case should be entertained, for the granting of dispensations for "*rushing*" candidates through on the "*double-quick*." He is right on that point.

He decides "that a profane is not compelled to petition the Lodge nearest his residence for initiation." This decision may be based upon local regulations. Whether so or not, it is wrong. It is fair to presume that a man is best known in his own neighborhood, and hence *there* is the proper place for him to be *weighed*.

He held that a brother cannot be required to state how he voted, or the reason for such vote; and "therefore, a by-law of a Lodge requiring its members to disclose the reasons for their votes, is held a nullity and cannot be enforced." This is correct, of course.

He also decides:—

That a brother belonging to a Lodge when it becomes dormant, does not, as a matter of course, regain his membership when the Lodge is revived, and if he wishes to join another Lodge, he must obtain from the Grand Secretary a certificate of his Masonic standing.

With this decision we cannot agree. A *dormant* Lodge is one in a state of *inactivity*, *suspended animation*, if we may be allowed the expression. It is not a Lodge whose charter has been suspended or revoked. Hence, when the Lodge resumes *activity*, or "*animation*," those who constituted the membership at the time the Lodge became dormant, resume their membership.

The following is in harmony with our comments upon a decision of Grand Master Waters, of Iowa, in our review of 1873:—

There is no obligation to prefer charges against a brother who petitions for affiliation or advancement and is rejected, as his Masonic standing is not affected by such rejection.

From the proceedings we learn that the "Deshler Female Institute," at Tuscumbia, was destroyed by a tornado. The Committee on Proposals and Grievances, by a report, which was adopted by the Grand Lodge, invoke the assistance, by voluntary contributions, of the members of the Grand Lodge, and the subordinate Lodges, in behalf of the institution.

The following we take from the report of the Committee on Masonic Jurisprudence:—

In the case of Boligee Lodge No. 336,—which Lodge is anxious (if it could be done constitutionally) to surrender its charter,—your committee would recommend, in view of

the facts stated in the petition referred to this committee, that the charter of said Lodge be revoked; and that the charter, jewels, and other property of the Lodge, be turned over to Herndon Lodge No. 125, subject to the order of the Grand Secretary of this Grand Lodge: and that the members of the Lodge, each of them being in good standing, be authorized to join other Lodges without presenting dimitts.

The italics are ours, and it is to this portion only that we wish to refer, and from which we dissent from the views of the committee. The proper course, to our thinking, would be, in case of the surrendering of a charter, for the Grand Lodge to award dimitts, or certificates of good standing, to the members of such Lodge, so that they might have some documentary evidence of good standing, upon which they could petition for membership in another Lodge.

The report on Foreign Correspondence is from the pen of Bro.: W. T. Walthall, and reviews the proceedings of forty-four Grand Lodges, including Nebraska for 1873.

We are credited with a "lively and readable document." Thanks.

Bro.: Walthall says: "We are not sure, however, that we understand the criticism on the decision relative to the ballot and the examination for proficiency of the candidate for the second and third degrees."

We explain that it sounds oddly to us up here in the "Temperate Zone," to talk of balloting on advancement before an examination is had, for we hold that the ballot is on *proficiency*.

Our remarks about "impatience" were called out by reading that portion of Grand Master Johnson's decision where he says: "I see no good reason for requiring Lodges on the nights of their regular communications, besides all their regular business, including the tedious process of balloting, to *wear* the *patience* of its members by the examination of oftentimes five or six candidates." Isn't "*patience*" one of the "first principles," Bro.: Walthall?

Under Ohio, referring to the report of a committee, Bro.: Walthall says:—

One of the committees, in a report adopted by the Grand Lodge, speaking of the Puritans, who colonized New England, says they "left England that they might enjoy civil and religious liberty. They preferred a wilderness infested by savages, *with liberty*, to the luxuries of England, infested by a bloated State priesthood and a tyrannical aristocracy."

Now, it is undeniably true that the "liberty" of the "Pilgrim Fathers" was in one particular the liberty of proscribing and persecuting those who dissented from them in matters of faith; it is true that the Pilgrims hurt the "savages" much more than the savages hurt the Pilgrims; it is true that the "bloated State priesthood" referred to has furnished Freemasonry with an Oliver and a Desaguliers, and that many of the most illustrious of our Craft have been members of the same "tyrannical aristocracy." Nevertheless, our brethren of Ohio might have indulged in such trite historical fanfaronade as the above, to their hearts' content without any objection on our part. But when they go on, in the same document, to speak of a struggle in which the great mass of their southern brethren participated, either by action or by approval and sympathy, as "the late *Rebellion*,"—it becomes not only our right, but our duty, to file a gentle protest in behalf of Truth and Brotherly Love—both wounded by the expression. One of the first lessons that Masons are taught in this part of the continent is "not to countenance disloyalty or *rebellion*," and we are not conscious of having departed from it.

The predecessors of this committee have been lectured not a little on the impropriety

of making allusions to forbidden subjects. We cordially deprecate any discussion of such, but *our* reserved rights, and *our* principles as individuals, are as dear to us as our brethren's can be to them; and when they apply to us that

“—— fowl, dishonoring word,
Whose wrongful blight so oft has stained
The holiest cause that tongue or sword
Of mortal ever lost or gained.”

they can hardly expect of us a silent submission to the reproach. Not for our own sake need we speak, but for that of Truth and Charity.

We protest against a renewal of hostilities, brethren — north and south. We “imbibed” the impression, somehow or other, from something we read in “the papers,” several years ago, that the *war was over*. Or was it a dream, which?

Brethren, bury the hatchet, and keep the passions within bounds.

We have read Bro.: Walthall's review with a great deal of pleasure. It has been prepared with a great deal of care and study, and is worthy of the author.

The Grand Master and Grand Secretary were re-elected.

ARKANSAS, 1874.

The Annual Communication was opened at Little Rock on the 12th day of October, but, for good and approved reasons, was closed until the 19th of the same month, when it was again opened for the dispatch of business. M.: W.: G. A. Dannelly was in the Grand East, and R.: W.: L. E. Barber in the Southeast.

From the Grand Master's address we learn that our brethren of Arkansas have had their full share of suffering during the year. We quote: —

In consequence of political troubles and a fearful drouth that has spread over our land, there has not been that rapid increase in Lodges and members that has been in other years. Truly, the drouth has been fearful, and I fear that many of our brothers and their families will suffer for the necessaries of life before another crop can be made. But, surely, the more fortunate will fly to their relief, and relieve their necessities, so far as opportunity may offer and their ability will allow. The seen and unseen hand of charity should ever be extended to the destitute, but more especially to those bound together in those fraternal bands that unite us as Masons, and which should be severed only by the ruthless hand of the King of Terrors.

During the past year the political horizon has been ominous of evil, and death and destruction threatened throughout the jurisdiction. But the Grand Master of the Universe, looking down from His lofty habitation, doubtless, laid His omnific hand on our nation's destiny, and we trust will bring order out of confusion, as He did when His spirit moved upon the face of the deep, and “He said, let there be light, and there was light;” for electric fires were, no doubt, burning in the secret chambers; chained thunderbolts forged and struggling to get free; lightnings that lay concealed in the far-off chambers where the tempests slept; and the light, though unseen, ready to glow in the face of a thousand times ten thousand suns. “The sons of God were silent.” With folded wings, perhaps, they were marshaled on the plains of the Celestial Paradise, and universal nature struggled into being; the appointed hour arrived, and God said let

there be light, and there was light. We trust that the dark and ominous cloud has been rifted away by that serene hand that spans eternal ages, and that omniscient arm that rolls the wheels of the universe along the brow of the everlasting hills. May it ever defend and uphold us.

Speaking of a visit to the Grand Lodge of Kentucky, he says:—

Introduced as the Grand Master of Masons in the state of Arkansas, and requested to address them, it gave me pleasure to congratulate them on their participation in the noble charities of our brethren; and I was rejoiced to be able to say that, while the Masons of Kentucky were doing more for the support of the widows and orphans than any other state, perhaps, Arkansas was doing more than any other in educating the orphans of our brethren, thereby enabling them to breast the rugged path of life, and aid in the support of destitute widows, helpless orphans, and innocent maidens.

St. John's College has assets to the amount of \$119,919.87.

As a matter of interest, we present the following report from the Committee on Education:—

First. That it is the sense of your committee that this Grand Body is so fully committed to the educational scheme by it inaugurated in 1850, that pride, duty, and interest alike demand that it continue to exert every means; to exhaust, if need be, every resource to carry it through to a successful issue, and place it upon a basis so firm that neither time nor misfortune can destroy it. It seems to us that we have but one course before us, and that is to advance—to go forward. If walls of difficulties and embarrassments confront us, batter them down. Let the watchword of rescue pass along the lines—forward, march!

Second. We find the financial condition of the college unflattering—a debt of \$4,878.16, created for repairs and improvements two years ago, still unpaid, and no money on hand for the payment of the professors. The incidental expenses have been, fortunately, met by our skillful financial agent, through advance payments made upon lots sold. With a property worth \$119,919.87, reinforced with the surplus revenue arising from nearly three hundred and fifty Lodges, it is not probable that any very extreme measures will have to be adopted to avert bankruptcy. The reduction in the number of professors, and of the salaries of those retained, coupled with other retrenchments, has reduced the expenses over \$3,000. This exhibit of the inauguration of a system of economy is gratifying, and, if steadily pursued, must lead to substantial results. The endowment fund, amounting to \$43,000, is still intact, and no such extreme exigency exists as to inspire a fear that it will have to be disturbed.

Third. Experience teaches that no institution of learning upon the collegiate basis can succeed without endowment. This our college needs—this it must have, if we desire it to occupy a position coequal with the colleges elsewhere in independence, efficiency, and prosperity. The question, then, to us, seems to be, can endowment be secured? While doubts like the mists of a foggy morn encompass us, still, like as the God of day dissipates the mists, so Hope, the soul's anchor, animates and inspires us to dissolve doubts and drive into silence and death all skepticisms that may arise.

* * * * *

Fifth. The committee, in common with all Masons, feel that there is in this matter of education more than a present interest. The unborn millions, it may be, in the ages yet to be, will reap a harvest from the little seed here planted that will redound to our glory, and may, on the last great day, be instrumental in placing upon our brows the diadem of light and immortality.

We congratulate our brethren upon every indication of success in their St. John's College.

Eighteen dispensations were issued for new Lodges.

We present the following from the Grand Master's decisions, as touching the *rights* of Entered Apprentices and Fellow Crafts:—

A brother rejected for the second or third degree of Masonry, may renew his application at every subsequent stated meeting of the Lodge, and whenever any moral objection exists to his taking a higher degree, the objections should be presented in the form of charges, and their truth tested by an impartial trial; more particularly if the candidate is elected to take the degree, it is due the Lodge, as well as the candidate, that the nature of the objections be made known, and investigated by the Lodge. To this the Lodge, as well as the candidate, is undoubtedly entitled, on the principle of equity. Unless the objections are made known there can be no investigation, and the degree should be conferred.

The following was adopted by the Grand Lodge:—

In view of the losses sustained by Lodges of Masonry by fire, and the burden of assisting the unfortunate falling unequally upon the craft; therefore,

Resolved, That a committee be appointed to report at the next communication of the Grand Lodge a plan of insurance against loss by fire—the officers of the Grand Lodge to be the officers of the company.

We respectfully refer the above to our beloved fraters who have so persistently and pertinaciously taken us, and others, to task on the "Masonic Mutual Benefit Association" enterprises, entirely *disconnected* with Grand Lodges, and ask, What now?

We regret that no report on Foreign Correspondence graces the proceedings this year.

M.: W.: M. L. Bell was elected Grand Master, and R.: W.: Luke E. Barber re-elected Grand Secretary.

BRITISH COLUMBIA, 1873, 1874, 1875.

The third Annual Communication was held at Victoria on the 6th day of December, 1873,—M.: W.: Israel Wood Powell, Grand Master, and R.: W.: H. F. Heisterman, Grand Secretary.

Only a brief abstract of the proceedings of this communication are published. The Grand Master's address not being given, we are at a loss for a text.

Resolutions were adopted providing for the raising of a Fund of Benevolence and a Widows' and Orphans' Fund. Lodges are to be taxed two dollars for each subscribing member on their rolls, and two dollars for every candidate raised or affiliated from without the Grand Jurisdiction, and seventy-five cents, quarterly, for every member in good standing. The manner of dispensing charity is through the Master and Wardens of subordinate Lodges, who have power to draw on the Grand Treasurer for any sum needed, where it exceeds forty dollars. The Master of each subordinate Lodge has power to draw on the Grand Treasurer for any sum, not exceeding seventy-five dollars, for the purpose of burying a deceased brother with all honors due a Mason, when such brother has died under needy circumstances.

The transactions of this session were chiefly of local interest.

A Special Communication was held at the town of Nanaimo, for the

purpose of consecrating the new masonic hall, on the 21st day of October, 1874.

On this occasion a very neat little oration, on the objects and nature of Freemasonry, was delivered by R.: W.: Frederick Williams.

The fourth Annual Communication was held at Victoria on the 20th day of February, 1875,—M.: W.: Israel Wood Powell on the Throne.

The annual address is brief and business-like. We learn from it that representatives have been exchanged with Nebraska, *et al.*

The Grand Master recommends the adoption of a ritual by the Grand Lodge.

Fraternal relations were entered into with the Grand Lodge of Hungary; also with the German Grand Lodge League.

British Columbia was also recognized by the Grand Lodge of England, and representatives exchanged.

Anent non-affiliates, the following was adopted:—

Resolved, That all non-affiliated Masons in this jurisdiction shall have the privilege of visiting Lodges for the period of six months, but such non-affiliates shall petition some Lodge, within thirty days thereafter, for membership, or contribute to some chartered Lodge in this jurisdiction its regular dues; and in case of non-compliance, shall be debarred from all masonic rights and privileges, as follows:—

1. They shall not be allowed to visit any Lodge.
2. They shall not be allowed to appear in a masonic procession.
3. They shall not be entitled to masonic charity.
4. They shall not be entitled to masonic burial.

And further, that all Lodges shall be required to post at the entrance of their Lodge rooms the names of all non-affiliates remaining such after the expiration of the time named, viz, seven months; and they shall every three months transmit a list of the same to the Grand Secretary, to be by him forwarded to all subordinate Lodges, and by them posted in like manner.

A Grand Lodge library was inaugurated.

M.: W.: Israel Wood Powell was re-elected, but declining, M.: W.: Simeon Duck was elected Grand Master, and R.: W.: Coote M. Chambers appointed Grand Secretary.

CALIFORNIA, 1874.

The Annual Communication was held at San Francisco on the 13th day of October—M.: W.: Isaac Sutvene Titus, Grand Master, and R.: W.: Alex. G. Abell, Grand Secretary.

The Grand Master delivered an able address, largely devoted to the political and masonic statistics of his state from the earliest dates down to the present time.

Of the San Francisco Board of Relief he says:—

Too much honor or praise cannot be accorded to the munificent charities disbursed by the Masonic Board of Relief of this city; and we needs must mention that they have, aside from the aid and care extended to the individual members of the several Lodges

composing said Board, who never infringed upon the fund, amounted in the aggregate (from the origin of the compact by six Lodges in A. L. 5856, with five hundred and fifty members, to the close of the fiscal year 1874, a period of nineteen years) to the magnificent sum of \$110,581.09. The Board is now composed of fifteen Lodges, with a total membership of two thousand two hundred and forty brothers. Of the amount expended, \$31,494.14 has been for Masons, their widows and orphans, of California, outside of San Francisco, and \$75,239.64 for the distressed brethren, their widows and orphans, of other jurisdictions. The transaction of the immense amount of business incident to the distributing of this noble charity has been performed by the economical expenditure by the respective boards, annually elected, of the comparatively small sum of \$3,797.31, more thoroughly realized when the sum per annum is announced as averaging the small amount of \$199.86. Scarce any reflection is required by the brethren to appreciate the relief afforded to the needy and afflicted by the distribution of this munificent sum. To the maimed brother from the mines; the afflicted one of the city and plains; the wearied sailor, worn out in buffeting the fretful waves of adversity; the anguished and destitute widow, with no resources but the kind help of her husband's brothers; the many helpless orphans; all of whom, when worthy, have been furnished with such relief and subsistence as they desired, and aided to reach their friends in far-off states. Who among us fully consider the time devoted by those who have composed the respective boards, without expectation of fee or reward, other than the conscientious knowledge of a faithful discharge of the charitable duties voluntarily assumed by a corps of brothers, who have fraternally yielded their time and valuable counsel to the recipients of the amounts donated? The heartfelt thanks of the entire brotherhood are their due, and "ministering angels will surround them and call them blessed."

This Board expended in charties, during the years 1873 and 1874, the sum of \$12,989.53 — two applicants from Nebraska receiving a share.

From the Grand Lecturer's report we excerpt the following encouraging information:—

Reports from all the Inspectors, excepting those of Districts Nos. 15 and 27, have been received, which show a most satisfactory condition of the Lodges in the jurisdiction, both as to uniformity of ritual and the manner of keeping the records. From these reports, and my own observations, I conclude that the present system of inspectorship, though not entirely satisfactory at first, has proven the most efficient of any heretofore tried towards securing that perfect uniformity contemplated, and which is so ardently to be desired. Especially has the provision requiring the qualification of Masters-elect before installation proved most satisfactory in the result sought to be obtained; and the regulation should not only be continued, but its requirements rigidly enforced.

Bro. Willaim A. Davies presented credentials from the Grand Lodge of Nebraska, and was duly received and accredited.

A beautiful oration was delivered by the Grand Orator, Samuel C. Denson. We have room but for the following:—

We have no right to justify ourselves by the standard of the past. We claim to be wiser than our predecessors, and ought to be better and purer than they. In the midst of all our intelligence, crime, like a grim demon, stalks through the land; error goes capering through the highways and by-ways; and corruption, like the obscene vulture, sits unbidden at the public feast, and threatens to taint and pollute what it does not destroy. So long as these things exist, our field of labor is extensive, and we must not sit idly by the wayside and see the clouds of error obscure the warming rays of freedom's light. A vigorous and concerted effort should be made by our benevolent fraternity to foster, mould, and create in the public mind sentiments of honor, patriotism, and self-sacrificing devotion to the affairs of state.

From the report of the Committee on Returns of Subordinate Lodges we present the following, for the benefit and encouragement of our Secretaries:—

Your committee, to whom was referred the examination of the returns of the Lodges for the current year, have, with the assistance of the Grand Secretary, performed that duty, and take pleasure in reporting that the returns of every Lodge, excepting that of *Hawaiian*, No. 21, have been received by that officer; that a large majority of them were prepared correctly, and that those which in the first instance were erroneous have since been corrected by the Secretaries, upon notification thereof by the Grand Secretary; that the dues in most instances have accompanied the reports; and that, with one exception, the dues have all been paid. The Secretaries have been unusually punctual in the transmission of their reports this year, and a degree of excellence and correctness has been reached far exceeding that exhibited in any previous year.

The following from the report of the committee upon the Inspector system, is, perhaps, worthy of thought:—

The experience and observation of your committee impel them to heartily endorse the views of our present Grand Master, as well as those of his predecessor, relative to the importance and general usefulness of the system of inspection. The propriety of making it the duty of each Inspector to visit every Lodge in his district at least once in each year, will readily appear by taking into consideration the fact that the Lodges usually change their officers annually; and, as the necessity for their being residents in their respective districts is also quite apparent, your committee respectfully urge it as a matter of financial importance to the subordinate Lodges, and recommend the adoption of the following resolution:—

Resolved, That every Inspector shall be a resident of the district for which he may be appointed, and that it shall be his duty to officially visit every Lodge in his jurisdiction at least once in each year.

The plan of visiting, and inspecting the records and work of, subordinate Lodges, has our earnest, unqualified endorsement. This should be done by Inspectors, or by the District Deputy Grand Masters. If no such system be adopted or practised, how can the Grand Lodge know whether the general business and work of its subordinates are done in a systematic manner, or recklessly or unlawfully? We deem this an all-important consideration, which Grand Lodges do well in giving their attention to.

By order of the Grand Lodge, a beautiful, massive, solid silver breakfast service, consisting of seven pieces, appropriately inscribed, was presented to M.: W.: Past Grand Master Leonidas E. Pratt, for eminent services rendered the Grand Lodge. Upon which occasion beautiful speeches were delivered—*pro* and *con*. From Grand Master Pratt's reception speech, the following are noble thoughts:—

Men are born for thought and action, and toil in a noble cause is sweet, be it of the head, the heart, or the hand. It is sweet, too, to receive the substantial rewards of labor—sweeter still, to be assured that our efforts have been crowned with some measure of success—but dearer than all is the approbation, the gratitude, and the love of those in whose behalf our energies have been expended.

* * * * *

My brethren, there are fields of thought and emotion in which self is lost and silence becomes far more eloquent than words. There are sentiments so pure, so lofty, and so tender, that the effort to clothe them in words, however gorgeous and impressive such words may be, is resented by the heart as an insult to its holy aspirations. I stand this moment on the border of that strange, mysterious realm. I dare not try to tell you what I feel. But Heaven knows, as I trust you do, how full of gratitude my heart is—not for this gift, magnificent and elegant as it is, but for the kind regard and tender thought which prompted you to do this act.

A splendid report on Foreign Correspondence is presented by Bro.: William A. Janury — and it isn't a very *cold* review, either. He reviews in a fraternal spirit the proceedings of all American Grand Lodges, save British Columbia and Wisconsin.

Under Alabama, noticing the publication of the names of Masons suspended for non-payment of dues, he says:—

We notice that the Grand Lodge of Alabama publishes a list of all brothers expelled and suspended, including those suspended for non-payment of dues. While we do not feel much sympathy for a brother who can so violate the beneficent laws of Masonry as to make it necessary that he should be expelled from the rights and privileges of the Lodge, we do have sympathy for the brother who has been suspended for non-payment of dues, and whose claims on the fraternity are not thereby lost, but only held in abeyance. We think that to publish his suspension to the world is not only uncharitable, but unjust. It is true that our Alabama brethren also publish a list of restorations, but that is poor amends for the wrong. The brother suspended for non-payment of dues may restore himself to good standing at any time by paying his dues; yet the wound inflicted by the publication of his "bad standing" still remains. Do what he may, the smirch on his masonic character still clings to him, and, like the blood of the murdered Duncan, will not "out."

Under Louisiana, he says:—

Under the By-Laws of the Grand Lodge, if a sentence of suspension or expulsion is overruled by the Grand Lodge, the brother can be restored to membership in his Lodge only by unanimous ballot. The Grand Master thinks this law unjust. We heartily agree with him, and think that the overruling of the decision of the Lodge ought to place the brother in the same position which he before occupied in his Lodge.

These are our pertinacious views, pertinaciously expressed and adhered to.

He says Bro.: Gouley, of Missouri, raps Bro.: Abell over the knuckles because he does not give *sub-heads* to the subject matter of each resolution, etc.; and then proceeds to irritate Bro.: Gouley in this way:—

"Sub-heads" are all very well for the police reports of a sensational newspaper, but sadly out of place in a dignified publication that is intended for preservation. It is true, as Bro.: Gouley says, that the sub-heads would enable the reviewer more rapidly to trot through the proceedings, but that, we think, would not compensate for the bad taste of the thing, and it should be remembered that these books are not printed especially for the convenience of reviewers.

Our proceedings for 1873 are favorably noticed. "An eloquent oration" is credited to Bro.: Luther W. Osborne.

Under Utah, he quotes the following decisions "as being somewhat remarkable and original:—"

A member of a Lodge is not entitled to a demit for the purpose of affiliating with a Lodge under dispensation.

A brother, elected to membership or receiving the degrees in a Lodge, is not a member thereof until he signs the By-Laws, and is under no obligation to contribute to its support.

The latter decision is the law in our jurisdiction, but we do not believe it to be a *good* law. There are Masons in Nebraska who have received the degrees in our Lodges, who have never signed the By-Laws of the Lodge in which they were raised, and yet they enjoy all of the

privileges attaching to membership. We think the pledge every Mason makes at the beginning, to abide by the laws, rules, and regulations of the fraternity, is just as binding upon him as it would be were he to subscribe his name to the By-Laws.

M.: W.: George Clement Perkins was chosen Grand Master, and Bro.: Abell continues to wield the quill.

CANADA, 1874.

A Special Grand Communication was held at the village of Trenton for the purpose of laying the corner-stone of the "Union High and Public School Building."

The Annual Communication was held in the city of Toronto on the 8th day of July, 1874; M.: W.: Wm. M. Wilson, Grand Master, on the Throne, and R.: W.: Thos. B. Harris, Grand Secretary.

Grand Master Wilson delivered a very able and interesting address.

Referring to the settlement of the difficulties which had long existed between Canada and Quebec, but which have finally been amicably adjusted, the Grand Master says:—

In concluding my remarks upon this very important matter, I avail myself of the present opportunity to express my warmest acknowledgements to our R.: W.: Bro.: the Deputy Grand Master, for his valuable co-operation. His advice and assistance largely contributed to bring about a peaceful solution of these unhappy troubles, and I would be pleased to see his valuable services upon this and other occasions suitably acknowledged by Grand Lodge. The truly Masonic spirit and feeling which existed and was evinced on both sides, enabled our brethren to overcome all obstacles, and eventually led to a union, which I hope will prove perpetual. We shall part from our brethren of Quebec with unfeigned regret; we will miss their "familiar faces" and pleasant voices at our annual meetings, but they will carry with them our best wishes and heartfelt prayers for their happiness and prosperity. The link that bound us in the chain of brotherly love remains unbroken, and we shall still continue working together for the promotion of the great cause which lies near all our hearts. The change about to take place is, after all, only a change of jurisdiction, and can make but a very slight change in our fraternal relations.

We think we can discover in the above that *noble, fraternal* spirit, which, no matter how bitter may have been the conflict, after an adjustment is brought about, would strike hands across the "*bloody chasm*," and bid the former rival *God-speed*.

What is there more beautiful to witness than that Masonic charity, that Masonic forbearance, that Masonic love of brotherhood, which can heal the most deadly wound, and leave no scar to mark the spot; which can adjust the most vexatious troubles, and leave no ripple upon the surface of the Masonic stream of love. All hail, Canada.

Upon the *Louisiana-France* question he says:—

In connection with the Grand Lodge of Louisiana, and the interruption of our friendly relations with that Grand Body, arising, I believe, from a misapprehension on their part as to our action in regard to the Orient of France, I may here state that by my directions

a letter was addressed to the Grand Representative of the Grand Orient, on the 25th of November last, requesting him to communicate to the Grand Orient our views on the point at issue, and to express the hope that the Grand Orient would reconsider her action, and withdraw the recognition which she had accorded to an antagonistic body within the jurisdiction of the Grand Lodge of Louisiana. No reply to this communication has yet been received, but I sincerely hope that the Grand Orient will, on mature consideration, withdraw her recognition and recede from the unfriendly position she has assumed towards the Grand Lodge of Louisiana.

This is taking hold of the subject mildly, and we sincerely hope that if the request of the Grand Lodge of Canada is not promptly acceded to, that she will at once cut off all friendly intercourse with the Grand Orient. The Grand Lodge of Canada is as vitally interested in the question of Grand Lodge sovereignty and exclusive jurisdiction, as the Grand Lodges of the United States. The truth is, this is an American doctrine, interesting alike to all the Grand Lodges of America, and it must be upheld and enforced.

Nineteen dispensations for new Lodges were issued during the year.

He refers, in fitting terms, to the Masonic dead.

The District Deputy Grand Masters report peace and prosperity prevailing.

There had been distributed to objects of charity \$1,785.00. But was it not uncharitable in the extreme to reject the application of Bro.: Anthony Lucy for charity, simply because he wished to invest the funds in *real estate and merchandise*?

Several brethren were *ceremoniously victimized* by Grand Lodge — Bro.: Otto Klotz with an "elaborate bronze mantle time-piece," with "Good Samaritan" engraved thereon. P.: G.: M.: A. A. Stevenson, with a full suit of regalia, chain, collar, apron, and gauntlets of a Past Grand Master; also, a solid silver pitcher, two silver goblets, and a silver salver. R.: W.: Bro.: Thos. White, Jr., with "the rank and dignity of a Past Grand Master." Noble, self-sacrificing services are mentioned as the cause.

A very excellent review of the proceedings of thirty-seven Grand Lodges is presented by Bro.: Henry Robertson.

In his review of Kansas, quoting a decision of the Grand Master, as follows:—

"When a brother received the first and second degrees in one Lodge, and, by its request, the third degree was conferred in another, he becomes a member of the Lodge conferring the third degree, on signing the B-Laws,"

Bro.: Robertson says:—

With several of these decisions we do not agree. It is our practice to require candidates to sign the By-Laws on the night of their initiation, and as part of that ceremony. He then becomes a member of that Lodge. If he receives the other degrees in another Lodge, at the request of the first, that does not alter his membership. The conferring of the degrees is simply an act of courtesy from one Lodge to another, and it stands as the work of the Lodge making the request.

North of the lakes, all business is transacted in the *first* degree, and *three* constitute a quorum in the *third* degree, contrary to the practice in the United States.

Liberal extracts are made from our proceedings of 1873, and our comments upon the celebrated "Speight case," in Mississippi, are quoted in full, and endorsed as sound.

The proceedings of Canada show an immense amount of business, and are marked throughout by counsels of wisdom, charity, and brotherly love.

Bro.: J. K. Kerr gave notice that at the next Annual Communication he would "move to amend the constitution so as to provide against *dual membership* in all cities, towns, and villages," and we would suggest the propriety of making the prohibition *general*.

The Grand Master and Grand Secretary were re-elected.

It gives us pain to note the death of Bro.: Thos. Bird Harris, the Grand Secretary, shortly after the session of the Grand Lodge closed. We tender the brethren of Canada our heartfelt sympathy at their loss

COLORADO, 1874.

The Annual Communication was held at Denver on the 29th day of September; M.: W.: Webster D. Anthony, Grand Master, and R.: W.: Ed. C. Parmelee, Grand Secretary.

We learn from the Grand Master's address that prosperity, harmony, and brotherly love have attended the Craft during the year.

The address is short, and almost entirely of local interest.

The Grand Master's decisions are consistent with general usage.

The following we take from his address, because it shows the "*simon pure*" metal, and as *anent* the action of the Grand Master of the District of Columbia, a year or two since:—

On the 16th of March I received a letter from Weston Lodge, at Littleton, requesting me to lay the corner-stone of the Reformed Episcopal Church at that place, and designating Sunday, March 22d, at 3 o'clock P. M., as the time. To this request I replied that it was wholly inconsistent with our order to perform work at the time specified. By resolution of our Grand Lodge of 1863, it is made "unlawful for the Lodges in this jurisdiction to hold communications on the Sabbath day, for any purpose whatever, except to attend the funeral of a brother." That if it was unlawful for subordinate Lodges to meet for *symbolical* work on the Sabbath, clearly it would be for our Grand Lodge to assemble for *operative* labor of this kind. Our *Great Light* teaches us "to remember the Sabbath day and keep it holy." Six days shalt thou labor, and do all thy work. For these reasons I refused the request.

He reports a Library Fund of \$1,032.65 on hand. This fund was started by the *bequest* of \$105 00 from a dying soldier, in 1864. This, together with interest and accumulated contributions, has swelled to the amount reported by the Grand Master. The Grand Lodge being now permanently located, the Grand Master recommends that the money be invested in *books*. A good suggestion, say we.

The Grand Master urges measures looking to the erection of a Masonic Temple,

By way of diversion, we suggest, *gratuitously*, of course, that, as it is impossible for any of our young Grand Lodges in the West to *outdo* New York in the Temple business, our Western Grand Lodges unite, or form a joint sock company, for the purpose of erecting a Temple, and that it be built in *Nebraska*. We would, of course, admit Illinois, Iowa, and Missouri into the enterprise, provided, always, that they shall *donate* according to their abilities.

A very nice oration was delivered on the occasion, by Bro.: H. P. H. Bromwell. It abounds in fine figures of speech, "*far-fetched*" words, etc. It is a pleasure to read it, nevertheless. He opens up as follows:—

Behold, Most Worshipful Grand Master, the sun at high meridian, when the noon-tide bathes the mountain heights, and floods valley and plain and forest with all-renewing warmth and light and life.

How the eye seems to go out and expatiate in the boundless expanse, and dwells enchanted in the infinite distances, and amid the scenes of beauty which spread and mingle their charms both far and near!

Not beauty and splendor only flow from the presence of the regal sun—the life-giving beams which fill all space, pervade, also, all forms and substances, however minute—all agencies and operations, however imperceptible—the teeming earth grows warm, and the marvellous chemistry of nature puts forth its energies in countless and complicated modes—the mineral substances are alive with incessant change and transmutation—the waters, atmospheres, and vapors are quick with modulations and undulations of nascent life—the veins and arteries of all plants throb with the secret impulses of the universal soul, and the juices, life-blood of the vegetable world, flow and ebb in their invisible channels, preparing and furnishing substance to the bud, gloss and color to the leaf, tints and odors to the blossoms, and energy and nutriment to the seed and fruit.

The oak towers, the pine bourgeons, the elm spreads his sweeping drapery, the vine flings out its stars and bugles, the berries ripen and glow with auroral colors, the grasses wave their tiny swords and plumes, and flowers spread the tessellated carpet all abroad; the grape and olive prepare their wine and oil, and harvest-fields their corn, for the blessing and consecration of the Sabbath of the year.

All this and more upon the earth, but in the fields of air the life goes on; the cloudy canopy spreads its gold and silver and crimson banners, with ever-changing magnificence; the winds go forth upon their circuits, the singing breezes, with their psalms and incense, and the walking storm with its awful hosts.

Bro.: Ed. C. Parmelee presents the report on Foreign Correspondence, embracing a very pleasing review of forty-five Grand Lodges—Nebraska for 1873 sharing liberally.

We congratulate the Grand Secretary upon the very neat appearance of his proceedings.

Bro.: Josiah B. Redfield, of Omaha, was appointed Grand Representative near the Grand Lodge of Nebraska—a very worthy appointment.

A Digest of Masonic Decisions is appended by the Grand Secretary. This is, comparatively, a new feature in Grand Lodge publications, and one which we are disposed to commend, as more information may be gathered by the Craft as to what is *law* in the various jurisdictions, from this source, than from any other.

We should like to do a little "*digesting*" ourselves, did our space permit.

The Grand Master and Grand Secretary were re-elected.

CONNECTICUT, 1875.

The Annual Communication was held in New Haven on the 20th day of January — M.: W.: William Wallace Lee, Grand Master, and R.: W.: Joseph K. Wheeler, Grand Secretary.

The Grand Master delivered a very good address, containing some very good, sensible thoughts, but too radical in some respects.

He holds that an Entered Apprentice may *demit* as well as a Master Mason, and he stoutly defends his position. The subject arose out of the fact that an Entered Apprentice who had a *demit* from McCandless Lodge, No. 390, of Pittsburg, Pennsylvania, applied, upon his demit, for the remaining degrees in Harmony Lodge, No. 20, of Connecticut, as well as for affiliation, but was rejected. He again applied, and was again rejected. The Grand Master then brought into requisition his *prerogative*, assembled an emergent Lodge within the precincts of Harmony Lodge, and conferred the second and third degrees upon the unfortunate brother, and gave him a certificate with the Grand Master's seal attached, setting forth that Bro.: Foster N. Gunnison was a non-affiliated Master Mason, and at liberty to apply for affiliation to any Lodge in the jurisdiction. The Committee on Jurisprudence, to whom was referred that portion of the Grand Master's address, reported that, while they believed an act of justice had been thus done to the brother mentioned, "an exercise of the Grand Master's prerogative in such cases is not in harmony with masonic law and jurisprudence, and that such a precedent should not be sanctioned by this Grand Lodge." The same committee further reported "that an Entered Apprentice is entitled to a certificate of release of jurisdiction, and good standing, and not to a demit." The Grand Lodge adopted the report.

As none but Master Masons are members of a Lodge, *i. e.*, to the full extent of all the *privileges appertaining to membership*, we think that they, *only*, are entitled to demits; and hence we coincide with the above report of the committee.

We regret that the limited state of finances prevented their giving us a report on Correspondence this year.

The Grand Master and Grand Secretary were re-elected.

 DELAWARE, 1874.

The Annual Communication was held at the city of Wilmington on the 7th day of October — M.: W.: John P. Allmond, Grand Master, and R.: W.: William S. Hayes, Grand Secretary.

From the Grand Master's address we learn that the craft are harmonious and prosperous. Among his decisions nothing of special interest attracts our attention.

The Committee on Foreign Correspondence made a special report upon the Louisiana-Franco matter, and presented a preamble and the following resolution for the action of the Grand Lodge:—

Resolved, That the Grand Lodge of Delaware hereby ceases to recognize the Grand Orient of France, and prohibits all intercourse with that body.

Upon a motion to adopt the report of the committee, considerable discussion arose. The subject was laid over until the following day, when Bro.: France moved to strike out the words "prohibits all intercourse with that body," and insert the following words: "that the Grand Lodge does most solemnly protest against the course pursued by the Grand Orient of France." The subject was again postponed, and again taken up, and efforts made to strike out the *prohibiting* clause. But we are glad to note the fact that the Grand Lodge finally adopted the resolution offered by the committee. Mild, persuasive measures have been tried, and proved abortive, and we think there is no further use for mild remedies.

The Grand Lodge of Utah was recognized.

The following resolution on *Work* was adopted:—

Resolved, That this Grand Lodge appoint a Committee on Work, to be styled Custodians of the Work, and that said committee *shall be permanent*; and they shall have authority to determine and establish the work, and visit and instruct the Lodges of this jurisdiction in said work, or hold Lodges for instruction, as may be deemed best; that the work so established shall be *restricted to the essentials only*.

A "Grand Lodge Charity Fund" was established, and fifty dollars are to be collected from the different Lodges for the ensuing year, as the foundation of the fund.

An excellent report on Foreign Correspondence, covering one hundred and fourteen pages, is presented by Bro.: George W. Chaytor. He reviews the proceedings of forty-four Grand Lodges. Nebraska for 1873 receives a brief notice.

Under Iowa, quoting a decision that the Junior Warden, in the absence of the Master and Senior Warden, is for the time Master, our Delaware brother says:—

This may be good law for Iowa, but we know it is not so considered in some of our old jurisdictions. We have always been led to believe that a Warden, unless he be a Past Master, could simply *congregate* the Lodge in the absence of the Master, after which it was obligatory for him to *call a Past Master to the chair*, if one be present. Such is the custom in Delaware now, and such *formerly* was the law.

In our opinion it is good law everywhere, and we know of no jurisdiction at the present writing—save Delaware—where the Wardens do not, according to seniority, succeed to and exercise all the powers and authority of the Master, in his absence.

In noticing the address of Grand Master Chapman, of Iowa, he makes the following prefatory remarks, which are so pertinent, and so utterly characteristic of some brethren we occasionally meet, that we reproduce them, in order that that class of wisecracs may see themselves as others see them:—

* * * * He deals some telling blows fair from the shoulder, and in the right direction. There are Masons who have never seen the outside of a masonic work on the history or the law—much less the inside—who, without the least *modesty*, proclaim their *wishes* and *desires* to be history and law—and too often carry their point, to the injury of the craft. It is time these masonic *erudite pop-in-jays* were placed *hors du combat*. With pleasure we have read the address of the Grand Master, and should like to give his opening remarks *in extenso*, but our space is inexorable.

Of us he says:—

A report on Foreign Correspondence was presented. The proceedings of thirty-two Grand Jurisdictions were reviewed. It is a good and complete review as far as it goes—it stops short of Delaware.

Yes, and our report this year came very near stopping short again—for want of your proceedings. We have sorely tried the patience of our Grand Secretary by holding off, in hopes of being able to present a full review.

The Grand Master and Grand Secretary were re-elected.

DISTRICT OF COLUMBIA, 1874.

A Special Communication was held at Washington on the 26th day of February, when, after opening in *ample form*, the Grand Lodge took *omnibus*es and proceeded to Brightwood, where they dedicated a new masonic hall for Stansbury Lodge, No. 24, and whereat Grand Master Stansbury delivered a very neat little address.

The Semi-Annual Communication was held on the 13th day of May.

At this session a *report* was received from the Grand Lodge of the Independent Order of Odd Fellows of the District of Columbia, on the subject of *mixed funerals*, *anent* the action of the Grand Lodge of Ancient, Free and Accepted Masons, which we published in our review of the District of Columbia last year.

As the position now assumed by the Grand Lodge of Odd Fellows upon this subject will, doubtless, be a matter of interesting information to our readers, we append their report, or rather the resolutions adopted unanimously by their Grand Lodge, as follows:—

Resolved, That on the death of a member in good standing of an Odd Fellows' Lodge, it is the right and duty of his Lodge to bury him with the forms and ceremonies peculiar to Odd Fellowship.

Resolved, That this right is derived from the act of the brother himself in becoming a member, and this duty from the imperative command of our Order "to bury the dead."

Resolved, That this Grand Lodge recognizes the fact that other organizations may have derived a similar right from the act of the brother in connecting himself with them.

Resolved, That when the deceased was a member of other organizations as well as of our own, the Odd Fellows of this jurisdiction will concede to the others, and demand for themselves, their due proportion of pall-bearers and of emblems and regalia on the coffin.

Resolved, That the Odd Fellows of this jurisdiction will, in the burial of their dead, yield to others and take for themselves precedence according to the position attained by the deceased in their own or other organizations.

We do not wish to be considered tenacious of our rights or antecedents, but we think the position assumed by our brethren of the District is right. A half loaf will not satisfy *our family*.

The Annual Communication was held on the 11th day of November; M.: W.: Chas. F. Stansbury, Grand Master, and R.: W.: W. A. Yates, Grand Secretary.

The annual address is a well-prepared and able document, and shows that Grand Master Stansbury well understands the duties of the position he has held so long.

He says:—

Our Grand Visitations have just been concluded, at which the Grand Master or his Deputy has visited, accompanied by the Grand Officers, every Lodge in the jurisdiction; inspected its work, received detailed reports of its financial condition, and has given such an expression of his judgment in each case as the circumstances seemed to require, awarding praise where it was merited, and administering rebuke in cases where anything seemed to be amiss.

On the occasion of these visitations, an address upon some subject was delivered before nearly every Lodge in the jurisdiction—a commendable course, we think, and well calculated to awaken and keep up an interest in the Lodge meetings.

He speaks kindly of the *erring*—the Marquis of Ripon, who, it will be remembered, but a short time ago paid this country a visit, and was received by the Masons of the United States with all the honors due to the Grand Master of Masons of England, but who is to-day basking in the sunshine of the Vatican, a full-fledged Roman Catholic. *Requiescat in pace*.

The Secretary of the Masonic Mutual Relief Association took a foolish notion into his head, to embezzle over four thousand dollars of its funds for his own financial benefit, and, we doubt not, he is now enjoying himself in the land of "milk and honey," "where the woodbine twineth." We fancy the Grand Master paid him the following fine compliment:—

A place is indeed vacant, once occupied by a trusted and honored member of our fraternity, now a detected and banished outcast from our brotherhood. How bitter must be the remorse with which he looks back to the kindly associations which clustered about his life among us as long as we believed him good and true, and reflects upon the empty nothingness for which he threw away those priceless treasures—virtue, reputation, home, and friends. I will not place his name on record here, but

— "leave him to Heaven,
And to those thorns that in his bosom lodge,
To prick and sting him."

The Grand Master makes a strong appeal in behalf of the Washington monument.

The aggregate amount expended by the constituent Lodges in charity is \$4,298.16.

The following resolution was presented and referred to the Committee on Jurisprudence, of which Bro.: Albert G. Mackey is chairman:—

Resolved, That hereafter no demit shall be granted by any Lodge within this jurisdiction, except upon application from the Lodge with which the member withdrawing desires to affiliate, and not then when there exists an untried imputation, either for un-masonic conduct or violation of the laws of the land, or when he is not clear from the books of the Lodge.

And here is the "*Wise*" conclusion, as well that of the committee:—

The right of demission is an inherent right incident to the voluntary character of the masonic institution. Every Mason enters the order by his free will, and if he be not permitted to exercise the same will in relation to his continuance in it, the Lodge becomes to him a prison. A member thus retained against his will must cease to be of any value.

There can, it is true, be no doubt that it is a masonic duty that every Mason should belong to a Lodge. A Mason, therefore, who withdraws from his Lodge, with no intention to join another, violates his masonic duty. But for this offense a punishment has been prescribed. He thus becomes an unaffiliated Mason, and subject to all the disabilities consequent on non-affiliation. This is as far as the voluntary nature of the institution permits us to go.

But if the right to ask for a demit is taken from the brother and vested in a Lodge at the time foreign to him, of which he is not a member, he is virtually deprived of the right of demission. The application for it will depend not on his own will, but on that of a foreign body—one, too, which has legally no right to exercise it, for no Lodge can request any other Lodge to dismiss one of its members. It would be an impertinent interference. Besides, under the well-recognized law, no Mason being a member of one Lodge can apply for membership to another, or be elected in it, until he has his demit from his old Lodge. This resolution would require an applicant to be elected a member in a Lodge before he had been demitted by his old Lodge, or that the Lodge to which he applies should unwarrantably interfere with the relationship of a member to its Lodge by asking for the demission of one of them; or, lastly, to perform some act unknown to masonic law by which it could be invested with the right to exercise such interference.

The old law of demits is plain, and has always worked well. The proposed resolution would be productive of inextricable confusion in the administration of the law, and hence your committee recommend that it be not adopted.

And now comes Bro.: Singleton again, with one of those masterly reports on Foreign Correspondence, covering two hundred and ten pages, reviewing the proceedings of forty-six American, and one foreign, Grand Lodges. A "feast of fat things" is here spread out before us, and we *rush in*, but, alas! soon become disgusted at our utter inability to devour more.

Nebraska for 1873 receives very flattering notice, and extended quotations are made from Bro.: Osborne's oration, which is spoken of as "excellent." Quite a number of extracts are also made from our criticisms under Iowa, Kentucky, Minnesota, Missouri, and New Jersey, without dissent. Of our complimentary remarks upon his review, he very modestly says: "Thank you kindly." * *

Under Tennessee he quotes the following report of the Committee on Appeals:—

PERRY LODGE, No. 325, AGAINST LEMUEL TATE, W. M.:—The defendant was charged by his Lodge with drunkenness, and speaking in disrespectful terms of a Master Mason. He, being Master of the Lodge, was tried by a committee of Past Masters, who report that they find him guilty of un-masonic conduct, and recommend that he be suspended for

twelve months. *We have examined the proof in this case, and think the committee are too lenient. We recommend that the Grand Lodge suspend him from all the privileges of Masonry indefinitely.*

And comments as follows:—

Now, we have italicised the remarks and recommendations of the committee, and respectfully ask if the Grand Lodge was acting as a court of appeals or a court of original jurisdiction? This decision to set aside the verdict of an original court, and then, without form of due legal proceedings, proceed to inflict a higher penalty without giving the accused a fair trial, is certainly anomalous, and beyond our comprehension. It is new to us to learn that any Grand Lodge in the world ever had the right to try a private member of a constituent Lodge, and if we thought such a precedent would ever be followed to any extent by other Grand Lodges, we should cry out to our brethren, "To your tents, O Israel!" for the liberty of the craft would be in imminent danger. No; our mind that was a sad mistake, although no doubt the accused deserved it well, but that was not the time, place, or power to inflict the punishment. Grand Lodges in all such cases are courts of review, and can only affirm or reverse the original decision. In this case it affirmed the decision, and no other punishment could follow. If the penalty was too light in the judgment of the committee, then it must lean to the side of mercy as did the court, who probably saw cause in the trial of the case to do so, and to exercise charity where the mere paper testimony carried no warmth with it.

Right here we must "cut off," very reluctantly, our notice of this splendid review—tendering our thanks to Bro.: Singleton for the rich treat we have had.

M.: W.: I. L. Johnson was chosen Grand Master, and R.: W.: Wm. A. Yates Grand Secretary.

FLORIDA, 1874.

The Annual Communication was held at the city of Jacksonville on the 13th day of January—M.: W.: Albert J. Russell, Grand Master, and R.: W.: De Witt C. Dawkins, Grand Secretary.

The Grand Master delivered a very excellent address—chiefly, however, of local interest. Among the things uttered by the Grand Master, the following are worthy of second thought:—

It has been my aim, in my visitations and correspondence with all the particular Lodges, to present Masonry as a great system of moral science, tending to elevate and ennoble man, and that wherever it has failed to do this, it was because it was misapplied and wrongly taught.

Masons, everywhere, should learn and feel that, while we boast of the ancient establishment of our order, and while we look back to the building of the illustrious Solomon's Temple for many of our most beautiful lessons, the days for rendering up our duties in the temple, as of old, are past, and that now each Mason is constituted his own Hiram, and that he is charged with building a personal temple, eternal and immortal, in which the living God must dwell, or else confusion and vice.

Among the few decisions reported, we find the following:—

The W.: Master of Mellonville Lodge, No. 62, asks what is the status of a brother, a member of the jurisdiction of Georgia, who signed a petition for a charter to this Grand Lodge, and who did so to help get the charter, and then drop his membership?

Answer. The brother's membership ceases, so far as we are concerned, in his old Lodge, and he is a member of the newly chartered Lodge, and amenable to the laws of this jurisdiction. If he intended to deceive this Grand Lodge, then his course is highly reprehensible.

This leads us to inquire by what authority or show of reasoning the Grand Lodge of Florida assumes the power to *demit* a Mason from his Lodge in Georgia or Nebraska? If the Grand Lodge regulations of Florida maintain such authority as is shadowed in this decision, they are, to our mind, manifestly wrong. In this part of the vineyard we require a Mason's demit to be deposited with the Grand Secretary before he can join in a *charter* for a new Lodge. By this rule we find that the rights of no Lodge or Mason are trampled upon. And we believe this is the rule in nearly all of the Grand Jurisdictions.

We may remark that the above decision, with others, was referred to the Committee on Jurisprudence, but they failed to make any report.

The Committee on Jurisprudence submitted the following report:—

* * * * We beg leave to report that, in our opinion, the existing constitutional provision allowing Lodge members to take demits, and hold them indefinitely, is the great platform of unaffiliation among us, and produces, or at least encourages, an evil which calls loudly for effectual remedy. * * *

Whereupon the following amendment to the Constitution was offered, approved, and laid over until the next Annual Communication for final action:—

Resolved, That Section 21, Article X., of the Constitution of this Grand Lodge be amended by adding the following words at the end of said section: "*Provided*, that he can obtain his demit only through some other Lodge to which he applies for affiliation, and for the sole purpose of change of membership."

Our opinion upon this question is given under Indiana for 1874, and elsewhere in this report.

A very excellent oration was delivered by Rev. Bro.: Frederick Pasco on the occasion of the installation of officers, from which we have only room for the following:—

Brethren, we are members of an organization that has in view the loftiest of aims and purposes, but recollect that similar institutions have existed in all ages that have perished, failing in this one particular—adherence to law, and a determination to abide by it, come what may. While, then, we are deservedly proud of our position in the past history of the world, bear in mind that we hold this position by the Divine will; and, guided by the light that illumines our past record, let us gird ourselves anew for the work before us, feeling *individually* responsible for the continued success of Freemasonry; and, realizing more than ever the great fact that "we be brethren," may we unite heart and hand and labor on till called to refreshment in the Grand Lodge above.

But, after all, these are but a *part* of our duties. Such laws as we have referred to are not the only ones that are to govern us. There are great moral duties that are inculcated in the Lodge that we are, each one of us, to practise out of it; we have a character to maintain before the profane; we have a record to make for the eye of Him who shall finally summon us to His presence; and wherein we fail in these particulars, we are direct in our duty as Freemasons. There can be no better man in the world, as far as actions go, than a Freemason. Fearfully solemn are the vows he takes upon himself in the various grades through which he rises, and he who keeps these vows, who abstains

from all that is forbidden, and performs all the required duties, may well say to all the world, "follow in my footsteps." Brethren, we *can* keep them—aye, we *must* keep them—else we are not true Masons.

A very pleasing incident of this communication was the presentation of a Past Grand Master's jewel to M.: W.: Samuel Pasco, in connection with which two very neat little speeches were made.

Bro.: Dawkins, chairman of the Committee on Foreign Correspondence, says:—

It is with keen regret that it has been out of our power to prepare and present for your consideration the usual report upon the tidings from our sister Grand Jurisdictions, containing many thousand pages of most valuable and interesting matter; but, instead of being able to control the circumstances in bar, they have absolutely controlled us, and we must, therefore, ask your fraternal indulgence.

We join in your "keen regret," Bro.: Dawkins, as will many other Committees on Correspondence.

M.: W.: Albert J. Russell is Grand Master, and R.: W.: De Witt C. Dawkins Grand Secretary.

1875.

The Annual Communication was held at Tallahassee on the 12th day of January—M.: W.: Albert J. Russell in the Grand East, and R.: W.: De Witt C. Dawkins, Grand Secretary.

The Grand Master's address is full of good, hard sense, and is well written. Four dispensations were issued for new Lodges. No special dispensations were granted except where there was a positive meritorious emergency. Among his decisions we find the following, to which we take exceptions:—

The actual written, signed, and delivered demit, with the seal of the Lodge affixed alone severs the connection of the brother with the Lodge; the action of the Lodge alone, does not. Therefore, the brother is still a member of the Lodge.

The Committee on Jurisprudence disapproved the decision—first, as being in conflict with the previous ruling of the Grand Lodge, and, secondly, as being wrong in principle—holding, as we do, that the action of the Lodge severs the connection, and that the certificate is only the evidence of that action.

The Committee on Masonic History reported progress and asked for further time, expressing confidence in their being able to complete their labors by the next session of the Grand Lodge.

From the reports of the District Deputy Grand Masters we learn that the craft are enjoying prosperity and harmony. A very favorable *moral* advancement is announced, which we are glad to note.

Bro.: Dawkins again presents his apology for his failure on review. His failure is the result of protracted illness. We sympathise with him, and shall look for a full "make up" for losses. In his short report, made up from a cursory glance over the field, we find the following:—

We observe that in some places a sickly attempt is being made to renew what was known, many years ago, as the Morgan excitement. We mention this subject with no small degree of contempt. That ambitious, not to say vile, issue was thrust upon our ancestry, and settled by public opinion in favor of the fraternity long ago, and is now what the lawyers would call *res judicata*, and no one could be respected in an attempt to raise it again. How even self-respect could subsist we are at a loss to conceive, and thus we leave that subject.

It is also noticeable that, in one or two localities, a few restless spirits of peculiar type are endeavoring to engender in the public mind a feeling of opposition to Freemasonry, based chiefly upon spurious and unauthorized publications, which fail to command respect from the more intelligent of the world's population, even outside of our grand and popular fraternity. The day of successful opposition and persecution seems to be passed, and our great cause, being armed with right and justice, and being evidently protected and guided by Infinite Omnipotence and Wisdom, seems to be grandly striding over the waste fields of former ignorance and superstition, and erecting thereon majestic mystic temples of truth and excellence, pointing unmistakably to the moral and intellectual advancement of the human race. No fears need, therefore, be entertained from such sources of opposition.

And upon our "John Reed" case, referred to him by the Grand Master, he says:—

The "John Reed" case, also then and there referred to this committee, is fully explanatory of itself in the "exhibit B," and we have only to suggest to our brethren of this jurisdiction the propriety of keeping a sharp look-out for self-protection against all improper intrusions and impositions, and more particularly when their attention is specially directed, as in this case.

The Grand Master and Grand Secretary were re-elected.

GEORGIA, 1874.

The Annual Communication was held at the city of Macon on the 27th day of October—M.: W.: Samuel D. Irvin, Grand Master, and R.: W.: J. Emmet Blackshear, Grand Secretary.

Nebraska was represented by her worthy Grand Representative, Bro.: Joseph E. Wells, who also wears the X keys in that Grand Lodge.

The Grand Master delivered a very excellent address on the occasion. He pays suitable tribute to the memory of departed brethren. He reports the following strange and novel transaction:—

In February last, soon after the publication of the proceedings of 1873, I received a letter from Bro.: Adolph Joseph, Worshipful Master of Benevolent Lodge, No. 3, complaining of the action of the Grand Lodge in expelling him (see report of Committee on Grievances, page 84, No. 26), and desiring me, in the exercise of my power as Grand Master, to recall the printed proceedings and have that portion of the record expunged, upon the ground that such action was a mistake, that he had never been expelled or recommended for expulsion by his Lodge, and that a great wrong had been inflicted upon him by the action of the Grand Lodge.

This case was a novel one, and without a precedent in the annals of Masonry; and if his statement was true, he had been wronged. But how was I to repair the wrong? What power had I, as Grand Master, to set aside and declare void what the Grand Lodge had done? None, whatever. The Grand Lodge alone can correct its errors. I, accordingly, at once issued an order suspending the brother from his office as Worship-

ful Master of Benevolent Lodge, No. 3, and instructed that Lodge to hold no masonic intercourse with him. I, also, at the same time, issued my order, requiring Benevolent Lodge to certify, "as soon as the papers could be prepared and transmitted to me, all of its proceedings had in reference to the case of Adolph Joseph, and if any mistake had been made by the report of his name to the Grand Lodge, or by the action of the Grand Lodge referred to, how that mistake occurred."

On receiving a certified copy from its records, and the report of a committee, showing conclusively that a grand mistake had been made by the Grand Lodge, in expelling a man who had never even been charged with a dereliction of masonic duty, and who, at the next election after its meeting, had been elected and installed Worshipful Master of his Lodge, I at once called together a constitutional number of Lodges, together with a few standing members of age and experience, including a majority of the Committee on Masonic Jurisprudence, who assembled in Emergent Meeting on the fourth day of March last, and promptly restored the much-wronged brother to his rights as a Mason. I, in consequence of their action, in the presence of the members of the Grand Lodge and here in this hall, endeavored to repair that wrong, so far as in my power lay, by restoring to him the jewel and gavel of his office, of which I had been compelled to deprive him.

He goes into raptures over the "Southern Masonic Female College," and pleads for its patronage and support as one would plead for his own life. He represents the institution as in a most flourishing and healthy condition, and deserving of the most sacred confidence and support of the fraternity. We bid them God-speed in their noble efforts in that direction.

His decisions, generally, run in the usual current. We copy one, however, for the purpose of giving our views upon the subject in a very few words:—

No prayer should be offered in a masonic Lodge but such as every brother can, consistently with his religious convictions, respond to with a hearty "So mote it be!" The masonic institution is not a religious institution, but it has been appropriately termed the *handmaid* of religion. Its fundamental law requires of every one who knocks at its doors for admission to expressly declare his belief in God, Jah, Jehovah, the Mighty One who inhabiteth eternity, by whatever name He may be called, and nothing else.

We hold that the *offering* of the prayer in a masonic Lodge, and *not* the *hearing* of the prayer by the brethren, should be a matter of *conscience*. Whoever offers prayer should have due regard for his own conscience; and no brother should take any exceptions—and no true-hearted, charitably disposed Mason will take exceptions. Masons everywhere look to God in prayer, according to the best information and understanding they have. If the Jew, who does *not* believe in Christ already come, prays to God as the fathers did under the old dispensation, why should not the Christian, who *does* believe in Christ already come, and who believes there is no other way of reaching God in prayer save through the name of Jesus Christ, be denied his conscientious duty in respect to the form of prayer?

The following resolution, with a series of others, was adopted:—

Resolved, That said committee shall not deviate from the ancient landmarks of the Order, either in verbiage or otherwise, but shall report the work as it has existed from time immemorial.

We favor the resolution—but we meekly inquire how it will be ascertained to be the “old reliable,” “simon pure” article, when the committee *does* report. Every Grand Lodge in America has the “*true work*,” “as it has existed from time immemorial,” and yet we venture the assertion, fearless of contradiction, that no two of the Grand Lodges in the world agree precisely in the language used in the *work and lectures* pertaining to Masonry. Doctors will differ, you know, Bro.: Blackshear.

The Committee on General Welfare presented a report, in which we find the following:—

After having viewed the ground which it is the duty of the committee properly to take cognizance of, we are constrained to come to the conclusion that Masonry has not advanced since our last Grand Communication as we would have desired. It is a lamentable fact that the very thing that makes a man a Mason—his oath or obligation—is entirely lost sight of by a very large portion of the fraternity; and, as a general thing, they construe it to suit their own convenience, and to better their own interests, and to advance their own selfish and personal ends. Until a Mason regards his obligation in a more sacred light, until he subordinates everything appertaining to self to the good of the craft, Masonry will never exercise that controlling and moral influence in the world for which it was intended, and which our ancient brethren brought to so high and perfect a standard in the early days of its history.

We find the “lamentable fact” above mentioned to be only a reflection of the binding force of Masons’ obligations in this direction. We have known cases where the peremptory summons of a Lodge has been totally ignored, or treated with the utmost contempt, by numbers of intelligent brethren, time and again. The only way to impress the force and solemnity of these obligations upon such Masons, is to bring them to the bar of the Lodge for contempt and disobedience.

Bro.: J. Emmet Blackshear presented quite an excellent review of thirty-seven Grand Lodges—Nebraska, 1873, receiving courteous notice. Of our resolution anent lotteries, dealing in lottery tickets, etc., he says:—

We think this is putting it a little too strong. We have never yet bought or sold a lottery ticket, and never expect to, and are opposed to masonic bodies entering into, or in any way countenancing, any of the schemes mentioned in the resolution; but if a brother, in connection with his legitimate business, sees fit to act as agent for the sale of tickets of a lottery legalized by state legislation, we hold that he has a perfect right to do so; and the Grand Lodge that attempts to interfere with the exercise of such right in our humble opinion, transcends its authority.

Bro.: Luther W. Osborne is credited with an “eloquent and learned” address.

We had a number of other items marked for notice in this review but our space is already overrun.

M.: W.: David Butler was elected Grand Master, and R.: W.: J. Emmet Blackshear re-elected Grand Secretary.

IDAHO, 1874.

The Annual Communication was held at Boise City on the 14th day of December—M.: W.: John Kennally, Grand Master, and R.: W.: Joseph Pinkham, Grand Secretary.

The Grand Master's address is short, and of local interest. He announces the death of Past Grand Master George H. Coe, the first Grand Master of Idaho, and pays fitting tribute to his worth as a man and Mason.

Of his decisions, we note the following as his answer in regard to the suspension of members for non-payment of dues:—

ANSWER.—No punishment whatsoever can be inflicted without preliminary trial and opportunity for defense. There should be a charge, a summons, and a trial. The defaulting brother should have an opportunity to defend himself, and the Secretary who accuses him should be made to prove the truth of his charges by the correctness of his accounts.

He reports the financial condition of the Grand Lodge as "in every way satisfactory."

Charters were granted to organize two Lodges, without any previous organization under dispensation. We do not think this a safe rule in the organization of Lodges. There should be a *probationary* organization, in order to test the capacity of the brethren to do good work, as well as to prove their ability to sustain a Lodge.

A Lodge, under favorable auspices, had erected a hall under a joint stock organization, composed of brethren of said Lodge, who assumed the payment of the shares of stock. Unfavorable circumstances afterward reduced the membership so as to compel the surrendering of their charter, before anything had been paid on the debt. The stockholders asked the Grand Lodge to turn over the building to them—and this was the extent of their request, which was modest enough. The Grand Lodge, however, authorized the sale of the building, and the division and payment *pro rata* of the proceeds to the creditors of the defunct Lodge. This proceeding is all regular enough, so far as we know; but the *novel* feature of the transaction on the part of the Grand Lodge we draw attention to, in an amendment to the report of the committee in charge of the subject, by which the *Lodge jewels*, as well as the money, were authorized to be distributed *pro rata* among the creditors. This is certainly one of the most extraordinary methods of paying off a debt that we have ever heard of.

No report on Foreign Correspondence graces the pages of the proceedings.

M.: W.: L. P. Mikkelson is Grand Master, and R.: W.: O. H. Purdy Grand Secretary.

ILLINOIS, 1874.

The Annual Communication was held in Chicago on the 6th day of October—M. W. James A. Hawley, Grand Master, and R. W. John F. Burrill, Grand Secretary.

The Grand Master's address is characterized by a marked degree of ability and method. The year had been a busy one for him. Among his decisions reported we find the following:—

1st. That a brother is restored to membership in a Lodge when the decision suspending or expelling him is reversed or set aside by the Grand Lodge.

6th. That the petition of a candidate who has been elected or rejected in a Lodge, cannot be received in any other Lodge without first obtaining consent of the Lodge that elected or rejected him.

This is sound doctrine, and strictly in accord with our regulations.

The Grand Lodge declined the invitation of the "Southern Masonic Female College," at Covington, Georgia, to take an interest in said institution, either by contributions towards its support or by sending pupils to the same, owing to the limited knowledge of the institution in their possession, and want of representation on the part of the board of trustees. The college is very highly commended, however.

Referring to the "Masonic Widows' and Orphans' Home" of Kentucky, a committee was appointed to report a plan and recommendations for a similar organization in Illinois; and we wish them abundant success in the noble undertaking.

The following resolution was referred to the Finance Committee:—

Resolved, That there be purchased and presented to the Past and Present Grand Masters of this Grand Lodge, collars, jewels, and aprons, such as are worn by the Grand Officers.

We compliment the Grand Lodge upon their good sense in refusing to establish such a precedent, by the adoption of the report of the committee, here appended:—

Your committee have had under consideration the resolution looking to the purchase and presentation to our Past and Present Grand Masters of appropriate regalia and jewels, and without disparagement of the true respect due our exalted brethren, your committee, in view of the reduction in the receipts of this Grand Lodge the past year, are constrained to recommend the rejection of the proposition as a useless expenditure of the revenues of the Grand Lodge and a bad precedent.

Resolutions "*locating*" the Grand Secretary were offered and recommended by the Finance Committee; but the Grand Lodge rejected the proposition. The object sought in the resolutions was the more perfect security against "conflagrations and inundations" of the records and archives of the Grand Lodge. The Grand Lodge, doubtless, saw greater security in having the Grand Secretary's office *afloat*, for, in case of fire, he could "raise anchor" and "pull out."

Upon the settlement of the differences between the Grand Lodges of Canada and Quebec, the Grand Master promulgated an order revoking

and annulling their former edict of non-intercourse with Canada, and the relations between Illinois and Canada are again harmonious.

Four hundred dollars were voted to Bro.: Joseph Robbins, chairman of the Committee on Foreign Correspondence, as a partial remuneration for his valuable report.

Bro.: Robbins' review covers *two hundred and thirty-four pages* of matter. He criticises the transactions of forty-seven Grand Lodges—Nebraska for 1873 receiving extended and courteous notice.

He quotes the following question propounded by Grand Master Hill to the Grand Lodge:—

Does not the Grand Lodge, in reversing the decision of one of its subordinates, virtually say that the decision of the Lodge was wrong? And if it was wrong, it certainly was null and void, and if null and void, it seems to me that the brother who was unjustly expelled is restored to all the rights that he had previous to the trial.

And suggests that the same was referred to the Committee on Jurisprudence, and that he had searched through our proceedings three times to find their answer, but signally failed. We remark that, for some unaccountable reason, our committee failed to make a report on the subject at that session; but Bro.: Robbins will find, on page 70 of our proceedings of 1874, our answer to the query.

After noticing Bro.: Catlin's resolutions on non-affiliation, he favors us with his views in the following:—

While we have not yet reached the point where we intend to discuss the question of non-affiliation fully, it is yet worth while to notice some of the points in this picayunish preamble. It is true that there are to be found within the jurisdiction of some Grand Lodges, numbers, more or less large, of unaffiliated Masons, in the full enjoyment of all the rights, privileges, and benefits of Masonry (except those incident to Lodge membership), it is unfortunately not true of *every* Grand Lodge jurisdiction that the non-affiliated Masons therein are in the full enjoyment of their rights, because by unwarrantable legislation they have been deprived of them. However, as it is quite fashionable to overlook facts, as well as law, while making points against this class of Masons, perhaps we ought not to lay too much stress on this slight inaccuracy. It seems that these pestiferous fellows "seldom, if ever, fail to appear in all the public processions, either of a joyful or mournful character," and "never decline to participate" in festive and gastronomic exercises. In this latter particular the non-affiliate differs widely from many individuals of the affiliated species, who will attend Lodge regularly for a year, unless there happens to be a banquet, when suddenly he turns up missing! If he makes a specialty of processions, and seldom fails to appear on occasions of a mournful character, he differs in this from the affiliate, if we may take the testimony of Grand Masters Pratt and Stansbury, who have been compelled to cry out for very shame over the meagre attendance at masonic funerals. If it is true that he performs faithfully this one duty, that so many members of Lodges neglect, it should give him the right to be among the first to summon the brethren to his bedside in the hour of sickness or of suffering. But how is this? Is it true that non-affiliates, as a class, are first to call for attention in sickness, or for pecuniary assistance in time of need? Within the scope of our observation, the non-affiliated Masons are not, as a whole, of the class most likely to call for pecuniary aid, nor do they make large drafts upon their brethren for attention in sickness, and we think the same will prove true elsewhere. It is true that they may not contribute "*one cent*" to the support of any Lodge, and equally true that, as they do not enjoy the privileges that accrue from Lodge membership, there is no reason why they should; but it is not true that they refuse to render assistance, pecuniary or otherwise, when called upon to do so.

In examining our review of 1873, Bro.: Robbins got himself inextricably "fuddled," and we strongly suspect that he "isn't clear in his own mind" yet. He credits Bro.: Livingston with our review, and before he goes very far he runs against a "snag" and "backs water." He says:—

He agrees with us that a ballot should be had on all petitions, whether the report of the committee of inquiry be favorable or unfavorable; but does not concur with our remarks on the Nevada landmarks, from which we said we would unhesitatingly exclude "belief in the resurrection of the body."

He further quotes:—

Bro.: Livingston doubts the right of a Lodge to deprive a member of either the right of the ballot, or of holding office, without a trial for some masonic offense, and conviction; and stands up stoutly, as he should, for the right of a Lodge to be represented in Grand Lodge by its Master and Wardens. * * * *

And again:—

We were probably in error in attributing the Nebraska review wholly to Bro.: Livingston, and presume it is partly the work of Bro.: J. N. Wise, whose name is also signed to it. Our strongest reason for this opinion is to be found in the fact that it takes both sides of the same question.

Our adverse criticism on the California rule that an unfavorable report of the committee of inquiry is a rejection, is copied, with the remark that, though the practice in Nebraska accords with the California rule, yet, personally, they think we have the better argument. In the notice of Nevada, on the contrary, the report emphatically dis-sents from the proposition that a ballot must follow an unfavorable report.

In presenting the personal views of Bro.: Livingston and Bro.: Wise, as the foregoing would indicate, it is a very easy matter to find those personal views differing from each other, whilst neither is necessarily expressive of the sense of the Grand Lodge. We still maintain, however, Bro.: Robbins, that our own *personal* notion as to the propriety of a ballot upon an unfavorable report coincides with yours; and we still maintain the right of representation by the Master and Wardens, and the right of members to trial and conviction before the denial of the rights of suffrage and holding office.

Under the head of New Jersey, noticing the adoption of a new Constitution and By-Laws, wherein it is provided that no representative shall be entitled to his seat in Grand Lodge until the dues of his Lodge are paid, and the Grand Secretary's receipt therefor produced, Bro.: Robbins says:—

We don't understand that a Lodge can properly be deprived of its representation in this manner. In this jurisdiction, the failure of a Lodge to pay its Grand Lodge dues forfeits the mileage and per diem of its representative; but while a Lodge continues to exist, and is in the possession of an unrevoked charter, it is held that its right of representation cannot be abridged.

We concur. We hold that a Lodge holding an unforfeited charter has a *right*—aside from all questions of dues—to be represented in Grand Lodge. Other methods of discipline than *taking away rights as old as Grand Lodges themselves* must be resorted to. It is a serious thing to *traffic in inherent rights*.

Under the caption of North Carolina, Bro.: Robbins says:—

The Grand Lodge also adopted the report of a committee denying the right of a brother to appeal from the decision of a Lodge in a trial where the accused had been acquitted. The committee say that such a proceeding is contrary to all the law governing the proceedings in our law courts and in the courts of England, or any civilized country known to them, and, if recognized in masonic trials, it is high time the right, if such it is, should be abolished.

We are happy to say that the right of appeal is unrestricted in this direction in most American Grand Lodges, and that we trust North Carolina will not long be an exception to so just a rule.

We are again compelled, out of a sheer sense of right, to endorse Bro.: Robbins' views. We hold that *any member* who feels aggrieved at the decision of his Lodge has an undeniable right to appeal from such decision.

We have allotted more space to Illinois than we should, of right, but there are so many good things to be found therein, that it is almost like breaking the "heart-strings" to part with them.

M.: W.: George E. Lounsbury was elected Grand Master, and R.: W.: John F. Burrill re-elected Grand Secretary.

INDIANA, 1874.

The Annual Communication was held at Indianapolis on the 26th day of May—M.: W.: Christian Fetta, Grand Master, and R.: W.: John M. Bramwell, Grand Secretary.

The Grand Master's address is business-like and practical. He says: "The subjects which have heretofore claimed the attention of the Grand Lodge are still demanding consideration—these are, '*the increase of Lodges,*' '*their work,*' and '*non-affiliation;*'" and adds:—

That too many charters have been issued, cannot be questioned. We find that since the organization of this Grand Lodge, it has issued charters to *five hundred and forty-five* Lodges. Of these, seventy-five have either surrendered, or their charters have been arrested; or, about one-sixth of all the Lodges constituted have been complete failures.

And on the subject of non-affiliation, he observes that:—

The enforcement of a regulation to collect dues from non-affiliated Masons has been attempted, but never accomplished. In the year 1824 this Grand Lodge adopted a resolution requiring subordinate Lodges to charge and collect dues from all non-affiliated Master Masons residing within their respective jurisdictions. The following year, however, it was declared a practical failure, and its enforcement abandoned. With all subsequent legislation the number of non-affiliates has steadily increased. The records show that about one-fourth of the number that have been *raised* become non-affiliates. Again, the enforcement of all other duties required of members of the association after a demit has been granted, have proven a practical failure. I submit, then, for your earnest consideration the question whether it would not be better to so amend the regulations as to prohibit Lodges either from extending any privileges to non-affiliated Masons whatever, or from issuing any certificate of demit to *any member*, but to issue and transmit said certificate of demit only to the Lodge which may have received his application and elected him to membership.

We may here suggest the query, has there not been *too much legislation* on this subject already? The horse can be driven into the water, but you can't make him drink. So you can force Masons to affiliate, or deprive them of all masonic privileges, but you can't make *Masons* of them if they have no *Masonry* in their *hearts*. The Committee on Jurisprudence submitted the following as their conclusion upon the subject, and we think it is the only way we can reach that class of "back-sliders."—

As has been stated by the M. W. Grand Master, a great diversity of opinion exists upon this subject, and it is equally true that there is but little uniformity existing in the various Grand Lodges in their legislation regarding it. From the light of past experience, your committee are of the opinion that the present regulations of this Grand Lodge are, perhaps, the best that have ever been adopted. To compel a brother to remain affiliated against his wishes would be of no benefit to the Lodge, but rather a detriment, and the sooner he takes out his demit the better it will be for all concerned. If he chooses to remain non-affiliated, he relinquishes all claims upon the order, and should be deprived of all its benefits, under the existing rules of this Grand Lodge.

Of his decisions we make no note. He says:—

Within our own jurisdiction, peace and harmony prevail. There is a general disposition to ascertain the right, and then the right pursue.

This is certainly gratifying.

The District Deputy Grand Masters, one of whose duties it is to visit the Lodges in their respective districts annually, are making strong efforts to eradicate existing evils. One of them had the temerity to recommend the arrest of a Lodge whose Master was under an indictment for *incest* upon his *own daughter*, and another for embezzlement. Another one reported against a Master for *intemperance*. We ask our brethren of Indiana (where we got our "broughten up") if it has come to this, that Masons, and particularly Worshipful Masters, are to be *deprived of their liberties* for such trifling matters as these? Apply the knife; cut out these *vile, putrescent ulcers* (that is about the proper title), and bring Masonry up to a higher moral standard. But, we pass.

A select committee was appointed at the previous Annual Communication to consider the question of reducing the representation in the Grand Lodge, and report the result of their deliberations. The following is the conclusion arrived at:—

We believe the Grand Lodge may very appropriately be modeled after the popular branch of our national legislature—that a certain numerical basis shall be adopted for representative purposes, say five hundred, and that each such number shall be entitled to a delegate. As the membership now is very nearly thirty thousand, this would make a representative body of sixty members. A larger or smaller number may be adopted, as the Grand Lodge may deem proper, but the principle is manifestly correct. The adjustment of these representative districts might be made annually by the Grand Lodge, or by its Grand Officers, and the result announced in the proceedings of the communication. On a designated day the Worshipful Masters of each district might assemble and select one of their own number as such delegate; or, without such consultation, the Lodge of lowest number might be entitled to the first delegate, and so alternately to the highest. The former method, however, is the one we have adopted.

The saving of expense by the adoption of this suggestion would be a very considerable item. The annual pay-roll of the Grand Lodge now amounts to about the sum of

seven thousand dollars. The new method would reduce it to about fifteen hundred dollars, thus saving at least five thousand dollars annually.

It is safe to say that, while the character and dignity of the Grand Lodge would not suffer by the reduction of membership, its work would be better and more carefully done, to better satisfaction alike to the delegates and the subordinate Lodges.

An amendment to the Constitution, providing for such reduction, was proposed, and sent down to the subordinate Lodges for ratification.

The Committee on Jurisprudence reported the following on reversal of judgment:—

Decision No. 3 is to the effect that when the action of a subordinate Lodge in suspending or expelling a member is not justified by the testimony, or for error in the proceedings, or other reasons, the judgment of the Lodge is reversed by the Grand Lodge, the cause is remanded for a new trial. Your committee are of the opinion that when the judgment of a subordinate Lodge is reversed by the Grand Lodge on the merits of the case, the case is not thereby remanded for a new trial, unless so ordered by the Grand Lodge, but the defendant is restored to all the rights and privileges he possessed before proceedings were originally instituted against him in the subordinate Lodge.

The opinion of the committee is right—the Grand Master's is wrong.

A very excellent review of the proceedings of thirty-nine Grand Lodges is presented by Bro.: Daniel McDonald. Nebraska receives liberal notice. He credits Bro.: Osborne with an "elegant and able" oration, and quotes liberally from it.

Bro.: Lucien A. Foote is Grand Master, and Bro.: John M. Bramwell Grand Secretary.

1875.

A Special Communication was held on the 24th day of May, for the purpose of laying the corner-stone of the new Grand Masonic Temple, in the city of Indianapolis—M.: W.: Grand Master Lucien A. Foote officiating. On this interesting occasion Worshipful John Caven, Mayor of Indianapolis, delivered an exceedingly beautiful and entertaining address, beginning, "Let the corner-stone be laid! Lay it deep, broad, strong, and sure—a fitting corner for a temple of peace." He dwelt at considerable length in answering some of the principal objections against the masonic institution, and he does it thoroughly.

The address sparkles with so many *brilliantes* that we are tempted to transfer nearly the whole of it to these pages:—

* * * * * We, too, are about to build a temple, and its importance is in the purpose for which it is built. It is the embodiment of something, a living sentiment of thousands moved by a common impulse, pouring out their money and filled with enthusiasm, for an idea. These masonic temples are in all your cities, towns, and villages. They are manifestations of feelings and opinions abroad, and among you, daily and hourly, one of the influences forming the age in which we live. A brief explanation of the object and the sentiment it embodies will be appropriate, and this can be done by meeting some of the objections urged against the institution of Masonry. Masons do not often take up a defense of the institution—it needs none—they let their past history, their good deeds, speak for them. They attack no one, and they seek no proselytes. He who would enter the inner chamber of Masonry must himself seek and knock.

Still, it will not be improper to explain some things which are charged against us. It is charged that we bind ourselves together by solemn obligations—and so we do. We

are obligated to aid and assist each other in the hour of need and danger; that we will not only aid and assist each other, but also the widow and orphan of a brother; that we will hold sacred the chastity of the female relatives of a brother Mason; that, when the sign of distress is given, we will go to the relief of the giver. Is this a dangerous conspiracy? Is this criminal? The old Book is full of instances in which covenants and oaths were taken. In the great light upon the altar of Masonry we read that God repeatedly bound himself by an oath. Oaths are administered daily in courts of justice. Civil officers are required to take an oath of office. Soldiers are sworn into service. Obligations are no new, or strange, or dangerous device. They are taken every day, in every department of society. Look at the Masons around us now, with their white aprons. Are these bad men? Are they midnight conspirators against the public good? Are they not among your foremost citizens in business, in church and state—ranking high in their professions—loved, honored, and trusted? The institution has existed for centuries, and if it is bad, some evidence must exist. Point to a bad deed of the fraternity—a conspiracy, a rebellion, a mob, a riot, or other crime. It cannot be found; but we can point to centuries of silent charity, good deeds, brotherly love, relief, and truth; of widows and orphans cared for and comforted; fires lighted upon dark and cheerless hearths, and bread laid upon empty tables.

Another objection urged against Masonry is that it is opposed to Christianity. This is simply not true. It is not a Christian church, and does not profess to be—neither are your academies of arts and sciences; neither are your hospitals and charitable institutions—but Masonry is the ally of Christianity in every good work. Charity is the true essence of all true religion, and charity is the great cardinal principle of Masonry—its corner-stone. We have work enough for us all to do in this sin and sorrow-stricken world. We each have our own work. We visit the sick and fatherless, and comfort the sore-hearted. Is this unchristian? Ministers are among our most honored and zealous members.

Masonry has for its motto the grandest ever written upon human banner—"We aim to unite men of every country, sect, and opinion into one band, or society, of friends and brothers, among whom no contention should ever exist, except that noble contention, or rather emulation, of who can best work and best agree." This we could not do if we required the acceptance of any particular religious creed as a prerequisite for admission to our order. We would then be a church. We aim to unite members of all churches. They can all meet upon the level of the masonic floor, which they cannot all do about the same religious altar. A seeker for admission into our order is not required to sign this or that creed, or article of faith. He is required to believe in God, to declare his trust in Him, and if he does so, we give him our heart and hand, and welcome him to the great brotherhood—wide as the world itself. Can a Christian, Mahomedan, and Jew worship God at the foot-stool of the same throne? Masons can—can kneel and clasp hands around the same altar, be their creeds and beliefs what they may. We need some common ground on which all good men can meet, and where can men of all nations, tongues, and creeds meet but at the altar of Masonry?

It is charged that Masonry is positively an irreligious institution. So-called religions are many—Masonry is one. Some religions have many gods—Masons believe in one God, whom they reverence and love. Religion, so-called, has caused tears to flow, has made widows and orphans, imprisoned disbelievers, tortured them at the rack and burned them at the stake, consumed cities, desolated lands, and blotted out nations. Masonry has no armies, no arsenals, no magazines or implements of war or death, no flag of desolation, no watchword of hate. Masonry is the world's great peace-maker. If all men were Masons, nations would learn war no more. Masonry never consumed a city, never desolated a field or a hearth-stone; it employs no racks, chains, or faggots; never burned a disbeliever at the stake; never made a widow or an orphan; never shed a drop of blood; never caused a heart to break, or a single tear to flow. Its hosts are those of peace—its arms, good deeds. Its banner is love, and its watchword peace and good will on earth. It has existed for ages, come down through wars and revolutions, passed through ages of darkness, living on after nations had passed away, growing stronger with each succeeding age. Time has but strengthened the foundations of our temple, and added new glories to its cope-stone. Every rising sun but lends a brighter halo to its spires. It is not easy to comprehend that it will not always exist. It exists

now wherever civilization is found, and even barbarous people recognize its fraternal band, and it will continue, and the golden chain will lengthen, until a band of brothers will clasp hands around the world.

Another objection to Masonry is that it is a secret order, possessing secrets or mysteries carefully preserved from all except initiates. Some urge that if the order is not good it should not exist, and if it is good, that which is good should not be concealed, but proclaimed from the house-top to all the world, that all might enjoy the benefit of these important truths; and when this has been said, it seems to be supposed that two horns of a dilemma have been presented, one of which must be taken. If we adopt this as unqualified, where will it lead us? Mystery is not of itself wrong, for the world is full of it. We are born ignorant, and must be taught. All truths must be learned, and they are not acquired simply by the telling, and there are worse and better methods of teaching. The higher, greater, grander the truth, the more careful should be the teaching, and all Masons will agree that the beauties and truths of Masonry can be best and most impressively taught—indeed, only taught and acted upon—as we teach them. The lessons of Masonry, as we teach them, have their good and usefulness. Taught otherwise, its means of good would be lessened. It is a duty, then, to communicate truth in that mode which experience has taught to be the best. Masonry is a fraternity, an organization, extending throughout the globe. Such an organization could not be maintained, were all its workings known to everybody. Church and state have their secrets; armies their secret councils of war, their signs and countersigns to know friend from foe; families have their privacy; physician and patient, priest and penitent, counsellor and client, have their confidential communications, which, even should they be criminal, the law holds sacred. Truths, secrets, wonders, and mysteries, deep and profound, lie all around us.

Books are filled with learning in your libraries at home, and yet you send your children to learn their contents to some school, some organized system and place of instruction. Great truths and mysteries of usefulness are not learned or made practicable by merely publishing them. The greatest of all mysteries can only be solved in death. The eye must close on the film of dissolution before it can behold the mystery of eternal life. The astronomer who measures and weighs the stars, and looks out upon them with his glass from afar, can only go to them through the cold, shuddering portals of the tomb. The angel's wing must plume itself from the grave. Who can understand the mystery of good and evil? Why an all-powerful, an all-wise, and all-good God permits evil and wrong to exist; why the wicked flourish and the good suffer; why the thief is permitted to rob honest industry; why the innocent so often suffer for the guilty; why devilish malice is permitted to strike down even its benefactor; why base ingratitude is so often the only return for kindness done; why some are born kings and some beggars, some to crowns of gold and precious stones and some to crowns of thorns, and often, so far as we can know, without fault or merit of their own? Yet who can doubt that all this mystery is wise in its purpose as the wisdom of the Omnipotent? Drop two little seeds into the earth, and the one becomes a mighty oak and the other but a blade of grass. How mysterious that these little seeds draw from the same earth, the same air, the same sunshine, and the same skies, such wonderful differences! Why or whence the beautiful colors upon the plumage of birds? Why does one herb draw from the same soil bread for man, and another growing by its side produces deadly poison? God veils all these in mystery, and yet much can be learned by labor and study. Comets no longer terrify. The astronomer with his far-seeing glass looks out upon the stars as in majesty they nightly walk the skies, and what was but a twinkling light becomes a world. The sailor stands out upon his ocean pathway, never doubting, though guided only by the mysterious nebulae. At midnight, when the storm is raging, the waves swelling high, surrounded by deep darkness, he looks up to the sky and safely guides his ship by the shining of a star millions of millions of miles away. By the light of that friendly far-off star he safely passes the rocks but just beside his keel, and guides his vessel into a dark and unseen harbor but a league away. So, too, the Mason is never lost in the voyage of life. When all around seems dark he looks up. For him, too, there is a guide, a star, shining from on high—that never-setting star, that shining is his "Trust in God."

All things are mysterious. The smallest insect, invisible to the eye, is perfect in all its parts. It has hopes, fears, joys, and sorrows; it labors to lay up its stores; it has reason,

learns from experience, and has conceptions of the ownership of property. The whale in the ocean, the fierce lion in the forest, the lamb in the meadow, every leaf and flower, is a mystery. Each grain of sand this moment beneath your feet was made when creation was. Cast it into the street, tread it under foot, grind it in the mill, crush it upon the anvil, burn it in the furnace, and we cannot destroy it. That grain of dust is a mystery beyond human knowledge. All the wisdom of all the world, from Adam down, cannot decipher it. All the gold and precious stones in all the different treasuries of the world, or still buried in the mines, could not purchase the mystery that surrounds a single grain of dust. All the armies that ever marched could not tread it out of existence, and all the alchemists could not destroy or create it. Yes, each grain of dust is old as creation. Had it a tongue, what a history it could tell. Here it lies in your street to-day, defying man, time, earthquakes, and fire. There it lies, undestroyed and indestructible.

Here a drop of water that rose in the first mist that went up from the earth, mingled in the first rain that ever fell. It flowed from the rivers that watered the Garden of Eden; it gushed from the rock which Moses smote, and was troubled by the angel in the healing pool of Siloam; it has hung upon the rose, welled in the eye of sorrow, and trembled upon the lash of beauty, damped the brow of toil, and cooled the parched lip of the fevered one; it watered the tree of good and evil in Paradise; it has fallen upon the burning desert, and the parched sands have drunk it; it watered the thirsty land, and made the earth to laugh with harvests and plenty, the valley to bloom from every cranny; it has voyaged in the clouds, the brook, the rivulet, the river, lake, sea, and ocean; it has sparkled in the dew, rested in snow upon the mountain top, rolled in ceaseless moaning in the ocean billow, overwhelmed the gallant ship standing out upon its ocean pathway from continent to continent, rushed in torrents down the mountain side, leaped Niagara in foam, thundered in the avalanche, desolated plains, swept cities away, and drowned the world. Dropped in the burning deserts of Africa, it was not lost; in mid-ocean it was secure; floating in fleece in the sky, it was still in God's all-preserving hands; in snow upon the bleak and frozen mountain top, it was still safe: poured into the burning volcano, it was still preserved, ever rising unharmed from the dust, the ashes, the flame, pure as the sinless tear, on wings of white, forming rainbows of peace, re-writing in hues of glory a continual covenant of God in the sky.

That drop sparkles to-day in the goblet, at the fountain—clear, soft, and still, with many a voyage through the skies and round the world yet before it—undestroyed and indestructible. A drop of water only, yet a mystery beyond the wisdom of man to fathom. The simplest flower is a mystery—its blush, its fragrance. Where did it gather these sweets and these glories? From out of the dark, damp earth, and the invisible air. But by what mysterious process? Gather up the snow-flake, and, as it melts in the hand, read, if you can, the mysterious message it brought from the sky. Why is it that it is only by age we acquire the experience which would have been so valuable in youth? Why do we only learn the world as we are about to leave it? acquire worldly wisdom when we have no longer use for it? only learn to wear the coronet of life when, all glowing with the glittering gems of experience, we must lay it down in the dust? The old sage cannot bequeath a tithe of his garnered wisdom to the babe just born—the child of the sage must blunder and stumble as did his sire before him.

What a wonderful, mysterious thing is light—the common light of every day—the sun that illumines the world! That wonderful lamp, that lights up the footpath over the mountain, is burning millions of miles away, kindled by the hand of God. How little do we know, or think, or care? We only know that centuries ago God said "Let there be light," and, as that Omnipotent voice thundered through infinite space, the command was obeyed; and from that moment to this, sun, moon, and stars have moved on in their shining course.

If, then, a single grain of sand, a drop of water, is a mystery so profound and unfathomable, baffling human wisdom, what are oceans, continents, worlds, stars, suns, the universe, God, the Omnipotent? What a mystery is life, the union of soul and body, the action of the human mind, and what a mystery is death! Death in the physical world is a renewal of life; decay is nature seizing upon dead, useless matter, to remould into new forms of life and beauty. Yes, what a wonderful mystery is death! All fear

to die. The meanest insect will fight fiercely for life, and yet death cannot be an evil—the inevitable cannot be an evil. The God that made the universe made us—He is all-wise and all-good, and He has appointed to all once to die. The great of all times have died; the good, the wise, the learned, have died; the mighty warrior, the wise ruler, the world's great benefactors, have died; the stalwart youth, the fair young bride with the orange blossoms yet shining in her hair, the pure babe but a span long, the good old mother with her sweet white hair and wrinkled but loving hand—all these have died, and been buried away from the sight of loving eyes and breaking hearts. Death cannot be an evil, or they would not have died.

The good must be immortal. The king from his throne, and the beggar from his poverty, all have gone down to the tomb, and in a few years we too must sleep with them. And then how mysterious the hope of a future existence—that the tomb is but the portal to a higher and better life is strong in all. Even where the light of revelation has never shone, this belief is found—the wild Indian goes smiling to the stake, not doubting that he shall enter at once to the happy hunting grounds. We cannot believe that existence ends with this life—it cannot be that wronged and suffering virtue falls into the grave to sleep forever unavenged; that the wrongdoer here sleeps as quiet as the wronged. Even the heathen reason that, as God is just, there must be a future existence. God has implanted in us the hope and longing for immortality; yet, what that future is, is veiled by a shroud which only death can lift.

The grain of dust, the drop of water, are indestructible—our physical frames are composed of water and dust. Man's thoughts are God-like—the works of his hands, of his genius, are immortal and imperishable. Can it be that every atom of his physical frame, the works of his hands, of his genius, are immortal and indestructible, while he himself—his genius, his mind, his intellect, that which is nearest God, is indeed God-like—is all in all in the wide universe that is mortal and destructible? Can it be that the sculptured image lives, and the hand that carved it dies? the temple reared to the skies, defying the storms of centuries, and the genius that planned it blotted out forever? The grand thought, the God-like conception, lives on forever—an eternal inspiration. The mind that conceived it has ceased to be; the teeming brain turned to dust—that dust imperishable—and the intellect that animated it passed into nothingness. The Mason believes in a future existence, and when a brother dies we say a brother has fallen! has fallen! has fallen! But we know he will rise again! rise again! rise again! That, glorious and immortal, we shall meet again in the deathless hereafter, and together tread with winged feet the palace of the skies.

Yes, the world is full of mystery. All around us lie grand truths, a little of which we may slowly learn with immense labor and patient thought. Many things are beyond human ken. The deepest, profoundest thinker—the most unwearied toiler in the deepest mines of mystery—comes back with small fragments of discovery, but finding openings to yet deeper mysteries beyond. Masonry has its grand mysteries of brotherly love, relief, and truth. A stranger brother in a strange land, ignorant of its language, and among enemies, yet a sign, a whispered word, and in the stranger the enemy recognizes a brother—the hand uplifted to strike is reached out to clasp. When this temple is finished, men of every religious sect, of every political party, from every land, learned and unlearned, potentate and peasant, can meet and clasp hands around this altar. This is our mystery. In what other temple can this be done? Ye enemies of Masonry, can this be done in yours? What other institution possesses such grand cosmopolitan principles of toleration as these? What other can hope to accomplish it? Masonry does. Standing here to-day, side by side, clothed in the simple white apron, are men of great diversities of opinions, for which opinions they would fight and die. Yet they are brethren, with no thought but kindness and good will, ready to aid and assist. Masonry has its mysteries, but in that great day, when all that ever lived shall gather around the great white throne, Masonry will not fear that the archangel of God shall proclaim its mysteries to that assembled host of immortals. Then lay the corner-stone! Lay it deep, strong, broad, and sure—a fitting corner for a grand temple of peace.

The Annual Communication was held on the 25th day of May—M.: W.: Lucien A. Foote, Grand Master, and R.: W.: John M. Bramwell, Grand Secretary.

The Grand Master says, if he did not do much visiting, he did *some* writing. He granted twenty-one dispensations for new Lodges, and fourteen for other purposes.

Only a few of his decisions are reported, some of which are correct, and some we dissent from. A non-affiliated Mason applied, on demit, for membership in a Lodge, and was rejected. Soon afterwards he applied to another Lodge for membership. The Grand Master was asked if the second Lodge could receive his petition, to which he replies:—

My construction of our rules was that Bro.: P. had made his choice of a Lodge on his first application, and that Lodge still had jurisdiction.

We, with his Committee on Jurisprudence, take exceptions to this ruling, believing that even a *non-affiliated Mason* is a *free* Mason—*free* to seek a home wherever he pleases; *free*, when refused a home in one Lodge, to apply elsewhere, until his commendable effort meets with success.

He also decided that after a party has filed his papers in an appeal with the Grand Secretary, he cannot withdraw them and ask and receive a new trial in his Lodge. We think the ruling is wrong in this case. We believe the right to withdraw at any time should not be questioned; and the right to *ask* and *receive* a new trial at the hands of his Lodge should be equally unquestionable.

In reference to the Lincoln-Noblesville difference, he says:—

On the 5th of March I received, through our Grand Secretary, a communication again calling our attention to the difference between Noblesville Lodge, No. 57, and Lincoln Lodge, No. 19, of Nebraska, in relation to the funeral expenses of Bro.: Greathouse, deceased, and requesting action thereon. I respectfully referred them to our former action.

A new revision of By-Laws, Rules, and Regulations, was adopted.

The proposed amendment to the Constitution, providing for a reduction of representation, was laid on the table.

Forty-four Grand Lodges are reviewed by Bro.: Daniel McDonald in a very able, dignified, and fraternal spirit.

From Bro.: A. T. C. Pierson, of Minnesota, he quotes the following in connection with our Lincoln-Noblesville matter:—

If Masons would keep aloof from other secret societies, or at least would not seek to engraft upon the old masonic customs and usages the peculiarities of those societies, the institution would be relieved of very much trouble. If a Lodge is poor, and generously cripples itself to aid or bury a stranger brother, the Lodge for whose member the courtesy had been extended should have sufficient magnanimity to make reimbursement on receipt of a knowledge of the facts.

We suppose this matter is now finally settled, as the Grand Lodge of Nebraska has nobly come to the relief of Indiana, and Noblesville Lodge, by reimbursing Lincoln Lodge from her own treasury.

Under Nebraska, he says:—

The volume of proceedings for 1874 contains two hundred and sixty-four pages, embracing the annual proceedings, a lengthy report on Correspondence, a list of Lodges, names of officers and members, demitted and died, time of meeting—all bound in blue and gold, and “issued with wide margins to permit re-trimming.” The Grand Secretary seems to have left nothing to be suggested in his make-up of the volume, and consequently our happiness is complete.

Yes, sir, our Grand Secretary’s head is located *just right*. And he knows how it is himself.

Of Grand Master Dunham’s address he says, it is a “marvel of brevity.”

Under Vermont, he says:—

The Committee on Jurisprudence approved of the following decision of the Grand Master as a settlement of the question for that jurisdiction:—

“In case of a masonic trial, the wife of the accused should not be admitted as a witness, either for or against her husband.”

Suppose the husband of a wife were charged with an offense, of which the wife of the husband were the only competent witness—what then?

Why, he’d have a clear sea, with no breakers ahead.

Bro.: McDonald lays aside the reportorial quill and bids us all an affectionate farewell—and then very modestly and gracefully takes up the gavel. Well, Bro.: McDonald, we congratulate you on your preference. We, perhaps, under similar circumstances, would bid all our co-workers an affectionate farewell, too.

Bro.: Daniel McDonald was elected Grand Master, and R.: W.: John M. Bramwell re-elected Grand Secretary.

IOWA, 1874.

The Annual Communication was held at Des Moines on the 2d day of June—M.: W.: Joseph Chapman, Grand Master, and R.: W.: T. S. Parvin, Grand Secretary.

The address of Grand Master Chapman is one of the ablest and best we have had the pleasure to peruse. It shows conclusively, to our mind, that Iowa has “struck” the right man for Grand Master. Several *innovations* were made by him during the year upon Masonry as *modernized*. He strongly favors a return to “first love”—the “old landmarks.” He believes that even Entered Apprentices have some rights which Masons are bound to respect. He overturned several decisions of his predecessors, and even went so far as to knock the foundation from some of the Grand Lodge By-Laws. He believes that the old or beaten path is the safe path. *Via trita, via tuta.*

Referring to the new revision of the Constitution and By-Laws, in course of preparation, he says:—

The masonic year upon which we are soon to enter promises to be an eventful one—an epoch really—in the history of Iowa Freemasonry. It will come to us freighted with additional responsibilities, and for which each and all will be alike chargeable with its

results. It rests entirely with you and the craft whether we shall have a Constitution and By-Laws creditable to us, and in harmony with the customs and usages of Ancient Craft Masonry. The committee on revision, during the course of the year, will submit for your inspection and approval the proposed Constitution and By-Laws, and it is expected that you will ponder well its "most serious design, and great import, too," to the craft—that you will sift it from a masonic stand-point, freeing yourselves from your personal likes and dislikes, and the modernisms of this or the other, which ought, or ought not, in your opinions, be engrafted upon Freemasonry, but, placing it upon its merits, judge it solely upon the single question of its conformity to the laws and usages of Ancient Craft Masonry. It has been my purpose to call your attention to the errors of the past, hoping thereby to arouse you to thought and reflection, which will the better prepare you to consider and pass upon the law questions with which you will have to deal the coming year; and in view of the contemplated revision, I have purposely refrained from mentioning other matters of minor importance, preferring to use the time in pointing out that which seemed to be erroneous in our laws, and in opposition to the customs of our institution.

Therefore, having called attention to the want of harmony as between the law and practice on the one side, and the usages and customs on the other, I will leave the correction of these matters with you, with this single injunction: that when the new Constitution and By-Laws are submitted for your action, see to it that not only the spirit, but the very letter, of the law agrees in every particular with the time-honored usages and customs of the order.

We copy some of his decisions, for the logical reasoning they contain:

* * * * It is therefore improper and unmasonic "to strike from the roll of membership all members in arrears for dues." As a brother cannot be admitted to membership except by petition and unanimous consent, so he cannot be deprived of that membership except by due notification and trial. "Snap judgments" are not allowed in masonic courts. A Mason's right to his day in court is secured by law. * * *

6. A masonic Lodge is not a justice's court for the collection of debts, whether of honor, note of hand, or book account. Your case is not unlike a number that have been presented to me. There seems to be a growing tendency to invoke masonic aid in such cases, a growing evil that should be discountenanced. In most cases the effort made to adjust such cases as you cite, only serves to widen the breach and involve the friends of the parties, until the whole Lodge is entangled in the alliance, and discord introduced where peace and harmony alone should prevail.

9. QUESTION.—"A brother in arrears for dues one year was summoned to appear and show cause why he should not be dealt with for non-payment of dues." He appeared and stated that "his health had failed, so that he had to relinquish his profession (that of the ministry); that, by reason of sickness, he had not been able to support his family without assistance, and asked that his dues be remitted." The Lodge refused, and required him to give his note to the Lodge for the amount due. Is this proper action in such a case? We desire to know, for we have other like cases, good brothers, who are not able to pay.

ANSWER.—Timothy, if not a Mason, a very good man, says: "But if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an infidel."

"O, poor charity!
Tnou art seldom found in scarlet."

The taking of the brother's note was wrong, and forbidden by the spirit of our laws; and—

"———since kind Heaven your *Lodge* has blessed,
Give it to Heaven by aiding the distressed."

24. QUESTION.—A brother, not under charges, whose dues are paid, applies for his demit. Must the Lodge grant it, in all cases, and when not satisfied with the reason given?

ANSWER.—It is not optional with the Lodge to refuse, under the circumstances stated. The brother became a member of his own free will and accord, and he can withdraw his

membership whenever it is his free will to do so, upon payment of dues, and not being under charges. The law of the Grand Lodge of Iowa declares that "a demit *shall not be refused* when application is made therefor on behalf of a member of the Lodge, whose dues are paid, and against whom no charge is pending." A plainer or more positive provision of law cannot be cited, and it is the imperative duty of the Lodge to grant it, and the Master who refuses becomes thereby liable to prosecution for malfeasance in office. You would do well to learn the law before expounding it to your own hurt.

Grand Master Chapman having solicited the opinions of the chairman of the Committee on Jurisprudence on sundry questions, received the following report, which, although lengthy, we copy in full, as it embodies matters of common interest to the fraternity:—

M. W. JOSEPH CHAPMAN, *Grand Master*:—Your communications addressed to me, as "chairman of the Committee on Masonic Jurisprudence," were duly received. In them you are pleased to ask my "opinions" upon some law points that may demand consideration at the hands of the Grand Lodge at its next session, as they involve conflicting legislation and doubtful powers.

I need not say that I have studied these questions long and well, but I have re-read all that has been published upon these subjects, at the sacrifice of much time and labor. The Grand Lodge library, as you may infer from its catalogue, is peculiarly full and rich (with its recent additions) in works treating upon these subjects, and a knowledge of which is essential to a proper understanding of the questions propounded. I will take them up in their order:—

1. *The "non-payment of dues," considered from a general stand-point."*
2. *The conflicting legislation of the Grand Lodge of Iowa upon the subject of the "neglect to pay (Lodge) dues, by any of its members."*
3. *"The powers of the Grand Master in masonic trials and appeals."*

Lodge dues, or monthly or annual payments by Lodge members, was not known to the ancient Masons. No allusion can be found in the ancient constitutions, from that of the earliest date (in the early part of the fifteenth century) to and including the better known editions of Anderson, in 1723. (See "Hughan's Old Charges of British Freemasons.") It was not known to the earlier Lodges constituted in America, out of which has grown what is called the "American System of Grand Lodges and of Masonry." It is wholly the growth of recent times, and all its legislation is modern. It is one of the inherent rights and privileges of Lodges to "make new brethren," and to "admit a member into the Lodge." This ancient and immemorial right is further secured by the constitutions (see Anderson, IV., V., General Regulations), and cannot be removed or withheld by any Grand Lodge legislation. "Certain qualifications of candidates," and certain "modes of admission of members," are prescribed in the "Landmarks" (see Mackey, 18, Encyclopedia of Freemasonry, and Anderson, V.), and these are not subject to change by every passing breeze that may blow over the Grand Lodge, but are like "the laws of the Medes and Persians, changeth not."

A profane or a brother cannot be admitted to membership in a Lodge without "his own request, and without previous notice of one month." (See our Constitution, page 19, Iowa edition of 1866.) Nor can a member of a Lodge be deprived of his membership without "due notification and trial." (See all the writers upon masonic law, especially "Freemasonry and its Jurisprudence," by C. I. Paton, London, 1872; "Encyclopedia of Freemasonry," by A. G. Mackey, Philadelphia, 1874; "Masonic Jurisprudence," same, New York, 1859; "Principles of Masonic Law," same, New York, 1856; "Principles of Masonic Jurisprudence," by J. W. Simons, New York, 1864; "Masonic Trials," by H. M. Look, New York, 1870; "Masonic Digest," by G. W. Chase, New York, 1859; "Code of Masonic Law," by Robert Morris, New York, 1856; "The Old Charges of British Freemasons," by W. J. Hughan, London, 1872; "The Constitution of the Freemasons," by John Anderson, London, 1723, and Iowa edition, 1866, and several others.) Nor "can any brother be deprived of the *rights and privileges of Masonry*" (a different thing altogether from the rights and privileges of *Lodge membership*), as the latter is in addition to the former, while the former does not, as in the case of the non-affiliate, include the

atter, *except* "by a vote of *two-thirds* of all the members present at the time, in addition to the notification and trial." (See Mackey's "Encyclopedia of Freemasonry," and the other works cited.)

A profane may now, in some jurisdictions, and originally in others, be made a Mason without being made thereby a member of the Lodge making him "a new brother." So there always has been, is now, and always will be, unless the landmarks are removed, a distinction and difference between "Lodge privileges" and "masonic privileges and rights."

A man, upon becoming a Mason or member of the order, assumes all the responsibilities and obligations of the "craft in general," and only these, of which the payment of dues is not one, because Masonry is universal, and there are hundreds of Lodges that require no dues, and thousands of Masons that pay none; and able brothers in this and other jurisdictions now advocate the necessity or policy of returning to the original ways of our fathers, or our first love.

A Mason, upon becoming a member of a particular Lodge, assumes, in addition to the obligations before imposed when he became a member of the order, the burdens of Lodge support, or payment of dues, or such duties as his Lodge may require of him, and not the craft in general. These duties vary in each particular Lodge. The dues vary, and in some Lodges, even in Iowa, one-fourth of the membership pay no dues at all, under the exemption of the "membership (of fifteen years) rule," while the obligations imposed by the order upon the craft in general are the same the world over.

Upon becoming a member of a Lodge, the brother acquires the right in it of holding office, voting for officers and members, and to *its* charities. By withdrawing his membership, or forfeiting it by trial and judgment for non-payment of Lodge dues, he loses them, but none of the general privileges and rights of a Mason. He is a Mason, a brother in good standing in the order, and may visit and be recognized elsewhere (and in his own state, unless prevented by Grand Lodge legislation), by all Masons.

In addition to this masonic qualification, essential to a Mason, a further condition is requisite to secure "Lodge membership." He must have the additional property qualification, or that of the "almighty dollar," and pay a fee of admission, and an additional monthly tax or dues. His initiation fee, and making of him a Mason, secured him the universal privilege of Masonry. If he "neglects," in the language of our law, for six months to pay Lodge dues, the Lodge that sold the privilege of membership to him for the money consideration, may deprive him of the privilege his dues secured, but no more, because it did not confer upon him any other privilege; all others he had secured to him by virtue of his being a Mason, and under the universal law—else Masonry is not universal, is not cosmopolitan, but of "local habitation and name," a creature of the day and of circumstances, which alter cases. "Lodge dues is not a general masonic duty to the craft, in which the member is affected to the whole craft, but an arrangement between himself and his Lodge, with which the Grand Lodge ought not to interfere." (Mackey's Encyclopedia, and the other writers heretofore cited.) The Grand Lodge cannot fix the monthly dues, cannot increase or decrease them, or provide for their collection—that is wholly a matter with the Lodge. The Grand Lodge can, and it is its imperative duty, to protect every individual in the enjoyment of his personal masonic rights, and to this end see that the Lodge, for the neglect to pay to it the dues, shall not deprive the brother of his general or universal privileges, in addition to those of Lodge privileges, which are only those of Lodge membership. Herein is the law as laid down in all of the works, without exception, on jurisprudence, as well as the *almost* (not quite, for in Iowa we have two or three who contradict all the law, gospel, and usage cited) universal opinions of masonic jurists, that suspension from the rights and privileges of Masons is a punishment that should never be inflicted for "non-payment of dues," but "discharge" (American usage) or "exclusion" (English) from membership. (See Mackey, 232; Simons, 229; Look, 75; Paton, 359, in the works of which titles in full have been given.)

The law as explained by these jurists is held to be sound law by more than seventeen-twentieths of the Grand Lodges, and the exception the more shows the force and character of this opinion, because the Grand Lodge of Iowa has a name for "hasty legislation" that even conservative watchfulness cannot secure from a violation of the cardinal doctrines of those who are familiar with the opinions of the fathers, or the legislation of

the oldest and ablest Grand Lodges in the world. The Constitution of the Grand Lodge of New York, the latest adopted, and ordained by the wisest, best, and ablest Masons in the United States, to secure its members against the hasty legislation of its succeeding Grand Lodges and subordinates, expressly prohibits its suspension from the order for neglect to pay the Lodge stipends.

2. Having presented the "general law and usages" of the craft, as deduced from the Constitution and the law writers, we come to the next query propounded—the Iowa law. We quote both of its sections, to the end that the *conflict* and invalidity of the one may be the more readily seen:—

"SECTION XLVII.

"*Masonic Offenses.*

"In all cases of the suspension or expulsion of a member from any Lodge under this jurisdiction (for unma^sonic conduct), *two-thirds* of the votes of the members present shall be required, and in all cases of the restoration of a suspended Mason, the same proceedings as for admission should be required; *provided*, that the provisions of this section shall not apply to the suspension for 'non-payment of dues,' which case is provided for in Section XLIX."

"SECTION XLIX.

"*Neglect to Pay Dues.*

"When any member *neglects* for six months to pay [Lodge] dues (unless they have been remitted by the Lodge), it shall be the duty of the Worshipful Master to cause proceedings to be instituted against him for such *neglect*, in the manner prescribed. (See II. Digest, Masonic Law.) Should the accused fail to appear at the time appointed for trial, or appear and fail to give a satisfactory reason for his *delinquency*, he may be suspended by a vote of a *majority* of the members present. The payment of the amount due at the time of his suspension, together with the expenses incurred in giving notice of the same, shall reinstate him, without a vote of the Lodge; but in case of such payment not being made within one year after his suspension, a unanimous ballot shall thereafter be necessary for his restoration."

And it is insisted upon by a few in this jurisdiction that the "neglect for six months to pay dues" is a masonic "offense," and "a crime," because, as they say, "such neglect is contrary to the obligations and the written teachings of the institution, and its conduct tends to impair the unsullied purity of the order." These two sections are amendments to the old By-Laws, and were both adopted in 1862-63, at the same time. That they essentially conflict, is evident to every advocate of the doctrine or interpretation above quoted, and both cannot be *the* law. If the "neglect for six months to pay dues" be a 'masonic offense,' as claimed by this class, why enact Section XLIX? Is the case not fully provided for in Section XLVII.? Most assuredly! Again, if it be a *crime*, then it is further null and void as in conflict with the ancient laws and usages of Masonry, and the landmarks of the order. We have seen that a brother cannot be admitted to membership in a Lodge without petition, one month's previous notice, and unanimous ballot! "He that entereth (saith the Great Light in Masonry) not by the door into the sheep-fold, but climbeth up some other way, the same is a thief and a robber"—no true brother. So, too, have we seen that a brother *cannot* be deprived of the rights and privileges of Masonry acquired by initiation into the order, except by a *two-thirds* vote of the members present. See Section XLVII., and all the writers and Grand Lodge decisions, without exception—a landmark older than the settlement of Iowa, or the discovery of America. This Section XLIX. "suspends" him from "all masonic privileges," say these controversialists, while we contend that it only *excludes* the "delinquent" from *Lodge membership*.

Again, it is a well established principle of law, which *even* these brothers will not dispute, that "a brother duly suspended from all the rights and privileges of Masonry" can only be restored to them by "the same proceedings as for admission," under our law (see Section XLVII.), or by a two-thirds vote, say the law writers. Now, if the "delinquent neglects for six months to pay dues," is suspended from all masonic privileges, his *restoration* by "the payment of the amount due," without petition, without the month's previous notice, and without the ballot (all of which are excluded by this law, or pretended law), is a violation of all masonic law, and of the By-Laws of this Grand Lodge, and a shameful violation of the Grand Light, which declares that all

those who "climbeth up some other way" are—well, read the Book, and see what they are.

But this section is null and void for a third reason. It provides, claim these brothers, that a brother may be "suspended from all the rights and privileges of Masonry by a vote of the majority of the members present," for the simple "neglect for six months to pay dues," while the previous section enacts that to deprive a brother of these same privileges for being a "whoremonger, murderer, idolator, or loving and making lies," requires a vote of *two-thirds*. Thus, for instance, in a Lodge of thirty members, sixteen may purge the Lodge of all "delinquents," who simply "neglect" a duty, while it takes twenty members to "cleanse the augean stables" of those who are guilty of the most damning of crimes known to the laws of God or man. Truly, this is the new light which lighteth every man that cometh into a Lodge in Iowa, under these modern "dispensers of light." Further, we are told that the "neglect to pay dues" is a violation of the obligations of Masonry. This reminds us of the fable of the wolf and the lamb drinking from the stream. I had thought that all the obligations of symbolic Masonry were older than Grand Lodges (the first of which was organized in 1717), and that Lodge dues was, as we and all know, of recent date.

Again, that "such conduct impairs the unsullied purity of the order." Are our garments stained by contact with a brother who neglects for six months to pay dues? Does our association with him render us or the order impure? If so, then the number is legion who "strain at gnats and swallow camels," and wear tainted garments, for we, or some of us, make "much ado" about a brother whose crime is neglect to pay his debts, while we wink daily at those who stalk abroad in daylight, perfumed with whisky, or whose garments are stained with offenses condemned in the decalogue, and by honorable men the world over.

These are the only arguments we have met, in all our researches, adduced in support of the draconian or bloody construction of our law, Section XLIX.

A word or two upon the philology of the case. Lexicographers define "neglect" (the word used in our law) to be "omission of proper attention; forbearance of duty from heedlessness; indifference; failure to do anything," etc. "Offense," to be "an open violation of law; a transgression; a crime," etc. Now, something must be *done* to constitute an offense. The non-payment of dues, or not doing something, is no offense known to law or the lexicographers. The church may rule that "the leaving undone the things which ought to be done" is equally heinous with "the doing of things which ought not to be done;" but Masonry, Lodges, and Grand Lodges cannot rule any such thing. To do, or not to do, is a different question. The Levite that passed by on the other side and neglected to bind up the wounds of the stranger, could not have been punished for his death, had that have occurred, as it might, but for the brotherly act of the Good Samaritan.

The previous section, XLVII., provides fully for the punishment of masonic offenses. The law was full and ample, without any further provision. The additional section, XLIX., was added to protect the Lodges from those who neglect to pay Lodge dues, by providing for the "delinquents'" exclusion or "suspension" from *Lodge membership*. Such was the meaning of its author (a Past Grand Master, though seldom with us honored for his wisdom and prudence), and it means this, or it has no meaning at all.

We deduce from all the authorities consulted, writings, and legislation, ancient and modern, these principles:—

1. A Mason cannot be deprived of his "masonic privileges" except by the vote of *two-thirds* of those present. This section provides that he may thus be deprived by "a majority vote;" therefore it is null and void.

2. No member suspended from the rights and privileges of Masonry can be restored or re-admitted to these privileges again except by applying as in cases of admission, with us, or by a two-thirds vote, with other jurisdictions. This section provides that he may be re-admitted by paying the amount due; therefore it is null and void.

3. The universal law defines what is an "offense," which is "the doing of an un-masonic act." This law makes the not doing of our duty, or neglect to do a thing, an offense, and a greater one than murder, treason, seduction, or any of the long list of crimes known at the common law, the masonic code, or the decalogue, for it decrees a less number of votes for the punishment of this neglect than for the greatest offenses,

and is, therefore, in contravention of all the written or oral teachings of the order, common sense and common law, and, in consequence, is null and void.

We are, therefore, clearly of the opinion that there is no law of the Grand Lodge providing for the punishment of the neglect to pay dues, unless the construction here put upon Section XLIX. be the correct one.

We are further of the opinion that it is not the province of the Grand Lodge to legislate upon this subject, but to leave it to the Lodges themselves to punish their members who neglect to pay in one, six, or twelve months as they please, within the universal law, and do not exceed it; that the extent of the penalty that any body can inflict is the exclusion from membership in a particular Lodge, leaving the brother a member in fellowship with the brotherhood at large—in other words, a “non-affiliated Mason”—and his inability to join any other Lodge until he has paid all dues and obtained a certificate to that effect. Such is the law recognized in England and elsewhere abroad, and in all save some three or four of the states of America, where the draconian law of Iowa has eclipsed the light that shines elsewhere.

The very great importance of this subject, affecting, as it does, every one of our three hundred and thirty Lodges and fifteen thousand members, and the fact that very few have studied it thoroughly or have access to the authorities upon the case, is the justification for the length of this paper, which could better be enlarged than diminished.

5. “What are the powers of the Grand Master in masonic trials and appeals?”

A great diversity of opinion exists among intelligent Masons in this country relative to the extent of the prerogatives of the Grand Master. Some hold that, as he is the Grand Master of a Grand Lodge (no longer of Masons, as originally, when there was no Grand Lodge), created by it, and deriving his authority from its Constitution, he is restricted to the exercise of such powers only as are conferred upon him in that instrument. Others contend that he is the Grand Master of the Masons in the state, territory, or country where his Grand Lodge exists, and, as such, is possessed of prerogatives older than Grand Lodges (the first of which was organized in 1717), and independent of the constitutional provisions of the body over which he presides; and that these powers are now secured to him in the “ancient landmarks which our fathers have set,” and which cannot be removed by any masonic legislation whatever. Others, again, hold that while he is not restricted in the exercise of the powers claimed by the constitutional enactments of modern Grand Lodges, he yet possesses no authority not conferred upon him by the ancient constitutions or charges, and by this they mean, and we shall so consider it, the old charges long ante-dating that which we usually consider ancient—to-wit, that of Dr. James Anderson, of 1623, the original edition of which, as well as the collection of “old charges” by that most intelligent and able writer and antiquarian, William James Hughan, of Truro, England, may be found in the library of the Grand Lodge.

In the study of this question we have *re-read* all the “ancient constitutions” and “old charges” ever yet published, as well as all the works devoted, in whole or in part, to the subject of masonic jurisprudence, besides numberless periodical articles and discussions in the proceedings of Grand Lodges.

We shall discuss the subject under all of its several heads:—

First. CONSTITUTIONAL PROVISIONS.—The Constitution of the Grand Lodge of Iowa confers no power whatever upon the Grand Master in cases of trials and appeals. Article XI. vests in the *Grand Lodge alone* the power “to hear and determine all appeals from subordinate Lodges.” The code for trials and punishments prescribed by the Grand Lodge in 1864, and revised in 1870–72, confers no authority whatever upon the Grand Master in cases of trials and appeals. Chapter VII., in providing for appeals, says the appeal shall be *to the Grand Lodge* in all cases, and in Section 2 of the same chapter it declares all the powers over cases appealed lie in the Grand Lodge: “The Grand Lodge may (1) affirm the sentence, (2) dismiss the appeal, (3) *reduce* the sentence from expulsion to suspension, (4) set aside the proceedings for informality, and order, in such cases, a new trial, (5) set aside the sentence, and remand the case for review of sentence alone, or (6) it may reverse the decision of the Lodge for good and sufficient reasons.” But in no case can even the Grand Lodge *increase* the punishment inflicted by its subordinate. Of course, none of the foregoing powers are conferred upon the Grand Master, but, by

the plainest law, all are denied him, and conferred upon the Grand Lodge. In the case of trials, he has, under the authority to visit Lodges and preside therein, the right to preside upon the trial of a brother, and exercise all the prerogatives of the Worshipful Master, and no more; and these prerogatives only apply to the admission of testimony and preliminary rulings, etc.

Under the Constitution, then, the Grand Master possesses no power whatever in cases of masonic trials and appeals.

Second. INHERENT RIGHTS OF GRAND MASTERS.—These are rights and prerogatives which he possessed as supreme ruler of the craft in general before Grand Lodges were organized, and which are not dependent upon constitutional or prescribed rules. These inherent rights or prerogatives are fully specified in the "Landmarks of Masonry," all older than Grand Lodges, viz: (1), to preside over assemblies of the craft; (2), to grant dispensations to confer degrees at irregular times; (3), to grant dispensations to open new Lodges; (4), to make Masons "at sight." Only these, and no more, are quoted in the usages and customs as set forth in the "Landmarks." (See "Encyclopedia of Freemasonry," title *Landmarks*.) And as all granted powers are enumerated, all not enumerated are withheld, and not granted.

Under this second division of our subject, you will see that the Grand Master is possessed of no power in trials and appeals.

Third. What say the "old charges" and the "ancient constitutions," from the earliest known date to that of 1723, inclusive, upon this subject? Bro.: Henry M. Look, in his most interesting and valuable work on "Masonic Trials," quotes a passage (the only one on the subject) from the old York Constitution, claiming a date as early as A. D. 926, in which it is affirmed that "if a Mason live amiss, he shall be summoned to the next Grand Lodge." The earliest edition of the old charges now in the possession of the craft is that of A. D. 1390, from which we quote the following:—

"For and the Mason lye amyss,
And yn hys work be false, y- wysse,
And * * * * *
To the nexte semble ze schul hym calle,
To pere byfore hys fellows alle," etc., etc.

—Hallowell's Edition (1844) of the old Constitution.

Dr. Mackey and other learned writers, in commenting upon *the judicial powers* of the Grand Lodge, as deduced from these earlier laws, say "there is no fact in the history of masonic jurisprudence more certain than that the 'Semble,' 'General Assembly,' or 'Grand Lodge,' always, in ancient times, exercised an *original* jurisdiction and supervision over the craft, and that the exclusive power to hear and determine masonic trials was in *that* body. We nowhere find in them any provision recognizing or implying the existence of this power in the Grand Master, *nor yet* in the subordinate Lodges." But the constitutions of A. D. 1427-77, as quoted by Look, delegate a portion of this penal jurisdiction to the subordinate Lodges, in these words: "If any Master or Fellow has broken any of the articles agreed to, and if, after being duly cited to appear at the congregation (Lodge), he prove rebel, and will not attend, then *the Lodge shall determine against him*," etc. We need not run through all the editions which Bro.: Hughan has published (there are twenty between 1390 and 1723), where the same power is enumerated, but at once refer to the latter edition, in the possession of all our Lodges, in the Iowa Reprint of 1866 (see page 20, Article IX.): "But if any brother so far misbehave himself, * * * * * he shall be dealt with according to the by-laws of that particular (subordinate) Lodge, or else in such manner as the quarterly communication (Grand Lodge) shall think fit."

No power to hear or determine masonic trials is here conferred upon or recognized as existing in the Grand Master by the "ancient constitutions," "old charges," nor yet in the "general regulations of 1721," nor anywhere else known to the Masons of this or any other age or country. On the contrary, this power is fully conferred upon the subordinate Lodge, with the defendant's right of appeal (fully secured) to the Grand Lodge.

Another phase of the question remains, viz: the powers of the Grand Master in "appeals." The authorities before cited upon the first branch of the subject—that of "trials"—are equally explicit upon this, and to the same effect. The constitutions of 1721 are yet more full and authoritative, and, being accessible to all, we refer to Articles XIII. and XXVIII., where it is declared that "all matters which cannot be made up by

a subordinate Lodge are to be considered in the Grand Lodge," and "at the Grand Lodge all appeals are to be received and lodged, that the appellant may be heard and the affair adjusted."

The last, and possibly the most important, element remains to demand a few thoughts. It is concerning "the civil rights and privileges of Masons." Civil courts are instituted in every enlightened nation for the protection of the civil rights of its citizens against invasion from any and all sources, whether secret or open. The first case we notice is that related by D. Murray Lyon in his invaluable work, "Freemasonry in Scotland." The Grand Master of Masons in Scotland issued his edict of suspension against a Master of one of the Lodges, excluding him from "the order," or, as we say, "the privileges and rights of a Mason." He appealed to the courts of law, through which the case was carried, and the highest tribunal held that "the Grand Master had no power to expel the member of a Lodge from the *body of the fraternity* of Freemasons." In the argument of the case, that power was claimed as one of his *inherent prerogatives*, and Bro. Lyon, in commenting upon the case, uses this truthful and forcible language: "It [the decision] did not affect the right of the Grand Lodge to expel from *its communion* those *infringing its laws*; but it clearly established that it [the Grand Lodge] had no power to exclude from the order itself." Here we have an additional argument, and a tangible and forcible one, in support of the position we advanced in our opinion on the subject of non-payment of dues. The Lodge may, for non-compliance with its laws, *exclude from its communion* the delinquent brother, but not from the order. The first brother excluded from the order for the non-payment of dues, and who appeals to the civil courts for protection of his rights, will, in our judgment, not only "find that which he seeks," but open the eyes of those now blind to civil and masonic justice. Bro. Lyon continues: "In addition to this, we learn what value the highest judicatory in the country attached to a claim of supremacy based chiefly upon masonic fables [ancient usage, inherent rights, old prerogatives, etc., etc., etc.], the perpetuation of which, as alleged historical facts, is a libel upon the intelligence of the craft." This latter clause should be engraved above the entrance door of every Grand Lodge, and upon the door-plate of every Grand Master in this land.

In a late number of the *Michigan Freemason* may be found the decision in full of the court in the case, recently decided in Ohio, between an Odd Fellow, expelled by his Lodge, and his Lodge, which it would be well for Grand Masters and Masters of Lodges to read and ponder. Also the decision of the court in Philadelphia, between a member and the Brotherhood of Engineers; and in Chicago, between the present Bishop Cheney and his old Bishop, Whitehouse; and in Brazil, between the priest and his masonic parishioners—all of which develop this pregnant fact, that the civil courts will not permit the church or brotherhood, or other secret society, more than the state, to deprive unlawfully a brother man of his rights. If the brethren have not read these cases as they have progressed, then are they ignorant of the law, and, like "the blind leading the blind, both shall fall into the ditch."

It is unnecessary to quote more law, but we will remark, in conclusion, that, after the most elaborate discussion of the subject, it is the conclusion of the authorities that "Lodges and Grand Lodges are the *only* tribunals having jurisdiction to try and punish for masonic offenses." Wherefore it is well to *caveat*.

Respectfully submitted.

Iowa City, March 1st, 1874.

T. S. PARVIN.

Grand Secretary Parvin delivered the ablest report we have read. It is full of practical suggestions, very systematically arranged, and presented in fine taste.

Bang. "We got our foot in it" before we knew it. Bro. Parvin, we make this humble confession, and implore your pardon:—

REPORTS ON FOREIGN CORRESPONDENCE.

From this date we shall turn over a new leaf, and it is believed by many that it were better two than one. The proceedings of all of the Grand Lodges have become valuable,

and much sought after. Several of them are volumes of great value—instance those of Massachusetts, California, Iowa, and others—containing much extra and useful matter, and fine illustrations; others, as Georgia, Illinois, Kentucky, Louisiana, etc., are volumes (without such matter) containing hundreds of pages. Collectors of masonic libraries in most of the states are greedy for such proceedings. The practice has been, in most or all of the jurisdictions, for the Grand Secretary to turn over a copy to the chairman of the committee, who, editor-like, “scissors” them to death, and thus fills his report with extracts, at the expense of useful pamphlets and volumes. In the future, let it be understood as a mandate from this office, that the “woodman (whoever he may be) shall spare that tree—touch not a single bough” with a sharp instrument, to the torture of such “innocents abroad.” We have four or five applicants within, and many without, the state for every such *duplicate*, while the office demands are for two of all and three of most of them.

Grave questions are being discussed in the proceedings and masonic periodicals, not proper *here* to discuss, concerning such reports, their utility, make-up, etc.; and we refer all those (and all should be) interested therein to the masterly argument of the able Grand Master of Massachusetts, in his apology for their masterly inactivity in this department of masonic literature.

“We’ll never do it *agin*.” The truth is, our conscience smote us when we commenced on these *magnificent* proceedings, and has continued smiting all the way through, till our eye caught the above the second time, but we didn’t know what was the matter until now.

Under the head of “Library,” he says:—

While we would not magnify what Iowa has done, we yet feel proud of the Grand Bodies of our state, and, in the hope of inducing most of the other Grand Bodies to go and do likewise, or better, we shall here point out a few things we deem specially worthy of their consideration.

The Grand Lodge has re-printed the proceedings of the first fifteen years in two large bound volumes—the originals having long since been exhausted. It has, also, at subsequent periods of *five* years, issued a bound volume, paged uniformly, with title page and general index. These volumes contain, in addition, biographical sketches of the Grand Masters, with their portraits, and valuable statistical tables. Five volumes of *Annals of Iowa Masonry* have now been issued by the Grand Lodge, and edited by the writer, extending from the organization of the Grand Lodge, in 1844, to the close of the year 1873—a period of thirty years. These volumes have been furnished to all of its subordinate Lodges, all the Grand Lodges (in addition to the annual proceedings), and to more than fifty public libraries in the United States and Europe.

And then pays the following merited compliment to our Grand Secretary:—

“What has been done can be done,” if others would only try; and we are happy to know that several are trying, and we will name one—the new Grand Secretary [of Nebraska, Bro. William R. Bowen, who will soon outstrip many who are much older in office than himself.

Bro. T. R. Ercanbrack, P. M., is the editor of the Foreign Correspondence department; and well does he fill the chair. He reviews the proceedings of forty-one Grand Lodges, in which Nebraska for 1873 receives very cordial and favorable attention. We quote the following:—

We here find a complete statement up to date of the Canada-Quebec imbroglio, which matter was referred to the Committee on Jurisprudence, which committee begged to be relieved of it and have it passed over to the Committee on Correspondence. This request was granted. For aught we know, the latter committee has been struggling with it ever since.

If Bro.: Ercanbrack had turned his eyes to the bottom of page 54 of the proceedings which he was then examining, he would have found a solution of the question which he has, doubtless, passed sleepless nights over, since writing up his report. Put on your glasses, Bro.: Ercanbrack.

We are credited with an "excellent report on Correspondence." We are happy to be able to return the compliment fully, and more too.

In his conclusion he bids us a "fond adieu," and very much to our regret.

The Grand Master and Grand Secretary were re-elected.

KANSAS, 1874.

A Special Communication was held at Leavenworth on the 12th day of February — M.: W.: Owen A. Bassett, Grand Master, and R.: W.: John H. Brown, Grand Secretary.

This communication was called for the purpose of dedicating and consecrating the new masonic hall erected by the brethren of Leavenworth, on which occasion the Grand Master delivered a beautiful address as a preliminary to the ceremonies of dedication. A beautiful ode was composed by Bro.: Rob. Morris for the occasion, and sung by the choir to the tune of "Auld Lang Syne." The ceremonies were beautiful and impressive. We congratulate our brethren upon the completion and occupation of their temple.

The Annual Communication was held on the 21st day of October, at Leavenworth.

Representatives of a large number of Grand Lodges were present — R.: W.: Bro.: E. D. Hillyer representing Nebraska.

The Grand Master delivered a very able and systematic address, reviewing his official transactions during the year. Fifteen Lodges had been set to work under charter. Several special dispensations were issued to curtail time, and several to authorize the election of officers. Thirteen dispensations were issued to organize new Lodges.

Upon the subject of suspension for non-payment of dues, he says:—

Have you ever thought of the grand idea conceived by the author of these words, "Forgive us our debts as we forgive our debtors," when reading in our By-Laws, "The penalty for non-payment of dues shall be ineligibility to vote or hold office, or *suspension*, at the option of the Lodge;" and did you make any comparisons; and was the result favorable to our society? Had you forgotten when you enacted this by-law that the principles of Masonry were of the very essence of benevolence and charity — that the great purpose of our brotherhood was to benefit its members, and exert an influence for the well being of society, and that to manifest the one and accomplish the other, it was necessary that you should walk according to your professions, and cultivate the spirit of brotherly love? The failure to pay dues is attended with the strongest presumption that the brother's default arises from some misfortune; and would you inflict on him the penalty of suspension, or compel him to proclaim his poverty, and seek from you a

remission of his dues as a suppliant for your bounty? Let Masonry be what it professes, a voluntary association, and if you have Lodge dues, let it be understood that their payment is voluntary, and as the true principles of Masonry are taught, your treasuries will be filled.

We cannot agree with the Grand Master's conclusions, fully. Our views upon the methods of punishment for the non-payment of dues have been fully expressed elsewhere. We hold that it is unmasonic to debar a brother of the privileges of voting or holding office for non-payment of dues. We cannot, however, endorse "voluntary payment," for experience teaches us that many of our "treasuries" would be found empty under that rule.

A very wholesome paragraph on the cardinal virtue Temperance is hereto appended from the Grand Master's address, and we commend its perusal to the brethren of this jurisdiction:—

The cardinal virtue, Temperance, placed by our ancient brethren in a niche within their temple, has stepped forth, and, no longer half concealed, now stands prominently in our midst, to wield with greater force her influence in that great cause of moral reform over which she has so long and faithfully presided. Masonry, as a system of morality, teaches men the relation they bear to each other as social beings, and furnishes the standard of right and wrong by which their intentions and actions may be measured. As Masonry progresses, the standard of morality is raised. As man is cultured and refined, the habits and customs of society are gradually improved; therefore it is that some of the indulgences of our fathers, then considered as innocent gratifications of their appetites, would be immoral practices now. In the cause of Temperance, as in every great moral work having for its object the lifting up of man and placing him on a higher plane of usefulness, we must not be satisfied to merely keep pace with the world, but Masonry must take an advanced position—must become the educator of the people and lead them in every moral work; and if any hesitate for fear that ours is to be diverted into a temperance society, let them review the first lessons they were taught in this temple, and if "Ephraim is wedded to his idols," and cannot leave them, let him remain behind.

Eighteen decisions are reported, of which we copy the following:—

8. When charges have been presented against a brother, and he has been tried and acquitted by his Lodge, no further action can be taken in that case. It cannot be appealed for review before the Grand Lodge, for there is no one aggrieved.

9. One who is under sentence of suspension may be charged, tried, and punished in the same manner and to the same extent that he could be if in good standing; and during the trial, but only then, he may sit in the Lodge. One expelled is not subject to trial.

12. When one Lodge bestows charity on a member of another Lodge, or pays the funeral expenses of such a member, no lawful claim for reimbursement for such expenditures exists in favor of the Lodge making them, against the Lodge of which the destitute or deceased brother was a member.

No. 8 we cannot agree with. Any member of the Lodge has a right to appeal to the Grand Lodge from the decision of his Lodge in either convicting or acquitting a brother.

No. 9 is wrong in so far as a *suspended* Mason may be permitted to sit in Lodge during trial for some other, or any, offense. The only place where he can appear for trial is before a commission appointed to hear and determine the evidence.

The Grand Master held that a *virtual* Past Master was qualified for

installation as Master of a Lodge, but the Committee on Jurisprudence differed, and the Grand Lodge adopted their report.

The Committee on Jurisprudence reported in favor of the abolition of affiliation fees, and the Grand Lodge did a wise thing in adopting the report. Remove every barrier, and then we will have a platform to stand on to talk against non-affiliation.

Bro.: John H. Brown presents a very excellent report on Foreign Correspondence, reviewing the proceedings of forty-six Grand Lodges—not including Nebraska. From Bro.: Brown's introductory remarks, we take it that Nebraska and Kansas are not in fraternal correspondence. How is this thus, Bro.: Brown—Bro.: Bowen? We cannot think of "joining fences" and not being on friendly terms.

[NOTE.—Three copies of Nebraska for '73 were duly mailed; three copies of Nebraska for '74 duly mailed, and receipt therefor on file in office of Grand Secretary of Nebraska.—BOWEN.]

The Grand Master and Grand Secretary were re-elected.

KENTUCKY, 1874.

The Annual Communication was held at Louisville on the 20th day of October—M.: W.: Thomas J. Pickett, Grand Master, and R.: W.: J. M. S. McCorkle, Grand Secretary.

The Grand Master's address is brief, business-like, and principally of local interest. We quote his opening paragraph.—

Fifty-four years ago Henry Clay was Grand Master of Masons of Kentucky, and this Grand Body, with those of Ohio and Tennessee, were the only Grand Lodges of any note in the Mississippi Valley, and I am quite sure they were the only ones. If the Grand Lodge of Kentucky was then a stalwart body, among similar ones upon this continent, what may be said of her now, with her five hundred and fifty Lodges, and benevolent provision, her material strength, and the numerous and mighty Grand Lodges which skirt the shore and lie along the tributaries of our great river?

Grasp the fact that the Grand Lodge of Kentucky since that time sent one of her Grand Masters to be the first Grand Master of the present Grand Lodge of Illinois; that seventeen Grand Orients besides our own, strong and imposing, grace the valley of the Mississippi, with more than four thousand five hundred Lodges, and considerably more than two hundred and twenty-five thousand members. Contrasting the present with the past, the future is to us as a sealed book. It seems like assuming the attributes of Deity to even foreshadow our coming destiny.

Thirteen dispensations were granted for new Lodges.

The Widows' and Orphans' Home is still the pride and glory of our Kentucky brethren. It still dispenses the benefactions of a noble brotherhood to their destitute widows, helpless orphans, and innocent maidens; and may God's richest blessings rest upon their noble efforts.

The following from the Grand Master's address does not excite, on the contrary, such happy reflections:—

During the masonic year I have given the most of my attention to the duties of Masonry. I have visited as many Lodges as practicable, and conversed with well-

informed brethren from all parts of the state. I am convinced that in some particulars we need a reformation in a portion of our subordinates. In some Lodges too little heed is given to the cardinal virtue, Temperance; irregularity and excess are passed over without notice or rebuke.

Nor the following:—

From observation and conversation with "bright" Masons, I am convinced that in the matter of "work" we are in the rear of our sister states. In other jurisdictions, by the adoption of the overseer and lecturing system, their subordinates have been brought to a commendable uniformity, while in our own state a great diversity prevails. The Grand Lodge ought to give attention to this subject. I do not include in this criticism Falls City, Louisville, Preston, Antiquity, and other Lodges, where the "work" is elegantly and correctly given.

We regret to learn that the Grand Lodge is forced into the law courts by one of its subordinates. As a history of the matter, in brief, we append the following from a report of the Directors of the Widows' and Orphans' Home:—

At the session of the Grand Lodge in 1867, a committee was appointed to make sale of the Grand Hall property in Lexington, and, by a vote of the Grand Lodge, the proceeds of such sale were generously donated to the Masonic Widows' and Orphans' Home and Infirmary. At the session of 1868 the committee reported that they had been unable to effect a sale, on account of the position taken by Lexington Lodge, No. 1, she agreeing to a sale of the property if \$15,000 could be obtained for it, but claimed that she ought to be allowed \$10,000. This the committee deemed preposterous, and declined to accede to. Lexington Lodge, No. 1, then agreed that if she were allowed \$8,000 she would join in a sale. This was also objected to by the committee, who believed that Lexington Lodge, No. 1, held no other right in the property than the right of meeting in and occupying, free of charge, rooms in the building, which had been guaranteed to them by the Grand Lodge. The committee, prompted by a generous and liberal spirit towards their brethren of Lexington, proposed, not as a matter of right, but with a desire to satisfy Lexington Lodge, No. 1, that the proceeds of sale should be equally divided between that Lodge and the Grand Lodge. Being unable to effect an amicable arrangement with Lexington Lodge, No. 1, in regard to the matter, the committee recommended that the Grand Lodge convey, by deed, her interest in the property to the Masonic Widows' and Orphans' Home; and a resolution offered by our late Past Grand Master, I. T. Martin, to that effect, was unanimously carried, instructing the Grand Secretary to prepare the deed, and appointing him the agent of the Grand Lodge to sign and acknowledge the deed; all of which duties he performed as directed by the Grand Lodge, and on the 26th day of March, 1869, the deed was recorded in clerk's office of Fayette county.

At the time of the donation of this property to the Masonic Widows' and Orphans' Home, the Board of Directors accepted, with grateful thanks, what they then considered a valuable and generous gift by the Grand Lodge of Kentucky to an institution then in its infancy, intended as a home for the bereaved widows and orphans of our order in Kentucky, and had our brethren of Lexington Lodge, No. 1, been actuated by the same spirit of charity and benevolence that animated the Grand Lodge, the gift that has proved but dust and ashes in our hands would now be shedding its blessings upon those who so sadly need it, and from whom we feel it has been so unjustly withheld. Every effort made by our board toward obtaining our rights in this property, has been met on the part of our brethren of Lexington Lodge, No. 1, with a cold and flat denial of any interest in the property whatever, either of the Grand Lodge or the Masonic Widows' and Orphans' Home; and, after exhausting every means known to us to effect a fraternal and peaceful termination of the matter, we find ourselves invited into the courts to assert and maintain our rights.

Would not the arrest of a charter do something towards helping the case along?

The reception given by the children of the "Home" during the sessions of the Grand Lodge was overwhelming. It was a sight we would give our eyes to see. One little incident, related by Past Grand Master Tilden, we subjoin:—

Some twelve months ago Landmark Lodge applied for the admission of Mrs. Woodridge and her little children. The Home seemed full to its capacity to accommodate. We replied that we would receive the children, but had no accommodations for the widow. Landmark Lodge replied that the mother was very unwilling to be separated from her children, and begged the admission of the mother, stating that she was in the last stage of consumption, and ought to be permitted to die with her children around her. We held a meeting subsequently, and resolved to receive the widow, but received a telegram afterwards, stating that at the very moment we were deliberating the matter, the spirit of Mrs. Woodridge passed to a better land. In her dying moments she bequeathed us the four children you see weeping before us. It is a most precious treasure of her love, and I ask you whether you will ever suffer them to want for protection and education. (A cry of *no! no!* went up like repeated claps of thunder.)

We excerpt the following question, and the answer, from the report of the Committee on Jurisprudence:—

"Have the children and widow of a deceased Master Mason, suspended for the non-payment of dues, any claim upon the Lodge of which he was a suspended member at the time of his death?"

The obligation to aid and assist extends only to *worthy* brothers, their widows and orphans, etc. Who is a worthy brother? Certainly only such as are in *good standing*. Then if he is suspended, it matters not from what cause, our obligations cease toward him until such time as he shall regain his good standing, and if he die without having done so, that is the misfortune of himself and his family, and not the fault of the fraternity. The ancient charges say, "Do good unto all, but remember it more especially unto the household of the 'faithful.'" Who are faithful? Such only as are in good standing.

We would not intimate that a Lodge has *no right* to extend charity to the family of a suspended Mason, but we only mean to say that they are not *bound* to do so.

The report on Foreign Correspondence is prepared by the Grand Secretary—Bro.: J. M. S. McCorkle—and reviews the proceedings of forty-six Grand Lodges—Nebraska for 1873 among the number. Bro.: McCorkle gets up an excellent review, from which we would like to make some extracts, but our time is so limited that we forbear.

M.: W.: Henry Bostwick is Grand Master, and R.: W.: J. M. S. McCorkle Grand Secretary.

LOUISIANA, 1875.

A Special Communication was held on Sunday, the 20th of September, 1874, for the purpose of attending the funeral obsequies of the late M.: W.: Bro.: and Past Grand Master, William Martin Perkins; and

Another Special Communication was held on Sunday, the 10th of January, 1875, for the purpose of attending the funeral obsequies of the late R.: W.: Grand Treasurer, William Stephen Pike.

In the loss of these eminent brethren, to the craft in Louisiana our sympathies are heartily extended.

The Annual Communication was held in the city of New Orleans on the 8th day of February, 1875—M.: W.: Michel Eloi Girard, Grand Master, and R.: W.: James C. Batchelor, Grand Secretary.

The Grand Master's address is an able document, containing many excellent items of interest which we should be gratified to bring into this review, but we shall have to content ourselves with a running notice of those which appear of greatest interest to us.

Under the heading "Death-Roll," he refers to the two eminent brethren of whom we made mention above. Of the burial of R.: W.: William Stephen Pike, we glean the following singular information:—

He was buried on the 10th of January by the M.: W.: Grand Lodge, with the assistance of the M.: E.: Grand Chapter, Royal Arch Masons, and the R.: E.: Grand Commandery, Knights Templar, of Louisiana, *after the usual religious forms and ceremonies according to the faith and rites of the CATHOLIC CHURCH* had been performed by Rev. Father Hebert, of the Church of the Immaculate Conception.

The italics are ours, and embrace what appears singular. Up in this northern latitude the "Rev. Fathers" tell us that Masons will all go—as the "Hinglishman" would say—to 'ell. We are fearful for Rev. Father Hebert, lest the *Pope* hears of his performing the funeral ceremonies of a deceased Mason.

Of the meeting of the Grand Encampment of Knights Templar in New Orleans, he says:—

In the history of the past year, by far the most gratifying, and doubtless the most important, event I can recall to your attention is the meeting of the Knights Templar that took place in this city and in this hall, which, with all of its rooms, I placed at their disposal. The cordial greetings, the true-hearted grasp of the hand of fellowship, the brotherly feelings exhibited by men who, but a day—an instant—before, were as strangers to each other, was a grand display of the effects of masonic teachings, and showed very pointedly how good and pleasant it is for brethren to dwell together in unity. The conventional barriers of worldly society were broken down—all met as members of one great universal family, as brothers good and true. None cared whence any one came, nor what peculiar opinions he entertained—they were brothers. We received and welcomed them as such, and if they can cherish pleasant recollections of their pilgrimage to the City of the Crescent, we surely have treasured up in our hearts most delightful memories of that mighty host of eminent and valiant Knights who, on the 1st of December, received the surrender of our city and hall with as much unrestrained mercy as brotherly love, though they appeared as proud as conquerors, "in full martial array, with nodding plumes and waving banners and glittering swords."

He reports prosperity among the craft throughout the jurisdiction, notwithstanding the calamities which had visited the state.

Upon the subject of "affiliation," he makes use of the following sensible language:—

We have heretofore, in common with many other Grand Lodges, very consistently legislated against non-affiliation and non-affiliates. We can do still more by removing seeming impediments that may tend to prevent some demitted Masons from seeking to affiliate—such as the affiliation fee required by some Lodges, the restriction requiring the application to be presented to the Lodge nearest his residence, and the further restriction that when one has applied for membership in one Lodge he cannot apply to

any other without the consent of the first. I think the affiliation fee in all cases should be abolished, but more particularly when the brother applies for affiliation within one year from the date of his demission, as he should not be taxed for seeking to renew his membership in due time. Some think that after that time, however, the fee may and should be charged in lieu of the dues he would and should have paid for the maintenance of his Lodge and the support of the charities of the order. I would, therefore, advise that in sections 45 and 48 of the By-Laws the word "affiliation" be taken out, so that a demitted Mason may apply for affiliation anywhere and at any time. What matters it in which Lodge he holds his membership?

That is the doctrine we have been advocating. Remove the *impediments*, and the result will be favorable.

Of his decisions we present the following:—

The dues of a member must have been demandable over twelve months before he can be subjected to discipline, under the law about non-payment of dues passed at the last Annual Communication. *And the forfeiture of membership being declared equivalent to suspension, entails upon the brother at fault suspension from all the rights and privileges of a Mason.*

The italics are ours; and anent this we cite Bro.: Parvin, of Iowa.

Amicable relations with the Grand Lodge of Canada were renewed, on condition that the latter cease masonic relations with the Grand Orient of France.

The report on Foreign Correspondence is presented by Bros.: William R. Whitaker, George H. Braughn, and Rene Laffon de Ladebat—the committee. It is an elaborate, able, and exhaustive review of the proceedings of forty-three Grand Lodges—Illinois, Arkansas, and Indian Territory getting in too late for a share, and Nebraska not getting in at all. In reference to which we may say that our Grand Secretary holds Bro.: Batchelor's receipt for our printed proceedings.

This is one of the finest reports we have had the good fortune to peruse, and shows thorough research and investigation.

Under Montana, referring to Bro.: Hedges' report on Foreign Correspondence, our Louisiana committee say:—

The views of Bro.: Hedges are in decided sympathy with those of Bros.: Chadwick, Blackshear, and Dawkins upon one subject. He says:—

"If there is any excuse in the world to add to the degrees of Masonry, it would, in our opinion, be to admit women to share with us our associations."

Of course he is not an opponent of androgynous degrees. Well, there is proof that under the old operative system women did sometimes have a certain connection with the Lodge, receiving benefits and contributing funds; and one of the "York Constitutions" says:—

"The one of the elders taking the booke,
And that *hee* or *shee* that is to be made Mason
Shall lay their hands thereon,
And the charge shall be given."

There may yet be some hopes for our friends who favor the androgynous rites. It is just possible that there have been female Masons, and when the masonic archeologists have decided the point, there may be a forgotten landmark brought to light that will suit the latitude and longitude of Montana precisely.

In reply to our Louisiana brethren, we have, simply, to say, you had better be careful; we're there ourself, and we know how it is.

The Louisiana proceedings are voluminous, showing a large amount of business, ably done.

M.: W.: John Graham Fleming is Grand Master, and R.: W.: James C. Batchelor Grand Secretary.

MAINE, 1875.

The Annual Communication was held at Portland on the 4th day of May — M.: W.: David Cargill, Grand Master, and R.: W.: Ira Berry, Grand Secretary.

The volume of proceedings is large, and is embellished with a steel plate likeness of the venerable Timothy Chase, of whom the Grand Master says:—

On the 6th day of March, Past Grand Master Timothy Chase, of Belfast, was called from his labors on earth to the Grand Lodge above. He came down to the grave as a "shock of corn fully ripe for the harvest."

The Grand Master had made a good year's record for himself in his official capacity.

Having received information that a Lodge had violated the Grand Lodge regulations in the admission of a candidate to the degrees of Masonry after his having been rejected by ballot, and also after written and verbal objections had been made by members of the Lodge, the Grand Master instituted an investigation, which confirmed the information previously received. Notwithstanding the Worshipful Master, who thus violated the regulations of the Grand Lodge and the universal laws and usages of Masonry, had gone out of office, the Grand Master took him and his Lodge in hand, as he states in the following paragraph from his address:—

After due deliberation (and I took several days for it), *I suspended the one who was W.: Master at the time the offense was committed from all the rights and benefits of Masonry* until the present meeting of the Grand Lodge, and ordered him to appear and answer to the charges that would be presented against him for violating Grand Lodge regulations while W.: Master of a Lodge. I also notified several of the members who advised the W.: Master to violate said regulations, to appear at our present session and answer to such charges as would be made against them for the part they took in the matter.

The italics are ours. We stop here to inquire, for information, whether it is one of the *ancient prerogatives* of a Grand Master to *suspend a Master Mason* "from all the rights and benefits of Masonry?"

The Grand Lodge, upon a review of the case, adopted the following:—

1st. That the doings of the Grand Master in suspending the charter and taking charge of the same, with the books, furniture, regalia, and funds of said Preble Lodge, No. 143, be sustained, and that the charter of said Lodge be revoked.

2d. That John W. Howe, Master of the Lodge at the time of its unmasonic acts, and Byron S. Chick, a Past Master of the Lodge, be expelled from all the rights and benefits of Masonry.

5d. That Thomas J. Ham, Edwin J. Reed, Jesse Giles, Alvah W. Dam, Benj. Beal, Isalah B. Stiles, and E. S. Hilton, members of said Lodge, be indefinitely suspended from all the rights and benefits of Masonry.

* * * * *

If we were surprised or startled at the action of the Grand Master, the Grand Lodge has thoroughly "calmed our fears" by its action; for we cannot see "Howe" any Lodge could prosper with such an inclination to "Chicks" and "Hams," and, withal, allowing so much profanity at their meetings.

The Grand Master closes his address with the following happy reflection, consequent upon a faithful discharge of his official duties:—

Permit me to return to you my heartfelt thanks for the many kind words and acts of confidence you have manifested to me in my official doings; and should a kind providence lengthen out my days, I shall look back upon the seasons I have spent with you as the happiest of my life. Deeply conscious of my many shortcomings, I have this satisfaction—to know I have not intentionally neglected any known duty that I owed to this Grand Lodge or to the masonic fraternity.

Bro.: Moses Dodge congratulates the craft, or rather, perhaps, *himself*, upon his having fully completed his minority, and his arrival at man's estate; and yet he is not disposed to get out of the harness:—

Having been elected Treasurer of this Grand Body in 1853, and re-elected for twenty-one successive years since that time, my minority is fully completed in accordance with the laws of our state; but I am not anxious to leave the "old hearth-stone," or tear myself from the bosom of the family.

Having been present at every Annual Communication during this period, with one exception, I have become acquainted with many of my brethren from every part of the jurisdiction, and naught but pleasant recollections are associated with this acquaintance.

We congratulate the Grand Lodge upon the good fortune in finding so faithful an officer. By the way, we hope Bro.: Dodge has fully realized his fond anticipations of last year, in getting possession of that "*Newfoundland*" upon reaching his majority, of which we incidentally made a note in our last report; and, with so rich a possession, we fondly trust the Grand Lodge, financially, is above *high water mark*.

In the case of violation (so claimed) of the jurisdiction of a Lodge in Maine by a Lodge in New Brunswick, Bro.: Drummond, for the committee to whom the matter was referred, submitted the following:—

The doctrine that a rejected candidate can apply only to the Lodge that rejected him, or, with its consent, wherever may be his residence, is not universal. It does not prevail in a large number of Grand Lodges, including the Grand Lodge of New Brunswick. Until it becomes universal, action in contravention of it gives no ground of complaint against a Grand Lodge which does not recognize it.

If a rejected candidate goes out of the state and receives the degrees, while residing here, it is the settled policy of this Grand Lodge not to recognize him as a Mason while in this jurisdiction.

That is as far as the Grand Lodge can go in this case; but your committee do not understand that the candidate in question has removed to this state, and they are not prepared to advise that the rule be extended, at present, to a case like this. They recommend that no further action be taken by this Grand Lodge in the premises.

Another of those able, interesting, and exceedingly instructive reports on Foreign Correspondence from the brain and pen of Bro.: Josiah H. Drummond is before us; and from it we take pleasure in making several extracts, upon such topics as we think will most interest and instruct our readers at home.

Under Colorado, quoting Bro.: Parmelee —

"We hold that demission is a *right* which every Mason possesses, and, however reprehensible the evil of non-affiliation, the remedy of enforcing an unwilling and a compulsory membership is worse than the disease. If a brother desire to leave the family circle of our Lodge, where naught but peace and harmony should prevail, we say let him go; we will benefit more by his withdrawal than by an enforced tie, which may bind, but will not unite."

Bro.: Drummond says: —

So say we, provided demits are made mere discharges, without containing a certificate of good character and a recommendation to other Lodges, and are given by demand on the Secretary upon settlement of dues, instead of by a vote of the Lodge; but when they contain the endorsement of a Lodge, and are given by a vote of the Lodge, every member who cannot conscientiously give such an endorsement certainly has the right to vote against granting the demit.

We are disposed in favor of Bro.: Parmelee's position. If a brother is unworthy of a demit, and the endorsement and recommendation of the Lodge, he is deserving of charges and discipline.

Under Indiana, upon the readjustment of representation in Grand Lodge, he says: —

By far the most important matter considered was the plan for reducing the membership of the Grand Lodge. As it is now, each Lodge has only one representative, its Master or a proxy; but the Grand Lodge proposes to go further, and accepted the following propositions, and submitted them to the Lodges for approval or rejection: —

"1. The Grand Lodge shall consist of a Grand Master, Deputy Grand Master, Senior Grand Warden, Junior Grand Warden, Grand Treasurer, Grand Secretary, Grand Chaplain, Grand Lecturer, Grand Marshal, Senior Grand Deacon, Junior Grand Deacon, Grand Steward, and Grand Tiler, together with representatives from the several masonic districts, and such Past Grand Masters and Past Deputy Grand Masters as shall be present, and are members of a subordinate Lodge.

"2. The Grand Lodge shall provide for the formation of representative districts, by grouping together contiguous Lodges having a total membership, as near as may be, of five hundred, and shall re-adjust the same from time to time, so as to preserve the equality of said districts. Each of said districts shall be entitled to one representative to the Grand Lodge, to be chosen as the Grand Lodge may determine."

This is a tremendous innovation, and we hope it will not be adopted. We should prefer to see two Grand Lodges in Indiana, with a division of the territory between them. We are aware of the difficulty of doing business in an assembly of five hundred or a thousand men, and yet it is not so great as to justify such a radical measure as the one proposed.

Under Missouri, upon the subject of appeals, and the jurisdiction and policy of the Grand Lodge in such cases, Bro.: Drummond says, and quotes Bro.: Gouley, as follows: —

In replying to our suggestion that his Grand Lodge would do well to pronounce judgment in many cases that come before it on appeal, rather than send them back for a new trial he says: —

"In reply we say that, under our law, our Grand Lodge cannot act upon the case of a subordinate member except upon appeal, after action first had by the Lodge, and only then by affirming of reversing the decision, or ordering a new trial; for if it could have declared Bro.: Moody guilty, and ordered him to be suspended or expelled upon less

than a two-thirds vote, it might also do so if only one member had voted guilty and taken an appeal from the votes of the other thirty members, who probably knew more about the circumstances of the case than merely appears upon the surface of the transcript of testimony sent up. We agree with Bro. Drummond that his process would be the *shortest* way to 'settle the hash' of the accused, but we doubt the justice of it, and should dread to see such a precedent set."

The precedent has been set and acted upon for more years than either his or our Grand Lodge has existed. His reasoning would prevent the Grand Lodge from ever reversing the decision of a Lodge on the ground that the decision is against the evidence. The sending of a case back for a new trial always excites ill feeling; and if at the first trial there was any undue excitement, it is revived and greatly increased in the second, and the harmony of the Lodge is apt to be disturbed so as not to be restored for a long time. Of course we do not pretend to understand the Constitution of that Grand Lodge; but the reason above given is not a sound one, and we question whether the Constitution is limited to the extent stated by him. We find that the Grand Lodge has power—

"To hear and decide all appeals from the decisions of subordinate Lodges."

And in cases of appeal—

"The Grand Lodge, on receipt of the appeal and evidence, shall be possessed of the cause and shall proceed to examine and try the same upon the evidence so transmitted, and decide the matter finally."

This would seem to require the Grand Lodge to dispose of the case, and actually prohibit it from sending a case back for a new trial. But this is of no particular consequence, for it is an easy matter to amend the Constitution, and the question is not so much a construction of the Constitution as an inquiry into the justice and propriety of having the Grand Lodge decide the matter finally.

Several cases before the Grand Lodge illustrate the wisdom of this. In one case, a member was found guilty of embezzling the funds of the Lodge while Treasurer, but the Lodge refused to assess *any* punishment whatever. The Grand Lodge sent the case back for a new trial.

In another case, the evidence showed that the charge was really a mere business matter, but the accused was found guilty and expelled. The Grand Lodge sent the case back for a new trial, and ordered, in a certain contingency, that the charges be *dismissed*.

In another case, the Grand Lodge reversed a sentence of conviction, and declared the proceedings null and void.

In another case, a sentence of expulsion was reversed, on the ground that there was no evidence to sustain the charges, and the accused reinstated in all his rights and privileges as a Mason.

In another case of embezzlement, the Lodge acquitted the accused in face of the most positive evidence, and the Grand Lodge sent the case back for a new trial.

In another case, the Grand Lodge reversed a sentence of suspension, and ordered "the time of his suspension to expire now."

These cases are sufficient to show that the Grand Lodge *does* decide cases finally in favor of the accused. The principle carried out must include all cases. Of course the Grand Lodge will not reverse a sentence of acquittal and punish the accused unless the case is a clear one. In doubtful cases a new trial is ordered, or the acquittal confirmed. In the vast majority of cases, the decision of an experienced, intelligent, and impartial committee upon the evidence is more likely to be correct than the decision of a Lodge after the excitement of a trial. In the case supposed by Bro. Gouley, if the thirty members were too weak, too corrupt, or too ignorant to decide according to the evidence, there is no great danger in reversing their decision; in fact, in the case referred to, the Grand Lodge in effect declared that those voting for acquittal had no appreciation of the dignity of their profession, or respect for the character and standing of the fraternity.

But, after all, the very ordering of a new trial in case of an acquittal is a command to find the accused guilty upon the same evidence; and there is very little difference between *doing* a thing and *ordering it to be done* by one who is bound to obey the order. Our own experience and observation have taught us that the Grand Lodge, upon an appeal, is as sure to do justice as any human tribunal can be.

Under Montana, he quotes Bro.: Hedges on "the previous question," as follows:—

"We are not fully decided about giving up 'the previous question.' It turns upon the question how much our Grand Lodges are legislatures. In our opinion, we need either this legislative check, or power enough in the Grand Master to put limits to frivolous or factious proceedings. We are open to argument, and desire more light."

And then favors us with his views:—

We still adhere to the old rule, that the Grand Master in the Grand Lodge, and the Master in the subordinate Lodge, is *Master*, and directs the business according to his own judgment. We have supposed that if there was *one* immemorial usage, it is that when the Grand Master (or Master) rises in his place, every other one present (unless there has been a special order to the contrary) takes his seat. At any rate, we do not suppose any one will deny that the Grand Master's use of the gavel is governed only by his own "will and pleasure." We have received it as instruction from our earliest masonic recollection, that when, during the pendency of a discussion, the Grand Master (or Master) rises in his place, it is to signify his "will and pleasure" that the discussion terminate and the question be put.

Under Nebraska for 1874 he quotes and comments extensively.

Our resolutions *vs.* France and Hamburg are copied.

He says he will watch with interest Bro.: Bowen's compendium enterprise.

He regrets that our Grand Lodge took measures looking to the formation of a "Masonic Life Assurance Association," with the Grand Secretary as *ex officio* Secretary; and there anent says:—

If Grand Lodges do not prohibit individual Masons from associating themselves together in that relation and assuming a masonic name, it is as far in that direction as a Grand Lodge ought to go.

In answer, we remark that *our understanding* is that the "*ex officio*" part has been changed, and that the Grand Lodge is to have no control over the institution after it is organized. This is our candid advice, at least.

Bro.: George S. Smith is credited with a fine address, and complimented by an extract.

Our remarks upon the Lincoln-Noblesville] matter under Indiana, last year, are copied, and also the following resolution of our Grand Lodge:—

"*Resolved*, That the Grand Secretary of this Grand Lodge be directed to again call the attention of the Grand Master of Indiana, through the Grand Secretary of the Grand Lodge of Indiana, to this matter, and request that Noblesville Lodge, No. 57, be directed to pay the amount expended by Lincoln Lodge, No. 19, for the funeral expenses of Bro.: J. Greathouse, forthwith."

Upon which he makes the following comment:—

The only comment we desire to make is to reiterate the opinion hitherto expressed, that to recognize the doctrine of the right to require reimbursement in such cases would be one of the most dangerous of innovations, inasmuch as it changes the fundamental principle of the institution.

Under Nevada, quoting Bro.: Taylor upon the effect of a reversal of the judgment of a subordinate Lodge, by which a member has been suspended or expelled, he remarks:—

We agree with him fully, that when a conviction is reversed by the Grand Lodge, the accused has never lost his membership. But a few years ago, when we broached the doctrine that, in the absence of express provision to the contrary, an appeal vacates the judgment appealed from, it was denied by the majority of the reporters (and we think Bro. Taylor among the number), and it was held that the judgment of the Lodge stands till reversed by the Grand Lodge. If that is true, in cases of expulsion the accused loses his membership for the time being, and the reversal restores his membership and masonic standing at the same time; and it was upon this precise ground that an attempt is made to justify the loss of membership when the Grand Lodge reverses the action of the Lodge.

“Under which King,” Bro. Taylor?

We do not agree with Bro. Drummond, that an appeal *vacates* the judgment appealed from. The word “vacate” means “to annul; to make void; to make of no authority; to render *invalid*, or of *no effect*.” We think the judgment of the subordinate Lodge is in effect pending the decision of the appeal; and hence, instead of *annulling*, the appeal simply prevents the judgment from passing from *temporary* to *permanent* effect.

We had marked a number of other items of great interest in Bro. Drummond’s review, which we desired to copy and comment on, but space admonishes us that we must “break the spell” that has enchaind us.

M. W. Albert Moore is Grand Master, and R. W. Ira Berry Grand Master.

MARYLAND, 1874.

A Semi-Annual Communication was held in the city of Baltimore on the 11th day of May — M. W. John H. B. Latrobe, Grand Master, and R. W. Jacob H. Medairy, Grand Secretary.

The address of the Grand Master is purely of local interest.

Nothing of special interest occurred at this session.

The Committee on Foreign Correspondence reserve their general report until the November communication. They give us the following under the head of “The American Doctrine:” —

We have received a pamphlet entitled “A final appeal of the M. W. Grand Lodge of Virginia to the Grand Lodge of Hamburg and the Grand Orient of France, to reconsider and withdraw their unmasonic action in invading other Grand Masonic Jurisdictions.” This “appeal” was prepared by direction of the Grand Lodge of Virginia, by a special committee appointed for that purpose, and all other Grand Lodges are requested to unite with the Grand Lodge of Virginia in the appeal, and in maintenance of Grand Lodge supremacy, and in the opinion is expressed that if all, or even a majority, of the Grand Lodges of America unite in the appeal, it will be effective.

The following was adopted: —

Resolved, That, in the opinion of the Grand Lodge, it is competent for any Lodge under this jurisdiction to drop the name of any member from its returns to the Grand Lodge who shall be in arrears for dues for at least two years, until his dues are paid, and whom the Lodge, after *due diligence*, is unable to find; *provided*, that this resolution shall not be construed to apply to any one under censure for unmasonic conduct.

The Annual Communication was held at Baltimore on the 16th day of November—M. W.: John H. B. Latrobe, Grand Master, and R. W.: J. H. Medairy, Grand Secretary.

The Grand Master's address is very brief, and devoted strictly to business. He acknowledges the receipt of credentials as representative of the Grand Lodge of the Indian Territory near the Grand Lodge of Maryland. He also presents to the Grand Lodge an appeal from the "Washington Monument Association" for funds to assist in the completion of this long and disgracefully delayed mark of respect to the memory of him who was not only "first in war, first in peace, and first in the hearts of his countrymen," but of him who is revered by Masons as one of their most worthy patrons. It is but fitting that Masons should lend their *material assistance* to this "great and important undertaking." And the Grand Master so recommended to the Grand Lodge.

Nothing of interest seems to have been done at this session of the Grand Lodge.

Bros.: John M. Carter and Lawrence Sangston presented the report on Foreign Correspondence, covering twenty-two pages, and, as they say, "briefly reviewing the proceedings * * * * " of forty Grand Lodges—Nebraska, 1873 and 1874, receiving her share of notice, from which we extract the following:—

Resolutions were adopted strongly condemning a resort by subordinate Lodges to lotteries and gift enterprises as a method of raising money, the sense of the body being that no end, however worthy, will justify the employment of such questionable means.

In defense of the subordinate Lodges of Nebraska, as well as for the better information of our Maryland committee, we refer to this action of the Grand Lodge, and say that our subordinate Lodges never have inaugurated a lottery scheme to raise money for any purpose, and this action was only intended as a declaration of the moral sentiment of the Grand Lodge upon that subject, and also as a warning to subordinate Lodges and Masons against *patronizing* such schemes.

The Grand Master and Grand Secretary were re-elected.

A Semi-Annual Communication was also held on the 10th day of May, 1875.

The Grand Master has been indefatigable in his efforts to place the Grand Lodge, financially, upon a more favorable and creditable footing. The Grand Lodge had incurred a larger debt in the erection of their temple than they were able to meet, and hence a large depreciation of their credit; and the Grand Master tells them plainly that such a state of affairs is disgraceful. We are pleased to note that he has been able to bring about a more favorable condition of matters pertaining thereto.

The Grand Master had been informed that a certain Lodge had elected a Master who was incompetent to confer the degrees, and, upon being convinced of the truth of the matter, he suspended the Master until such time as he should become qualified in that respect.

A Mason was suspended by a subordinate Lodge for seeking and ac-

cepting the office of postmaster. The Grand Lodge reversed the action of the Lodge, and restored the appellant to his rights in the Lodge. We will know better than to seek or accept the office of postmaster.

The Grand Lodge of the Indian Territory was recognized.

Bro.: Woodward Abrahams presented the following, which was unanimously adopted:—

Resolved, That, as an evidence of the proper appreciation of the services which have been and are now being rendered by Deputy Grand Master Bro.: Francis Burns, that he is hereby requested to sit for a bust in marble which the mover of this resolution proposes to present to the Grand Lodge of Maryland.

We rather like that kind of "Abrahams." A few of them would be desirable acquisitions to our Grand Lodge.

MASSACHUSETTS, 1874.

A Quarterly Communication was held on the 10th day of June, 1874; M.: W.: Sereno Dwight Nickerson, Grand Master, and R.: W.: Charles H. Titus, Grand Secretary.

Two petitions for healing were granted.

The District Deputy Grand Master of the tenth masonic district, in representing the destruction caused by the breaking of a reservoir in the western portion of Massachusetts in the month of May, 1874, gives the following graphic description of the scene:—

On the seventeenth day of May, nature, having laid aside the robes of winter, with the dew-drops of morning upon her brow, had arrayed herself in all the beauties of spring. Peace was in the valley; happiness beamed from every countenance, and prosperity abounded. But, suddenly a cry is heard in the streets, "Fly to the hills! fly to the hills! fly to the hills, for your lives! The reservoir has broken, and the floods are upon you!" Hurrying from offices, stores, and workshops, the workmen rush to save the lives of their families and friends, when such a spectacle meets their vision as no language can describe. Rushing down the valley—crashing, tumbling, roaring—comes the flood, showing a column full twenty-five feet in height, bearing before it the wreck of two villages located in the valley above, so densely packed that none of the waters are visible, only the spray, like a cloud above, and below a whirling mass of timbers and debris.

So rapid is its approach that all thought of saving others is necessarily abandoned, and only by the greatest exertion is any one able even to save his own life. Striking the works of Hayden, Gere & Co., they are demolished and disappear as if by magic, save the building in which was the masonic hall, which resists but for a moment, when that too follows, and all is gone.

Imagination cannot possibly portray the magnitude of the catastrophe which in twenty minutes time desolated this beautiful valley, tearing up and destroying productive farms, and leaving only barren rocks and huge boulders where were fertile lands; annihilating or bearing away bodily dwelling houses, stores, shops, and manufactories, in many cases sweeping away the entire accumulation of years of toil; destroying the business of the entire community; burying the bruised and mangled bodies of father, mother, sister, brother, husband, wife, and child in the sands, or covering them beneath the piles of rubbish thirty feet deep—the few remaining buildings being transformed into charnel houses, and the inhabitants filled with mourning.

One hundred and forty-two lives and two million dollars are sacrificed to the incompetency or greed of a few men in their heedless race after wealth.

Of the rule, in Massachusetts, governing the vote in masonic trials, the Committee on Trials submitted the following opinion:—

* * * * There is indeed no written regulation, no direction of the Constitutions, prescribed. There is, however, a regulation as potent and binding as any provision of the Constitutions could be. It is found in an uninterrupted series of decisions ordered by the Grand Lodge as a high court of appeals upon all the cases of masonic trial which have arisen in our jurisdiction, and not only bearing the weight of its controlling authority as concluding all such cases in this commonwealth, but sustained and advocated by its leading jurists, among whom the ever lamented Bro.: Moore was conspicuous in his assertion of the doctrine. The undoubted rule of Massachusetts practice is that *an majority* vote suffices both for conviction and for the imposition of whatever sentence a Lodge is entitled to render. Until this well-established rule shall be purposely changed by the Grand Lodge, it must stand as the law of Massachusetts.

Another Quarterly Communication was held September 9th, 1874, at which nothing of special interest beyond the jurisdiction was transacted.

The Annual Communication was held on the 9th day of December, at the "Hub." M.: W.: Sereno Dwight Nickerson, whose portrait serves as a frontispiece to the proceedings, is Grand Master, and R.: W.: Charles H. Titus, Grand Secretary.

The Grand Master delivered an able and interesting address.

He urges the reprinting of the proceedings of his Grand Lodge from its earliest history down to the present time; and we heartily second his suggestion. Such a volume, bringing down the history of Masonry in Massachusetts from 1733, would be one that we should take great interest in reading, and one that would be eagerly sought after by the masonic student in this country.

Of "Grand Lodge Register" and "Charter Register," he says:—

Soon after our Quarterly Communication in June last, blanks were issued to the Secretaries of Lodges calling for the information required for a register of membership throughout the state. In many cases a response to this call involved great labor. I have therefore been highly gratified by the promptness and cheerfulness with which the Secretaries have complied with our request. All have seemed to appreciate the importance of the end sought to be accomplished, and have contributed their proportion of the labor without a murmur. Already more than half of the returns have been received, giving the information desired with a fullness and completeness leaving little to be supplied. An additional advantage gained will be the commencement of accurate Lodge registers, which, it is to be hoped, may hereafter be scrupulously continued.

The labor of copying the charters of Lodges throughout the jurisdiction has been completed, and we have now on record, in books expressly prepared for the purpose, an attested copy of every charter now in force. Such a register from the commencement of our history would be invaluable.

The Grand Lodge was the recipient of a magnificent Bible—an excellent book, by the way.

The Grand Master reports, as a portion of his official acts, the laying of two corner-stones, attending two funerals, nine installation and dedication ceremonies, making a dozen or more visits, and attending one feast and one "tea party."

Upon the election of a new Grand Master, the outgoing Grand Master delivers a neat little address of congratulation, to which the newly-elected magnate responds. Upon this occasion R. W. Percival Lowell Everett, the Grand Master-elect, congratulated himself as follows:—

Perhaps it may not be improper for me to say now, what may not be in good taste for me to say after I shall have been installed—and I say it with all due respect to our sister Grand Lodges and all other masonic organizations—that, in my opinion, the highest position in Masonry on this continent is that of Grand Master of the Grand Lodge of Massachusetts. You may therefore understand that I appreciate this honor, and will do all that in me lies to promote the interests of Freemasonry and the welfare of this grand old Grand Lodge of Massachusetts.

We, of course, take exceptions, in defense of the Grand Lodge of Nebraska.

A Grand Lodge of Instruction was held on the 10th of December, at which the work of the several degrees was exemplified.

A Stated Communication was held December 29th, for the purpose of installing the Grand Officers, and celebrating the feast of St. John the Evangelist.

After the induction of the Grand Master-elect, he “arose from the oriental chair, and, striking one blow with the gavel, being uncovered, pronounced this invocation:—

“May the Grand Architect of the Universe pour down His blessings on this society and enable me to discharge the trust reposed in me to the honor of His name and of the Royal Art. And may there never be wanting such to fill the chair who shall promote Masonry and the good of mankind as long as the world endureth. *Amen.*”

After which the following ode was sung:—

GRAND MASTER.

“To Him who rules be homage paid,
Where hearts with voice unite;
To Him we bring fraternal aid,
Who guides in solemn rite.
Come, Brothers, bound by kindly ties,
Your notes harmonious bring;
While acts of generous sacrifice,
In thoughts of love we sing.

“As days and years roll silent by,
As time's sad changes rise,
No doubt shall dim the trusting eye,
Where rule the good and wise.
To Him who rules be homage paid,
Where hearts with voice unite;
Till life shall cease, and time shall fade,
We'll bring our solemn plight.”

The District Deputy Grand Masters report peace and prosperity within their borders.

No report on Foreign Correspondence.

The Quarterly Communication held on the 9th day of June, 1875, was one full of most delightful reminiscences of the past. As matters of decided interest to Masons, we copy the following:—

Bro.: Francis C. Whiston, of Boston, presented to the Grand Lodge the masonic apron worn by the Marquis de Lafayette on the occasion of laying the corner-stone of the Bunker Hill Monument, June 17, 1825, by the Grand Lodge of Massachusetts, when this distinguished visitor and brother Mason assisted in the imposing ceremonies of that occasion; accompanied by the autograph remarks made by Daniel Webster and Lafayette at the banquet which followed, when Bro.: Whiston acted as toast-master. Bro.: Whiston spoke as follows:—

"MOST WORSHIPFUL GRAND MASTER:—By your kind indulgence, I am here to-day to perform a most grateful duty. Fifty years ago it was my privilege and very great pleasure to be numbered with that countless throng assembled on Bunker Hill to witness the laying of the corner-stone of that noble monument erected to commemorate the brave deeds of that invincible band of heroes and patriots, who, upon that very hill, fifty years before, made the first formidable armed resistance to British oppression, and, by their valor and indomitable courage, taught an arrogant and insolent foe a lesson more lasting than the granite column which transmits to posterity the remembrance of a day never to be forgotten in the history of our beloved country; and always certainly to be remembered by all good Masons, for there our most worthy Grand Master, the illustrious statesman, patriot, and soldier, Joseph Warren, offered his precious young life, a sacrifice upon the altar of his country's liberties. Assembled there upon that occasion were the surviving heroes of our revolution, conspicuous among whom stood the dignified form of the Marquis de Lafayette, the early and devoted friend of Washington. At the close of the ceremony, and after the delivery of the magnificent oration by Daniel Webster, the masonic portion of the assembly unclothed, preparatory to proceeding to what was more properly known as *Bunker Hill*, where a sumptuous dinner was partaken of by several thousand persons. As my position, as one of the marshals of the day, gave me the opportunity of being near the person of General Lafayette, I received from him, in that graceful, bland, and affable manner so peculiar to himself, the masonic apron he had worn during the ceremonies of the day, and which I have faithfully preserved as a valuable memento of that great man, and the interesting and important event it serves to call to remembrance. But as I shall, in all human probability, soon reach the end of my mortal journey, and be compelled to leave the care of this precious relic in other hands, it occurred to me that I could find no safer or more appropriate place of deposit than the archives of the Grand Lodge of Massachusetts, and will, therefore, Most Worshipful Grand Master, with your permission, commit it to your custody, that it may be placed with your other valuable mementos and records. And I have thought it appropriate, and that it might be acceptable to the Grand Lodge, were I to associate with the apron worn by Lafayette, and commit to the same sacred depository, the toasts, and the remarks connected therewith, offered at the dinner table, by the president and orator of the day, Daniel Webster, and by General Lafayette, the most distinguished guest of the occasion—each in the handwriting of their respective authors, and which were handed me, as toast-master on that occasion, at the time of their delivery, by these distinguished gentlemen."

The following are copies of the toasts referred to by Bro.: Whiston:—

The president (Daniel Webster) said he rose to propose a toast in behalf of the directors of the association. Probably he was already anticipated in the name which he should mention. It was well known that the distinguished personage near him, from the time when he first became acquainted with the object of the association, had taken much interest in it, and had expressed an intention to be present at the ceremony of laying the corner-stone. This purpose he had kindly remembered through the long course of his visits to the several states. It was not at all necessary to say—indeed it could not be said—how much his presence had added to the interest and pleasure of the occasion. He should proceed at once to the grateful duty which the directors had enjoined on him, and propose to the company, "*Health and long life to General Lafayette.*"

General Lafayette rose and expressed himself in the following words:—

"GENTLEMEN:—I will not longer trespass on your time than to thank you, in the name of my revolutionary companions in arms and myself, for the testimonies of esteem and affection—I may say, of filial affection—which have been bestowed upon us on the

memorable celebration of this anniversary day; and to offer our fervent prayers for the preservation of that republican freedom, equality, and self-government, that blessed union between the states of the confederacy for which we have fought and bled, and on which rest the hopes of mankind. Permit me to propose the following sentiment: 'BUNKER HILL, and the holy resistance to oppression which has already enfranchised the American hemisphere; the next half century jubilee's toast shall be—to *enfranchised Europe.*'"

The Royal Arch apron worn by Past Grand Master Major General Joseph Warren, was also presented to the Grand Lodge, by two daughters of Past Grand Master Benjamin Russell, through the M.: W.: Grand Master, from whose presentation address we take the following interesting statements:—

General Warren was Grand Master of Masons in America. The apron to which I have alluded is now in the possession of a worthy brother of the craft, who has journeyed from Boston to this city to join in these ceremonies, and has brought with him that sacred relic of the past, that the name of Warren, immortalized by his patriotism, his valor, and his early but glorious death, might be associated here, in the never-to-be-forgotten ceremonies of this day, with the name of Washington. Wreath them together in your memories, my brethren, in an unfading chaplet, and wear them in your hearts!

This apron was presented by the heirs of General Warren to Hon. Benjamin Russell, who was not only a very active and zealous Mason—having held the high position of Grand Master of this Grand Lodge for three years—but one of the most prominent men in New England. He was editor of the "Columbian Centinel," a semi-weekly newspaper, which, under his control was for forty years one of the most influential organs of the federal party in New England. He repeatedly represented Boston in both branches of the state legislature, and was for one or two terms a member of the executive council. Past Grand Master Russell presented this apron to Captain Josiah Russell, who for some years commanded the United States revenue cutter stationed at this port. On examining the will of Bro.: Sturgis, at the probate court, I found the following paragraph (my object being to procure this apron for the Grand Lodge if possible): "I will and bequeath to the heirs of the Honorable Benjamin Russell, a Royal Arch Mason's apron, formerly his property, to be by them presented to the Grand Lodge of Massachusetts if they deem it necessary so to do."

There are now living two heirs of R.: W.: Bro.: Benjamin Russell, both daughters, well advanced in life. And now, brethren, in their name and in their behalf, I present to the Grand Lodge this priceless relic, to be forever preserved in its archives.

We would like to give our readers the benefit of the several speeches made on the occasion of these interesting presentations, but our space precludes anything further. Suffice it to say that the brethren down about the "Hub" have grand times at some of their Grand Communications.

M.: W.: Percival Lowell Everett is Grand Master, and R.: W.: Charles H. Titus Grand Secretary.

MICHIGAN, 1875.

The Annual Communication was held at Detroit on the 26th day of January—M.: W.: William L. Webber, Grand Master, and R.: W.: Foster Pratt, Grand Secretary.

The Grand Master delivered a very lengthy, able, and interesting address, from which we glean that the craft in Michigan contributed, by voluntary donations, the sum of \$1,585.05 to the brethren of Louisiana.

Dispensations were issued for the organization of seven new Lodges. Eight masonic halls were dedicated during the year.

One Worshipful Master was suspended from office for neglect and inattention to his duties, and two more for unmasonic conduct; and in this connection the Grand Master fitly says:—

Intemperance was doubtless the primary cause in two cases—such intemperance, however, leading, as is usual with that vice, to other vices. One who cannot control himself is unfit to govern others—is unfit to occupy any place of honor or responsibility. If one who has taken upon himself the obligations assumed by every Master at installation, so far forgets the duty he owes to himself and his Lodge, and the fraternity in general, as to violate the cardinal virtue of temperance, inculcated upon his first admission into the Lodge, I think regard for his personal feelings should not prevent us from protecting the members of the Lodge and the reputation of the fraternity by a strict enforcement of our regulations.

Among his decisions we find the following, which we copy without taking issue:—

The brother asking to become a member, promises, in his application, to conform to the rules, etc., of the Lodge; and the Lodge having considered the application, and by unanimous ballot having acceded to his request, the brother becomes a member of the Lodge even if he neglects to sign the By-Laws.

We append his views upon that vexatious and unconquerable question, *non-affiliation*; and, by the way, there is a deal of good, sound sense in his argument, much to our liking:—

How to enforce affiliation seems to be a question which is now attracting much attention throughout the different Grand Jurisdictions. From the remarks of some on this subject, one might suppose that the principal object of the creation of Lodges was to collect dues. In one state they have provided that unless all non-affiliated Masons within their jurisdiction, within three months after notice, connect themselves with some Lodge, the subordinate Lodge shall expel them from all the rights and privileges of Masonry; and others have gone nearly as far in this direction. They should go a little farther to be consistent, and *require* Lodges to receive them on application. But, to be masonic, they should cease this warfare against non-affiliated Masons. Masonry existed before Lodges, and Lodge dues were not thought of until a recent period of our history; and I think it is but proper to say that this crusade against non-affiliated Masons is an innovation in the body of Masonry. Non-affiliation is an evil, but it is one that cannot be corrected by force.

When we undertake to correct it by force or arbitrary rules, the result, doubtless, will be to increase the number of non-affiliates and suspended members. Masonry is not founded on force. It does not exist by force or compulsion. Let us make Lodges attractive. Let us so conduct our Lodge meetings that the rights of membership will be worth having, will be appreciated, and only those will remain non-affiliates who are kept away by force. It is true that our Lodges must have a certain amount of income in order to pay their necessary expenses, but that income should not come as an enforced tax—it should be the voluntary, free, and equal contribution of members. If any one, not being obliged by necessity, shall neglect or refuse to pay his share of the expenses, we should not demit him on that account. But he, by this act, proves himself unworthy of being a Mason. He proves that when he declared, before being made a Mason, that, “unbiased by friends and uninfluenced by mercenary motives, and influ-

enced solely by a desire of being serviceable to his fellow-creatures," he freely and voluntarily offered himself as a candidate for our mysteries, and desired to become a member of the Lodge, promising a compliance with our usages, he stated that which was not true, and he should be expelled from Masonry as material received under a misapprehension as to its quality. In our fraternity, the law of force, except as it is applied to cut off unworthy members, has no place. Brotherhood is maintained and strengthened by the law of love, but is destroyed by force. If this fact should be remembered and acted upon, it is confidently believed that the evil of excessive non-affiliation will cease. Again, the mere fact of non-affiliation cannot be regarded as an injury to our order, nor as conclusive evidence that the brother is not a lover of the craft. There is a distinction between the rights of Masons, as such, and the rights of membership. If a Mason is willing to renounce the benefits of his membership, and become non-affiliated, he is still entitled to his rights as a Mason. There may be special reasons in his particular case—reasons, perhaps, connected with the peace of his family, or other causes that we know not of, and that we have no right to inquire into—that lead him to take his course. Why should we assume to judge him harshly? As the connection originally was voluntarily formed, so let it be voluntarily continued, and if he desires to sever his membership, I think the fraternity is more strengthened by allowing him to do so than by retaining him against his will. Ceasing simply to retain membership, he does not cease to be a Mason, nor does he necessarily cease to practice masonic virtues.

I agree entirely that "every Mason ought to be a member of a Lodge." This is declared as a duty resting upon him. In the exercise of that charity toward our brethren which we profess, I think we are bound to assume that every Mason will be a member of a Lodge unless he has a good reason for not being. Let us hold non-affiliated Masons strictly to their duty, and require of them an observance of the moral law, and in case of their failure in this regard, treat them as members of Lodges in a like case should be treated, with discipline, even to the extent of expulsion, if it be necessary to purge the craft; but do not let us put the non-payment of one, two, or three dollars a year as dues in the same scale as to punishment as we put an offense against the moral law, unless this non-payment be willful, in which case the question enters the forum of morals, as an offense against brotherhood and good fellowship.

And here is more of that same good sense. Of material, duties of investigating committees, and Lodges, he says:—

When confusion is found among the craft, its source can generally be traced to the admission of improper material; and, in reference to this, allow me to say that the strength of a Lodge consists not in the number so much as in the quality of its members. The idea is too prevalent that any man of whom no ill is known has a right to be made a Mason, and it is by too many considered a hardship that men whom they consider good men are not permitted to enter the Lodge. On the contrary, *no man has a right to be made a Mason*. It is no hardship to keep him from becoming a member of the society. If he is received, it is a favor bestowed, and should be so regarded. And no man should be admitted until such facts are positively known as will give assurance that he will add strength to the institution, that he is a lover of the liberal arts and sciences, of a social disposition, having a capacity for self-government, able to understand and appreciate our mysteries, and who will aid in transferring the same pure to posterity. Suppose you, an operative master would take an apprentice unless he found him to possess those qualities of heart and head which would enable him, with proper instruction and experience, to become a master workman? When a committee is appointed, unless the petitioner is well known to them personally, they should call him to meet them, and examine him as to his qualifications, that they may have not only his reputation, but their personal observation, to enable them to judge as to his fitness, before making report; and if he be accepted, when he presents himself in the ante-room, and is called upon to declare that he is not influenced by mercenary motives, that he has a sincere desire to be serviceable to his fellow-creatures, etc., he should be made to understand that that *language means just what it says*; and if he is not willing to take upon himself a course of life which will make those words true, he had better retire from the room and proceed no further.

I urge this point upon the brethren throughout the jurisdiction. The fraternity is in no danger from without—our danger is from within; and we are therefore called upon to guard more carefully against such dangers. The fact that our institution has existed from a pre-historic period, is of itself sufficient proof that it is founded upon immutable principles of right, which are adapted to the nature of man, and which possess in themselves the seeds of perpetuity. These principles will continue to exist, whether we truly and correctly administer them or not. Truth is eternal. What time and long experience have sanctioned and approved, should not be laid aside because even the wisest man now on earth may think he knows wherein it can be improved. What has been demonstrated, we know: what is now suggested as an improvement, may prove to be folly. There are those in our order who seem disposed to imagine themselves wiser than all the past. When their pretended wisdom shall seek to change Masonry, or make innovations upon it, they should be rebuked.

The following excerpts from the report of a special committee appointed to devise a scheme for the charitable efforts of the Grand Lodge, will give our readers a clear conception of the charities dispensed by the subordinate Lodges in Michigan, and which, by the way, is deserving of honorable mention:—

From an examination of the financial exhibits made by the Lodges in their annual returns, it appears that, in their *corporate capacity* and exclusive of all individual and private charities, they have expended, during the past year, for various charitable purposes, \$11,207.10, which, under the circumstances, is a gratifying exhibit. It is all the more gratifying, to one who inspects the returns, when the fact is made apparent that many of the Lodges have by-law regulations which forbid appropriations from their Lodge funds for charitable purposes, depending wholly on private and voluntary contributions for the relief of all cases as they arise. These charities being strictly private—not expended by vote of the Lodge—do not appear to swell the total sum shown by the financial exhibits to have been charitably expended by our Lodges as such; but they go to swell that unknown, and perhaps larger, amount bestowed in secret by good "right hands," that curious "left hands" know nothing of.

Believing it to be right and wise to "provoke one another to good works," your committee will state that Alpena Lodge, No. 199, heads the roll of honor—her report showing an expenditure for charitable purposes, during the past year, of \$1,074.37.

These exhibits impress your committee with the belief that our great masonic duty is not neglected, and that the management and performance of it may, for the present, be left where it is.

And while we bear constantly in mind that charity—*real and true charity*—is the *brightest jewel* in the *Mason's crown*, let us add to whatever luster it may have derived from our practical beneficence, that highest and brightest and holiest of all forms of charity—the "charity that *thinketh no evil*, that *suffereth long* and *is kind*."

Some fifteen cases of appeal were reviewed and reported upon by the committee in a business-like manner.

Memorial pages are set apart to the memory of M. W. John Howe Anthon, Past Grand Master of New York, and Grand Representative of Michigan near the former Grand Lodge, and Spencer B. Raynale, chairman of the Committee on Jurisprudence.

A Past Grand Master's jewel was awarded to Grand Master Webber upon his retirement from the oriental chair.

Bro. Foster Pratt presents an admirable review of the proceedings of forty-three corresponding Grand Bodies. The review covers one hundred and forty-two pages. Nebraska for 1874 receives a seven-page notice, courteous and fraternal. By way of introduction, he says:—

The volume that records the proceedings of the Grand Lodge of Nebraska for 1874 will delight all who notice and admire good, heavy, white paper; new, clean, well-balanced type; clear, clean press-work: tasty "make-up" of matter; broad margins, and durable binding—for it has all these "excellent attributes"—and Bro.: Bowen, Grand Secretary, "did it." Now for the "internal qualities."

As Bro.: Bowen is a very modest young man, we take off our hat in his behalf, in acknowledgment of the compliment.

The following is his comment upon our Grand Master's seal:—

It is an embossing seal, on which, in the outer rim or circle, is the legend, "GRAND MASTER OF MASONS IN NEBRASKA," enclosing (the initiated will readily recognize it) a lion's paw with claws extended. While we hope that the character and attributes of the Grand Masters in Nebraska may ever be such as this symbol implies, let us pray that the condition of Masonry in Nebraska may never be such as to require the exercise of its symbolical power.

Of Bro.: Bowen's circular announcing the elective officers, he has the following to say:—

Another circular, issued by the Grand Secretary, announces the names of brethren elected to the first six offices in Grand Lodge; and following it is something which we recognize as the *Nebraskese* language:—

"Grande Concilium Masonicorum 'Status Nebraska' rogat, ut Communicatio fiat ex omnium Grandium Conciliorum orbis terrarum, et de causa orat, ut permittentur Gazette et Documenta referentia causae Masonicae.

"Talia documenta et libri dirigentur ad"—ugh! ugh!

Our early education in that tongue was somewhat neglected, but we venture to translate, thus:—

"The Grand Lodge of Masons for the State of Nebraska requests that communication may be made (with it?) from the seat of all Grand Lodges of Masons in the 'round world;' and to this end asks that proceedings and documents relating to Masonry may be exchanged. Such documents and books should be directed to," etc., etc., etc.

Now, if this is what it means, and if it also means *us*, we will re-*talia-te*, Bro.: Bowen.

Our life assurance project brings him to the front in this wise:—

It seems strange to us that any Grand Lodge of Masons should, by such action, practically identify itself with a scheme of this character. Life assurance is undoubtedly a good thing, and assurance associations, if properly organized and wisely and honestly managed, are also good; but it is our opinion that a Grand Lodge might, with equal propriety, and with *equal safety to itself* and its *masonic interests*, organize a banking "syndicate" or a purchasing agency, such as "Grangers" favor. If the Grand Lodge of Nebraska does not soon divest itself of all connection with, and all responsibility for, such an enterprise, the time is not far distant when the Masonry and masonic organizations of that state will be a stench in the nostrils of its people. If masonic experience proves anything, it proves beyond question that Masonry and business cannot be mixed except to the *detriment of Masonry*; or, as a good, quaint old brother once said to us, "Masonry is like sugar and business is like salt—each good in its way and in its place; but if you mix 'em, the sugar don't help the salt and the salt *spoils the sugar*."

For years there has been, in certain quarters, a manifest itching to graft on to Masonry the "*benefit*" idea of some other secret organizations. The desire, it is evident, is to make Masonry not of more *moral*, but of more *material*, benefit to the individual Mason. All schemes of this character, however, have hitherto failed in their very inception; but since the "mutual" idea of life and accident assurance has come into vogue, a disposition and an effort to *add to* Masonry this thing of mischievous tendency have met with some success in certain quarters. We do not mean by this to be understood as saying that any *Grand Lodge* has, as yet, permitted itself to become an "association" for

such purposes; but those who engineer the organization of these schemes have sought, and with occasional success, as in this instance, to secure the patronage of Grand Lodge *influence* and *endorsement*; the result of which may be a temporary advantage to those who officer and run "the machine," but which will sooner or later end in causing jealousy, discord, and strife in Grand Lodge, and in doing serious injury to Masonry.

The injury to Masonry will be two-fold—injury on account of the character and motives of the men who will be attracted to it by such influences; and injury from the selfishness and strife always engendered and developed in large voluntary organizations by the contest for *salaried positions*; from the desire to participate in the handling and management of accumulated funds; and from the possible—may we not say probable—loss of money to which such associations are peculiarly liable, from dishonesty, accident, or bad management.

Is the Grand Lodge of Nebraska prepared to embark its masonic ship, with its precious freight of "Faith, Hope, and Charity," on such a troubled and dangerous sea without rudder, or chart, or compass, or experience—and that, too, when it is clear that the voyage can bring it no profit, and may bring ruinous disaster to ship, cargo, and crew? We hope they will pause. In the interests of true Masonry, we pray them to pause.

We refer Bro. Pratt to our remarks upon this matter elsewhere in this review.

Of our resolution defining the status of a Mason who has been suspended or expelled, in case of the reversal of the action of the subordinate Lodge by the Grand Lodge, upon an appeal, he comments as follows:—

An existing rule to the contrary was first repealed, and this was adopted as reported—a result we rejoice in, as we hope always to rejoice in the triumph of justice in every "institution, more especially this of ours." We have so often seen *injustice*—intentional and unintentional—done by Lodges to Masons, by which their status as *members* was destroyed, that we hail with sincere pleasure every such measure by which the rights, the character, nay, even the *masonic life*, of a brother are rescued from the poisoned atmosphere of prejudice, passion, and ignorance, too often found in our Lodges, and are removed to the clearer, and purer, and healthier (because *unprejudiced*) air of a *great, merciful, and just Grand Lodge*.

Bro. George S. Smith is credited with an "exceedingly able and interesting" address, and complimented with a quotation.

Of our review, he hazards the following:—

A full, able and discriminating report of one hundred and thirty-six closely printed pages was presented by Bro. J. N. Wise, for the Committee on Correspondence. In the five and a half pages appropriated to Michigan proceedings for 1874, the important passages of Grand Master McCurdy's address are favorably noticed, and the business of Grand Lodge is well summarized.

Of our criticism of Grand Master McCurdy's decision upon the question, "*Does Masonry require a candidate to avow a belief in the divine authenticity of the Holy Scriptures?*" he quotes a portion, and then comes at us as follows:—

Having said, under the head of District of Columbia, all that need be said by us in defense of the Grand Master's ruling, we respectfully refer Bro. Wise to that as our reply to him, begging, at the same time, to call his attention particularly to the fact that he falls into the *same error* that misled Bro. Singleton, the reviewer for the District in this, to-wit: the question discussed and decided is not, *what shall or may Masons believe?* but, *what and how much belief can Masonry require a candidate to aver or avow before he becomes a Mason?* It is not what Masons do or think about the Bible in the

Lodge room; but what you require the candidate to think and say and do about it before he is permitted even to see the Lodge room.

Bro.: Wise will also pardon us if we call his attention to his report (page 156 of proceedings) and ask how we are to understand that he quotes Bro.: Gouley on this very point—whether with approval or disapproval? To be entirely just and impartial, Bro.: Wise owes *somebody something*—he owes Bro.: Gouley a fight or Bro.: McCurdy an apology. Again, we refer him to page 155, where, in speaking of the qualifications of the candidate, Bro.: Wise himself says, and says truly, that—

“Our much-revered ancient regulations simply and only require mental and physical soundness, a firm belief in Deity, and a good reputation for morality and uprightness, which, with legal age, entitles a man possessing these qualifications to apply for the mysteries of Freemasonry. The only bar known to our institution is in the ballot box.”

You can't get up a *fight* between us and Bro.: Gouley—we'd run first. Bro.: Gouley and we are “brothers.” And we do not think we owe Bro.: McCurdy an apology—honest difference needs no apology. Our views of Bro.: McCurdy's decision are as they were. With Bro.: Gouley we agree to a certain extent. In this “land of civil and religious liberty,” where the Bible, or Holy Scriptures, are universally held as of divine origin and authenticity—even by *Masons*—we think a seeker of the mysteries should acknowledge his faith that far, before he farther goes. If we were in Constantinople, we should accept the Koran as *their* “Great Light,” and we should have implicit faith in the honesty of their belief in it, and that their obligations thereupon or thereto are entitled to as much credit as ours, *here*, upon or to the Holy Bible as *our* “Great Light.”

Bro.: Pratt further says:—

Bro.: Hill thinks we did not like his criticism of our constitutional provision leaving out Wardens as representatives in Grand Lodge. The brother is mistaken—we “more than liked it”—it gave us a chance to hit back, you know. Our skin isn't a bit thin, especially on *that place*; but it would be, if we had to be silent about a two-faced policy like that continued by the Grand Lodge of Nebraska, which pretends to admit Wardens as representatives, and practically keeps them out by paying mileage and per diem to none but Masters. We repeat—Michigan “acts on the square” with her Wardens. Our Lodges got ashamed of the Nebraska policy many years ago, and wiped it out. Only the dead “stump” of this “devil” remains with us; but Nebraska has the original, living and full grown; and we did not think of intimating that we regarded Bro.: Wise in the light of a self-constituted “reformer” of Michigan's peccadilloes.

Now, who is “Bro.: Hill?” Who owes the *apology* this time? Hill, Hill—we like the name. It is a good masonic name—but its un-Wise.

We beg pardon, Bro.: Pratt, but the Grand Lodge of Nebraska not only admits the Wardens to representation, but *pays* them. (These last three words may be considered as written since the Annual Communication of 1875.)

M.: W.: George H. Durand was chosen Grand Master, and R.: W.: Foster Pratt re-elected Grand Secretary.

MINNESOTA, 1875.

The Annual Communication was held at St. Paul, January 12th — M.: W.: Charles Griswold, Grand Master, and R.: W.: E. D. B. Porter, Grand Secretary.

The Grand Master's address is good. He represents the craft as in a flourishing, prosperous condition.

He pays fitting tribute to the memory of Past Grand Master A. E. Ames, who deceased on the 23d of September last. Bro.: Ames was the first Grand Master of Masons in Minnesota.

Ten dispensations for new Lodges were granted during the year.

Among the Grand Master's decisions, we find the following:—

6. When a brother objects to the advancement of a candidate who has received one or more of the degrees of Masonry, the W.: Master should, in every case, decide upon the validity of the objection, and arrest the progress of the candidate or not, as he may deem the best interests of Masonry require. But if the candidate's advancement is thus arrested, he (the candidate) has a right to demand a trial, in order that he may have the opportunity of meeting his accuser face to face, and answering for himself. He who has taken but *one* degree in Masonry has thereby obtained certain masonic rights, and among them is that of being heard in his own defense when objections are urged against him.

Our rule is, that when a member "objects," it holds good for six months, unless sooner removed by the objector.

The Committee on Jurisprudence approved the first three decisions, and passed the remaining ten over to a special committee appointed to revise the Constitution, and report at the next session of the Grand Lodge — the decisions, however, to be of binding force *ad interim*.

Two hundred and fifty dollars were appropriated for writing up the Grand Lodge Registry.

The following admonitions are so pointed and appropriate that we reprint them for the benefit of our readers — they are worthy of heed:—

Our journey is so very brief, and will so soon be closed, that alienations are sadly out of place; and the precious moments that are left should be faithfully improved in doing good, in strengthening the ties of brotherly love, and enlarging our mantle of charity. No one who has any true manhood about him finds it a difficult matter to think kindly of the departed. With the living we may have our serious differences, and our sharp, cutting words; but, somehow, as we come into the presence of the dead, we feel that all animosities are out of place, and all contentions must be forever dropped. We will gently bear the cold clay to its final resting place; we will utter kind words of sympathy to the bereaved; whatever there was good or beautiful in the life of the departed, we will speak of it then, and in its absence hold our peace. To strike a dead man seems so *unnatural, so mean, so cowardly*, that we cannot find it in our hearts to do it. All this is as it should be. But if we would only carry this same spirit into all our relations and intercourse with the living, how much better it would be. If, when we are about to utter the hasty word, or to do the unkind act, or pronounce the harsh, uncharitable judgment, or strike the crushing blow, we would for a moment stop and ask ourselves the question, "*What about all this if my brother should die to-day?*" "Are my relations with him now what I would wish them to be then?" If we would but follow this course, from how much sorrow and bitter self-accusation we might be saved! And, then, its effects upon others! With this spirit carried out, how many of the bitter feuds that now rend society would come to an end — aye, would be nipped in the bud, and so never have an existence? How many that are crushed down would be raised up? How

it would smooth down the frictions of life and oil all the wheels of society! How many hearts are aching to-day because of wrongs done by brother to brother, in the midst of which death has entered, and the *opportunity for reconciliation has gone forever!*

Bro.: A. T. C. Pierson is the author of the report on Foreign Correspondence, which covers one hundred and forty-two pages, reviewing forty-two Grand Lodges — Nebraska for 1874 being “noticed.”

Under Arkansas, he quotes the following decision: —

“When the candidate offers himself for initiation, he has no right to demand to see the charter and roll of members. If his request is granted, it is on the part of the Lodge an act of courtesy, and not in recognition of a right possessed by the candidate.”

Upon which he remarks, and quotes from the “True Ahimom Rezon,” as follows: —

In the old time, the roll of members was submitted to the candidate, to enable him to see if there were any with whom he did not wish to associate as a brother. The “True Ahimom Rezon,” printed in 1772, says: —

“In the first place, when you intend to be made a Freemason, go with your friend to the Lodge, and desire him to show you the warrant or dispensation by which the Lodge is held, etc. When they produce this authority, or warrant, then call for the by-laws, and, having seriously perused them, consider whether your natural disposition will incline you to be conformable to them. Next call for the roll, or list of members, where you may find the names of some of your intimate and most esteemed friends, or, perhaps, the names of such (other of your acquaintances) as you would not choose to associate with.”

Within our limited knowledge and experience, we have never known a candidate for the mysteries of Freemasonry to seek such information; and yet we do not doubt that the results might prove beneficial, both to the craft and to the candidate.

Under Canada, he says: —

A Lodge indefinitely suspended a member. An appeal was made to the Grand Master, who says: “I concurred in the judgment pronounced by the Lodge, but as I considered that the brother referred to had already been sufficiently punished, I declared the suspension removed, and ordered that the brother be restored to his former standing in his Lodge.”

The italics are ours. We concede pretty extensive powers to a Grand Master, but must be permitted to question the authority for such action as above. We will grant the authority to overrule the action of a Lodge for informality, error, or insufficiency of evidence, and that in such case the membership is restored, or, rather, continued; we will also concede that a Grand Master may mitigate a penalty; but he has no power to pardon, nor to reinvest with Lodge membership one who, it is acknowledged, has been properly and lawfully divested of them.

We don't know — there are a great many “prerogatives” now-a-days.

Quoting the following decision of Grand Master Hawley, of Illinois —

“That none but actual Past Masters should be present during the ceremony of investing the Master-elect with the secrets of the chair,”

Bro.: Pierson puts the following: —

Why, what others could be? Suppose some one of the recognized societies — Druids or Odd Fellows, for instance — had a degree very similar to our second or third, would any Mason entertain the proposition to admit one as a visitor who had received such a degree in either of those organizations?

But they've been doing it in some jurisdictions, you know, Bro.: Pierson.

Under the head of Texas, he quotes the following decision —

"That a candidate who, in answer to the usual questions, tells the Senior Deacon that he had petitioned to, and been rejected by, a Lodge in a distant state, twenty years before, is not entitled to proceed and have the degree conferred on him without the consent of the Lodge that rejected him, if it is still working. * * * Neither lapse of time, distance, nor removal from one jurisdiction to another, can be held, under our regulations, to defeat the jurisdiction acquired by regular petition and ballot."

And then comments as follows :—

A. applies to a Lodge for the degrees. He is in good standing in the community ; not a word can be said against his moral worth, but some one, upon whose horns he has accidentally trod, takes advantage of position, and casts a black ball. A. is rejected ; members are surprised, and many, perhaps, chagrined ; but all must, and *should*, acquiesce without comment.

After a time, A. emigrates to another part of the country, and in the course of years concludes that, as he has a favorable opinion of Masonry, and would like to be a member, he will apply to the Lodge in whose jurisdiction he then resides. In every respect his moral character stands very high in the community, and he is elected to receive the degrees. When ready for initiation, the Senior Deacon says, "Mr. A., have you made application to a Lodge and been rejected?" It is an impertinent question, and it is none of the business of the Lodge or any of its members whether A. had ever been rejected or not.

A. answers, "I was—in Lodge T., where I then resided."

Senior Deacon.—Very sorry, Mr. A., but we can't initiate you without the consent of Lodge T."

A.—"Why, that was upwards of twenty years since."

Senior Deacon.—"Can't help it, if it was upwards of a hundred ; the moment that you made application to Lodge T., you, without being aware of the fact, forever placed your masonic fate in its hands."

We regard such "charity" as—peculiar.

In which we heartily agree with Bro.: Pierson, believing that there should be a reasonable limit to the time, beyond which a Lodge loses its jurisdiction over a rejected applicant for the mysteries. Our Grand Lodge does not agree with us, however.

M.: W.: Charles Griswold was re-elected Grand Master, and R.: W.: E. D. B. Porter Grand Secretary.

MISSISSIPPI, 1874.

The Annual Communication was held at the city of Canton on the 3d day of February — M.: W.: R. P. Bowen, Grand Master, and R.: W.: J. L. Power, Grand Secretary.

The Grand Master's address is an able review of his transactions during the year. He reports the craft as enjoying peace and prosperity.

His decisions are, generally, well made. We copy one, as expressing our views plainly, and in a very few words :—

Decided that a Mason could not be deprived of his vote in the Lodge until the Lodge first deprived him of membership.

The Grand Lodge in 1873 adopted stringent regulations in reference to the enforcement of the collection of delinquent dues in subordinate Lodges, the result of which we here give, and the attention of our Grand Lodge to the subject is earnestly invited:—

EXPULSION OF DELINQUENTS.

On the first of September, I transmitted to the several Lodges the edict of the M. W. Grand Master, directing the enforcement of the legislation of last Grand Lodge in reference to such as persistently refuse to pay their annual dues. The Lodges very generally took prompt action upon this subject, and the great number of restorations and expulsions that came up in the annual returns is without precedent in the history of this Grand Lodge. The following extract from the W. Master of Columbus Lodge, No. 5, illustrates the result: "The general effect has been to put a number of brethren on a good footing in the order, and over one hundred dollars in the treasury." Only a small per cent of those restored at once demitted, the great majority preferring to resume their former relation of active membership. One Lodge (Evergreen, No. 77) sends up \$56.75 as the percentage due the Grand Lodge on the back dues of ten reinstated members. Some of these had been delinquent for ten years. None were expelled from this Lodge. Those who did not wish to continue membership, applied for demits immediately after being restored. Another general effect is, that the number deprived of membership for non-payment of dues is less than usual.

We shall note but little of the doings of our brethren in Mississippi, save in one particular matter, and we shall, in advance, ask the indulgence of our Grand Secretary and of the Grand Lodge, in occupying so much space in laying before our readers the complete statement of what we thought, last year, was all we would have to say upon the celebrated "*Spight Case*." We would not engross the attention of our readers with anything further upon this case, were it not that we think there is a vital principle involved in it, upon which we dissent from the decision of the Grand Lodge.

We remark that the case was apparently settled at the session of 1873, but the parties to both sides of the issue were so intent and determined as to the justice of their respective sides, that it again found its way into the hands of the Committee on Jurisprudence, who brought in a report adverse to the previous action. The report of the committee was adopted by a vote of seven hundred and fifty-four to sixty-eight. Before the vote was taken, however, sundry resolutions were offered and defeated, and among them the following:—

Resolved, That that portion of the report of the Committee on Masonic Law and Jurisprudence now under consideration, together with all questions relating to the Spight case, be postponed to our next Annual Communication, and that the M. W. Grand Master shall appoint a committee of three, whose duty it shall be to prepare a full and fair statement of the facts in this case in all its bearings, and forward a copy of the same to the M. W. Grand Master of every Grand Lodge with which we are in correspondence, asking a construction of the same as governed by the law of their respective Grand Lodges, and report the same at our next Annual Communication.

Subsequent to the adoption of this report, the following resolution was adopted:—

Resolved, That it is the sense of this Grand Lodge that the present status of S. R. Spight, enrolled a member of Ripley Lodge, No. 47, by order of this Grand Lodge, and

the edict of Past Grand Master M. H. Hardy, is that of a suspended Mason, under appeal to this Grand Lodge.

This resolution brought the case into the hands of the Committee on Complaints and Appeals at the Annual Communication of

1875,

to which we now turn for a full and complete statement of the case from its incipency. Bro. Frederic Speed, for the Committee on Complaints and Appeals, presented the following report:—

Your committee, knowing the degree of feeling which this case has elicited, have approached its consideration with some degree of reluctance, not because they would shrink from the performance of any portion of their duty in the premises, or hesitate to express deliberately formed opinions, but they would not willingly give offense to any of the brethren, and they fear that, with the utmost degree of care, they may wound the feelings of some for whom they cherish the highest degree of personal and fraternal regard. If we speak plainly and earnestly, let it be understood that we are also endeavoring to speak frankly and conscientiously.

In order to correct some misapprehension which exists regarding the merits of the case, we present the following full synopsis of all the proceedings:—

At the stated meeting of Ripley Lodge, No. 47, F. and A. M., held on Friday, the 8th day of April, 1870, among other things, the following proceedings were had:—

“The Committee on Complaints and Offenses reported the following charges and specifications against Bro. S. R. Spight:—

“We, the Committee on Complaints and Offenses, beg leave to submit the following charges and specifications against Bro. S. R. Spight:—

“CHARGE FIRST.—Violating his masonic obligation in wronging and defrauding brother Master Masons.

“CHARGE SECOND.—Bringing reproach upon the ancient and time-honored institution of Freemasonry.

“*Specification First, under Charge First.*—In representing to Master Masons, as a condition precedent to their paying certain money to him as treasurer, etc., that said money would and should be paid out for working and repairing the streets, and not to the payment of corporation warrants, and in a very short time thereafter appropriating said money to the payment of warrants, failing to apply it to the streets, and refusing to pay it over to his successor except in warrants—thereby wronging and defrauding brother Master Masons, to promote his own selfish ends.

“*Specification Second, under Charge First.*—In refusing to receive corporation warrants of a Master Mason in payment of corporation taxes, on the ground, as stated explicitly at the time, that the collection was being made alone to enable the mayor and selectmen to have the streets repaired, that it would not be applied to the payment of corporation warrants, and very soon thereafter applying said money to the payment of corporation warrants of the same class of warrants which he had refused to receive in lieu of money from the brother—thereby wronging and defrauding a brother Master Mason.

“*Specification First, under Charge Second.*—In representing to persons who were not Masons, that if they would pay money to him as treasurer, etc., he would not apply it to corporation warrants, but would pay it out for work to be done on the streets, upon which condition money was paid to him, and he afterwards applied said money to the payment of corporation warrants—thereby perpetrating a fraud upon them, and bringing reproach upon the ancient and time-honored institution of Freemasonry, as they had seen him occasionally go into the Lodge and in masonic processions.

“[Signed.]

J. W. LISTER,
E. M. ALEXANDER, } Committee.

“On the reading of these charges and specifications, they were received by the Lodge and filed, and referred to a Committee of Investigation, consisting of Bros. M. C. Bell, J. B. Taylor, and C. G. Haynes.”

“I, J. E. Rogers, Secretary of Ripley Lodge, No. 47, Free and Accepted Masons, certify that the foregoing is a true copy of the charges, specifications, and Lodge proceedings thereon, as remains of record in my office.

“Given under my hand and the seal of the Lodge, this 8th day of April, 1870.

“[L. s.]

J. E. ROGERS, Secretary.”

"To the Worshipful Master, Wardens, and Brethren of Ripley Lodge, No. 47, Free and Accepted Masons:—

"We, your committee appointed to investigate the within charges and specifications, beg leave to report that we have carefully investigated the same, and we approve the charges and specifications, and believe them to be of a sufficient character to put the accused upon his trial. This 12th day of May, 1870.

"M. C. BELL.
"JAMES B. TAYLOR.
"C. G. HAYNES."

"RIPLEY LODGE, NO. 47, FREE AND ACCEPTED MASONS—

"To Bro.: Simon R. Spight:—

"You are hereby summoned to be and appear at the stated meeting of said Ripley Lodge, No. 47, to be held on the second Friday of June next, it being the 8th day of said month, at which time and place you will be put upon your trial upon the charges and specifications herewith handed you. (Bro.: T. B. Winston has been appointed to take the testimony in said cause.)

"Given under my hand and the seal of the Lodge, this 14th day of May, 1870.

"[L. S.]

J. E. ROGERS, *Secretary.*"

It does not appear from the record that the report of the Committee of Investigation was adopted by the Lodge, or that the Lodge ordered Bro.: Spight to be summoned and tried upon the charges. Bro.: Spight was, however, summoned by the Secretary to appear for his trial on the 8th day of June, 1870, and notified that Bro.: T. B. Winston had been appointed to take the testimony in the case.

Bro.: Spight filed a replication to the charges and specifications, denying his guilt, and averring that he had not knowingly wronged any Mason, directly or indirectly. He also denied that he made any pledge "as a condition or inducement for any person to pay him their taxes," and asserted his right to collect said taxes, he being the regularly elected and bonded officer authorized to collect the same; that in paying out money in his hands as the treasurer of the town of Ripley, he applied it to the payment of one of the oldest warrants outstanding against the corporation of Ripley, which warrant was given in payment for inclosing the Ripley grave yard. Bro.: Spight also averred that the law under which he was acting prevented his receiving any warrant in payment of the street tax, and that he did not refuse to receive any warrant or order which he was authorized to receive; that in applying the money in his hands to the payment of the warrant held by him, he acted under the advice of his attorneys; that a civil suit arising out of the matter had terminated in his favor; and that he complied with his promise to return such taxes as should be declared inequitable, viz: a portion of the "privilege tax."

Bro.: Spight then petitioned the Lodge to remove his trial to Orizaba Lodge, which was read, and a motion made to grant his request, which motion was ruled out of order by the Worshipful Master, who decided "that this was not the time for the application to remove."

At the stated meeting in July, on the application of the accused, the case was continued until the August meeting, when it was taken up.

* * * * *

The result of the balloting was that the first specification under the first charge was not sustained. The second specification under the first charge was sustained by a vote of nineteen to twelve. The first charge was sustained by a vote of twenty to eleven. The first specification under the second charge was sustained by a vote of twenty to eleven, and the second charge by the same vote. And Bro.: Spight was indefinitely suspended.

On the 14th of October following, Bro.: Spight applied for restoration, which application was considered at the December meeting, and refused by a vote of nine to sixteen.

On the 4th of January following, Bro.: Spight prayed an appeal to the Grand Lodge, which was duly granted.

The committee find in the papers a statement by Bro.: John Y. Murry, which was not read at the trial, and which, of course, properly forms no part of the record. They also find a statement by Bro.: Spight, accompanied by additional evidence, and also a statement signed by two members of the Committee of Investigation, and a separate state-

ment by the third member of said committee, from which it appears that the committee did not notify or let Bro.: Spight know when it met to make their investigation.

At the Annual Grand Communication of 1871, the following minority report of the Committee on Complaints and Appeals was adopted (*vide* page 51, proceedings 1871):—

“S. R. SPIGHT *vs.* RIPLEY LODGE, No. 47.—*Appeal.*

“As part of your Committee on Complaints and Appeals, we ask leave to submit a minority report in the above stated case.

“We are of opinion that the said Spight has been illegally suspended; that the testimony shows that Bro.: Spight was not notified of the time and place of the meeting of the committee to whom was referred the charges and specifications, to see if they were of such a nature as to put him upon his trial. The report of the committee was received and became a part of the record in this case without a vote to adopt by the Lodge.

“The member of the Lodge who was appointed to take testimony of ‘ordered to take the testimony, and not to allow either the prosecutor or defendant to be present.’ This rule was not changed until all the testimony that was taken out of the Lodge had been taken. This, of itself, in our opinion, ought to set aside the judgment of the Lodge in this case. The application to change the trial to another Lodge, only seven miles distant, in the same county, was ruled out of order at that time, although it was at a stated monthly meeting, and during the pendency of this cause. We might cite other instances of injustice to the defendant, but deem these sufficient.

“We regret exceedingly to differ from the opinion expressed in the majority report, but we cannot compromise these principles, so vital to the protection of our brother, for the sake of harmony. We would, therefore, recommend the adoption of the following resolution:—

“Resolved, That the judgment of Ripley Lodge, No. 47, indefinitely suspending S. R. Spight, be set aside, and that he be granted a new trial in any neighboring Lodge.

“Respectfully,

“J. E. ROGERS,

“RICHARD COOPER,

“*Minority of the Committee.*”

At the same session of the Grand Lodge, Bro.: B. B. Paddock offered the following, which was adopted (*vide* page 63, proceedings):—

“Resolved, That the blank in the minority report of the Committee on Complaints and Appeals, in the case of S. R. Spight *vs.* Ripley Lodge, No. 47, be filled by inserting ‘Baldwyn Lodge, No. 108.’”

In compliance with this action of the Grand Lodge, Baldwyn Lodge, at its stated communication in July, 1871, proceeded to try Bro.: Spight, taking all the evidence over again, and, as the result of such trial, he was acquitted. A critical examination of the proceedings at this trial does not disclose any irregularity, and the evidence, in the opinion of your committee, clearly warrants the findings. It is not deemed necessary to present an abstract of the depositions which were read at the trial by Baldwyn Lodge, all the material facts having been disclosed during the trial by Ripley Lodge.

From the decision of Baldwyn Lodge, Bro.: M. C. Bell prayed an appeal, which was allowed.

After examining the record, the Committee on Complaints and Appeals made the following report to the Grand Lodge, which was adopted (*vide* page 41, proceedings 1872):—

“RIPLEY LODGE, No. 47, *vs.* S. R. SPIGHT.

“This case comes before this Grand Body for its action the second time.

“At a regular meeting of Ripley Lodge, No. 47, held in the month of August, 1870, Bro.: S. R. Spight was convicted of unmaasonic conduct, and indefinitely suspended; from which decision Bro.: Spight took an appeal. The case was reversed at the last Grand Annual Communication of this Grand Body, and the action of Ripley Lodge reversed, and the case referred to Baldwyn Lodge, No. 108, for a new trial, which resulted in the acquittal of the accused. From this decision Ripley Lodge, No. 47, takes this appeal.

“Your committee have carefully examined the record in this case, and find that the trial was in all things conducted strictly in accordance with the rules prescribed by this

Grand Lodge, and that the action of Baldwin Lodge, No. 108, was fully justified by the evidence. Your committee would, therefore, recommend the adoption of the following resolution :—

"Resolved, That the action of Baldwin Lodge, No. 108, in the case of Ripley Lodge, No. 47, against S. R. Spight, be and the same is hereby ratified and confirmed.

"R. B. MAYES.
"B. B. PADDOCK."

At the same session of the Grand Lodge, on motion of Past Grand Master Richard Cooper, the following was adopted (page 47, proceedings) :—

"WHEREAS, By the report of the Committee on Complaints and Appeals, it appears that Bro.: S. R. Spight, of Ripley Lodge, No. 47, was acquitted by Baldwin Lodge, No. 108, of the charges and specifications brought against him in Ripley Lodge; therefore,

"Resolved by this Grand Lodge, That Ripley Lodge be and is hereby instructed to place the name of Bro.: S. R. Spight upon the roll of members of said Lodge."

The Worshipful Master of Ripley Lodge having addressed a letter to Grand Master Hardy, stating, in substance, that it was claimed by a number of the brethren of that Lodge that the above resolution was unconstitutional and void, subversive of the harmony of the Lodge, and claiming that Bro.: Spight could only regain his membership by petition and election, and asking an official decision, Grand Master Hardy decided that the resolution was "*strictly constitutional and valid, and instructed him to have it promptly executed.*"

At the session of the Grand Lodge in 1873, a majority of the Committee on Masonic Law and Jurisprudence submitted a report, in which the decision of Grand Master Hardy was claimed to have been illegal, and the resolution instructing the re-inscription of Bro.: Spight's name upon the Lodge rolls void, because unconstitutional. The length of this report precludes our copying the report referred to into it, but as it is to be found on page 59 of the proceedings of 1873, the brethren who are desirous of reading it need find no difficulty in procuring it. The effect of the report of the Committee on Masonic Law and Jurisprudence being to reopen the whole case, Past Grand Master Fearn raised the point of order, that the case was *res adjudicata*; or, in other words, that Spight having been tried and acquitted, and the acquittal confirmed by the Grand Lodge, that it was a finality, and the case could not be reopened. Our venerable brother, Past Grand Master Cothran, who occupied the East at the time (Grand Master Hardy having, with becoming modesty, retired during the consideration of the report, which called in question the propriety of his official acts), decided the point well taken. This decision was in conformity with the action of the Grand Lodge on the report of the Committee on Complaints and Appeals in the case of Bro.: J. W. Pender, from which we quote :—

"There must be somewhere an end of litigation—a point at which appeals must cease and petitions cease, or be disregarded. A final decision on the law and the testimony, where both are spread before the Grand Lodge, should be deemed *res adjudicata*, and as such not liable to future disturbance, except as mercy is prayed for, or pardon solicited." (Vide page 185, proceedings 1860.)

With this decision, which, in the judgment of your committee, ought to have ended the matter, the case rested until the last Annual Grand Communication, at which a majority of the Committee on Masonic Law and Jurisprudence submitted a report in which a hypothetical case was put, and in this guise the Grand Lodge undid all its previous action in the premises (*vide* page 44, proceedings 1874), and afterwards adopted the resolution which calls for this report.

Such we believe to be an *impartial* history of the case, in which we have endeavored to set forth *every material fact*.

Your committee, after a careful consideration of the law and the facts as shown by the record before them, are of the opinion that Bro.: S. R. Spight, having been lawfully acquitted of the charges against him, is, notwithstanding the action had at the last Grand Lodge, at this time a member in good standing of Ripley Lodge, No. 47, and that the resolution offered by Bros.: French and De Lap was void.

1st. Because the action of the Grand Lodge in setting aside the proceedings of Ripley Lodge at the trial of Bro.: Spight was strictly lawful, just, and proper.

2d. Because the Grand Lodge had a lawful right to transfer the trial of the case from Ripley Lodge to Baldwin Lodge, and the acquittal by Baldwin Lodge having been confirmed by the Grand Lodge, the matter was thereby finally disposed of.

3d. Because the action of the Grand Lodge in declaring Bro. Spight (French and De Lap's resolution) suspended, without a trial and without notice, was in violation of the well established usages and customs of Freemasonry, and therefore void.

4th. Because, notwithstanding the declaration of said resolution, there was in point of fact no appeal then pending in the Grand Lodge.

The Grand Lodge has laid down rules for trials in Lodges. It says the accused brother shall be notified of the accusation against him. It gives him twenty days notice of the time of trial. He is to have an opportunity of confronting the witnesses against him, and of introducing those in his favor. The Lodge is permitted, in certain cases, to grant a change of venue to a neighboring Lodge. A majority of two-thirds is necessary to expel a brother, and other precautions are taken to insure a fair and impartial trial, and it is the imperative duty of the subordinate Lodge, even if its members were not bounden by a higher obligation, to give the accused every opportunity to make his defense. A masonic trial is not a prosecution in the sense in which that word is used by secular courts. It is, or at least it ought to be, in the nature of a friendly investigation, and when it is not conducted with this spirit, when private piques, or political, religious, or social influences, prevent the doing of the most impartial justice, in the spirit of true friendship, it ceases to be masonic, and violates every fundamental principle of Masonry.

The right of every Mason to appeal from the decision of his brethren in Lodge convened, to the Grand Lodge, or general assembly of Masons, is a landmark highly essential to the preservation of justice and the prevention of oppression. The old charges recognize this right in these words: "If any complaint be brought, the brother found guilty shall stand to the award and determination of the Lodge, who are the proper and competent judges of all such controversies, *unless you carry it by appeal to the Grand Lodge.*" (Charge VI., Sec. 1.)

Thus, it will be seen that the duty of the Grand Lodge to hear appeals and redress grievances rests upon an authority higher than its Constitution, and that it would still possess such powers, even if section 3 of its Constitution had no existence; indeed, the incorporation of that section was a work of supererogation, the higher law of Masonry—its irrepealable code, the landmarks—having already made it its bounden duty to do precisely what section 3 requires it to do in this regard. Pursuant to this plain duty—a duty which it could not avoid, even if it would—the Grand Lodge heard the appeal of Bro. Spight, and finding that Ripley Lodge had erred in several important particulars in conducting the trial of this brother (*vide* report of Committee on Complaints and Appeals, page 51, proceedings of 1871), in our judgment it did no more or less than it ought to have done when it set aside the proceedings had by Ripley Lodge.

The manifest effect of the action of the Grand Lodge in setting aside the conclusion reached at the trial, which it by such action declared to have been unlawfully conducted—*i. e.*, conducted contrary to its own laws—was to place Bro. Spight in precisely the same position in which he stood after the charges were preferred and before his trial in Ripley Lodge took place. That such is the well understood law of the case in nine-tenths of the American Grand Lodges is beyond dispute, and we claim that practically such has always been the law in this Grand Jurisdiction. But, says a committee of this Grand Lodge, that was a restoration to membership in violation of Section 5 of Article I. of the Constitution of the Grand Lodge—just as if it were possible for a brother to lose membership in his Lodge through its *illegal and unlawful act* in attempting to oust him from it; just as though this Grand Lodge could stand an idle spectator, and by its silence acquiesce in the violation of its own laws; as though the thirteenth landmark had no existence; as if it were not embraced in the obligation of each one of us to do no wrong to a brother. We hold that *there was no restoration to membership, because Bro. Spight never for a moment lost his membership, and this Grand Lodge could not restore him to that which he had not lost.*

The proceedings of Ripley Lodge were not set aside as an act of clemency, consequent upon the repentance or reformation of a guilty individual, but as an act *ex debito justitiæ*—a debt of justice—which was granted because it was rightfully due to the accused

brother—due, because the laws which this Grand Lodge, in the rightful exercise of its authority, has prescribed, were disregarded in conducting the trial, and in consequence of which he did not receive the full measure of protection which those laws guarantee. The Grand Lodge might, if it would, in a proper case, restore a brother *ex gratia* to all his rights as a Mason, except that of membership in the Lodge of which he was formerly a member; but that was not Bro. Spight's case. He did not come to the Grand Lodge confessing guilt and petitioning for pardon; but he came, as the landmark says he should come, because he could not stand to the award and determination of his brethren in Ripley Lodge, who had illegally convicted and assumed the right to illegally punish him. The Grand Lodge having ascertained that his appeal was well taken, and that its own laws had been violated at his trial, could not do less than to declare the proceedings void, set them aside, and grant to him a new trial. Surely this was not a restoration to membership within the meaning of section 5. The Grand Lodge having placed Bro. Spight back where he was after charges were preferred against him and before his trial simply declared, in so doing, that, in consequence of the irregularities in conducting the trial, there had been no trial at all, because an illegal trial is a void trial—void *ab initio*. To say that Spight could lose his membership by reason of acts which were void, and which the Grand Lodge repudiates and holds for naught, is simple nonsense, and unworthy of a moment's serious consideration—this, ven, although the suggestion comes from men who have grown gray in the service of Masonry, and whom we esteem for their virtues, honor for their services, and love because they are worthy of our warmest love.

If the Grand Lodge cannot undo the illegal acts of its subordinates, how much worse than wasted has been the time spent in deliberation over the elaborate code of laws established by it, and in which we find rules regulating the conduct of subordinate Lodges, not only at trials, but upon almost every other subject of Lodge action? If this Grand Lodge cannot enforce its own laws, it had better repeal those it has already made and cease making others. Why spend time and money over the weight of a word, a sentence, a paragraph, or even a whole code of laws, if they are made only to be broken at pleasure, by whomsoever chooses so to do?

The Grand Lodge shall have authority to hear appeals, redress grievances, and remove complaints from subordinate Lodges, says our Constitution. How precisely does this follow the wording of the old charges and regulations? But where in the latter will you find that this hearing of appeals shall be but a mockery?

“To keep the word of promise to the ear
And break it to the hope.”

Where in the old constitutions do you find a half-way redress for grievances? Where and when and by whom was this right of appeal from a subordinate to the Grand Lodge originated? Is it a new-fangled notion, or is it gray with antiquity? Not new, certainly; and yet, not old in the sense in which Solomon's Temple is old, but yet quite as old as the present masonic system, and entitled to an equal degree of veneration with any portion of it, for we find all masonic writers speaking of it as a “LANDMARK.” It came to us as all our Masonry did—through our English ancestors—the genuine offspring of that spirit of equal liberty which is the singular felicity of Englishmen. We know that they knew the full weight of the word “appeal,” and what was implied by it, for when Anderson's Constitutions were adopted the English nation was as yet fresh from its great struggle for *Magna Charta*, which, after all, was but one grand struggle lasting hundreds of years, for an effectual appeal from wrongful and illegal acts. When they said that the determination of the Lodge shall be abided by, “unless you carry it by appeal to the Grand Lodge,” they spoke with a full sense of what a mockery an appeal to the King in council was before the days when *Magna Charta* was wrung at the point of the sword from King John by the barons and their retainers, encamped on Runnymede; and it is absurd to say that they meant that any half-way redress should be meted out by the Grand Lodge. No! they intended that the reparation should be as great as the wrong and injury demanded it should be, and it is a libel upon them to say that they would have been contented if a brother gained by his appeal a half of the rights which were sought to be taken from him, and lost the other half by the act which declared him to have been unlawfully convicted and sentenced. The right to a full

and effectual appeal is a fundamental law of Masonry, and the doctrine that an innocent brother, or at least a brother whom the Grand Lodge declares by its solemn act to be innocent, thereby forfeits his membership in his Lodge, is a modern innovation, subversive of the true principles of Freemasonry, and there is no dodging or avoiding this conclusion.

Is not the idea monstrous, that at the very moment when the Grand Lodge found that Bro. Spight was unfairly tried and unjustly condemned, that very moment half his punishment commenced—half his vindication became half his condemnation? Bro. Hillyer, in his report to the Grand Lodge in 1859, in speaking of this subject, well said that "a more flagrant wrong than this does not disgrace the statute book." As well might an unfortunate prisoner be taken to the gallows and half hanged, after the supreme court had declared him illegally convicted, as to say that Bro. Spight had lost his membership in Ripley Lodge when this Grand Lodge solemnly decided that he was wrongfully suspended by it. True, he was under a cloud of accusation, but the Grand Lodge, by transferring his trial to an impartial tribunal, placed the means in his power of removing the dark shroud which his illegal conviction had drawn around him.

This brings us to a consideration of the question of the right of the Grand Lodge to change the venue of Bro. Spight's case to Baldwyn Lodge, No. 108—and just at this point we desire it to be well understood that we assert Bro. Spight's position at this time was that of a Mason under charges, subject to trial upon the same or other charges, as his Lodge should elect. Had the Grand Lodge authority to change the venue of the case? We prefer that the uniform and unbroken current of the Grand Lodge decisions for more than half a century should answer the question. We cite the following as cases in which such action was unmistakably taken:—

In the case of Bro. Gere, of Leaf River Lodge, the Committee on Complaints and Appeals reported that the "Grand Lodge cannot, and certainly ought not, to entertain other than appellate jurisdiction." Upon the adoption of this report, the "charges were committed to Eastern Star Lodge for examination and sentence, reserving to either of those who prosecute them or to Bro. Gere the right of appeal." (*Vote proceedings of 1838, afternoon session of first day.*) Bro. Gere was exonerated. (*Vote page 14, proceedings of 1841.*) If there be any difference between this case and that of Bro. Spight's, we are unable to perceive it. And in this connection it must be borne in mind that the present Article V. of the Constitution had been adopted several years previous.

At the session of 1846, the Committee on Complaints and Appeals reported that they found nothing in the case of Simeon R. Adams requiring the action of the Grand Lodge. The Grand Lodge refused to concur, and adopted the following:—

"Resolved, That the decision of Sterling Lodge, No. 54, expelling Simeon R. Adams from the benefits of Masonry, be reversed, and that a new trial be granted him before Macon Lodge, No. 40, which Lodge is hereby authorized to take jurisdiction of the case, and to whom the whole subject is referred." (Page 55. proceedings of 1846.)

* * * * *

We deem this long list of cases, in which the Grand Lodge has changed the venue upon appeal, embracing every case in which the question has been presented, conclusive evidence that, from the very beginning, it has not doubted its power so to do; indeed, the printed record does not disclose that in this respect its powers have ever been doubted during the whole half century through which it has exercised this authority. Surely, the venerable chairman of the Committee on Masonic Law and Jurisprudence did not doubt them for he, as chairman, or as a member, of the Committee on Complaints and Appeals, has signed numerous reports recommending that such changes should be made, and it no where appears that the Lodge whose decision was appealed from consented to such changes.

It is a rule of law that wherever a custom has been acquiesced in so long that the memory of man runneth not to the contrary," that it has the full force of written laws, but we are not left wholly to rely upon the well established and unbroken custom of the Grand Lodge. Although that, of itself, is ample to support the conclusion that in all proper cases the Grand Lodge may lawfully change the venue of cases from the Lodge in which the brother is a member to another Lodge, where a fair and impartial trial may be had, for we find Rule V. of the Rules for the Government of Subordinate Lodges, on trials, fully sustains our view of the case. We quote:—

"After the case has been made up according to these rules, the Lodge may, if it think proper, remove the same for trial to any neighboring Lodge, by consent of accused. There is no masonic obligation on the neighboring Lodge to comply, but courtesy should induce it to do so. If the Lodge, or Master, should be satisfied that such prejudice exists against either party that a fair and impartial trial cannot be had, or that the harmony of the Lodge will be disturbed or marred by the investigation, the case may be moved to a neighboring Lodge; if necessary, the authority of the Grand Lodge may be invoked to secure such result."

We do not know that it will be so, but suppose that it will be contended that, even although the Grand Master could unquestionably change the venue of a case, the Grand Lodge, including, as it does, in its organization the Grand Master himself, could not exercise such powers, but we deem the suggestion unworthy of comment, and leave that branch of the subject to those who have leisure time and the inclination to "split hairs" on questions of masonic law. The powers of the Grand Lodge to deal with the subject are obviously equal to those of the Grand Master.

Having shown that the Grand Lodge had authority to change the venue of the case, it follows as a necessary sequence that Baldwyn Lodge, No. 108, being in possession of the case, its powers in the premises were precisely those of Ripley Lodge, in whose shoes it stood, and for whom, in the capacity of an agent, it was acting, and that its acquittal of Bro. Spight was fully and effectually, to all intents and purposes, in the contemplation of law, the act of Ripley Lodge. Baldwyn Lodge was not the agent of the Grand Lodge in this proceeding, but of Ripley Lodge, and its proceedings acquitting Bro. Spight were confirmed by the Grand Lodge, as if they were those of Ripley Lodge, for whom it had been acting. The Grand Lodge, in ordering the venue changed, merely ordered Ripley Lodge to do what it ought to have done freely and without compulsion when Bro. Spight moved for a change of venue.

When the appeal of Bro. M. C. Bell from the action of Baldwyn Lodge in acquitting Bro. Spight (Ripley Lodge was not the appellant, and we do not find that she ever has been here in that capacity in this case) was disposed of, the case became *res adjudicata*—a thing decided—and the subsequent action of the Grand Lodge in adopting the resolution which has brought this case for a third time before this committee, was a palpable violation of the plainest dictates of the spirit of Masonry—a grievous wrong inflicted upon Bro. Spight, the enormity of which will, as we confidently believe, be acknowledged and remedied, so far as such wrongs and injuries can be atoned for. It was in its effect a trial and condemnation of a brother without notice and unheard, for Bro. Spight was not before the Grand Lodge or notified to be there. Vindicated by the action of Baldwyn Lodge, confirmed by the Grand Lodge, and his case solemnly decided by a Past Grand Master (presiding as Grand Master in the Grand Lodge) renowned for his learning in the law, civil and masonic, upon whose head civil and masonic honors have been unsparingly showered—a man who has reached the very highest pinnacle of masonic glory—a just and an upright man and Mason, whose motives are beyond question, to have been finally and irrevocably determined, he had no reason even to suspect that it would be again disturbed by any subsequent action of the Grand Lodge. And even if he had been present, the matter would not have been very much improved—the fact would still have remained that he was sentenced by a mere resolution of the Grand Lodge to remain as one dead to Masonry for at least the space of a whole year, for an offence of which he had been lawfully acquitted.

But what about Section 5 of Article I. of the Grand Lodge Constitution? We hear brethren exclaiming, How are you going to get around it? Here you are restoring a suspended Mason to membership without the consent of his Lodge! Do you not know that Section 5 of Article I. says: "Whenever this Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge expelling or suspending a brother, and shall restore said brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to membership within the body from which he was expelled or suspended, without the consent of the subordinate Lodge?" Yes, we know it; but, as we interpret it, it fully sustains our view of the case, and is entirely reconcilable with Section 3 of the same Article of the Constitution. As we understand it, it means nothing more or less than, when the Grand Lodge restores a suspended or expelled Mason to his masonic privileges as an act of grace, he is not thereby restored to membership in the Lodge of

which he was formerly a member without its consent; but it does not say, or mean, that a sentence which does not take effect until the Grand Lodge confirms it, becomes operative when the Grand Lodge refuses to confirm it. We think that when the decision of a Lodge is appealed from, the appeal acts as a *supersedes*, and the whole matter lies in abeyance, as much so as when a writ of error to the supreme court of the state with *supersedes* is issued, commanding the sheriff not to levy upon the defendant's goods, or, if he has already done so, not to sell them until the further order of the supreme court. In precisely the same way the sentence against Bro. Spight was superseded by his appeal. Now, the Grand Lodge having decided that his sentence was not a sentence at all, is it not the very height of absurdity to say that half of it, and that possibly the worst half of the punishment sought to be imposed, takes effect. To illustrate: It takes two parties to make a bargain—if one party declines to trade, the other one is powerless. It takes two distinct parties to make the sentence of a subordinate Lodge, when appealed from, effective, viz: the subordinate Lodge and the Grand Lodge. The Grand Lodge refusing its assent to the action of Ripley Lodge, it was as if no action had been taken in the matter by Ripley Lodge, the Lodge being impotent to act alone. It follows that Bro. Spight could not have been affected in his relations towards his Lodge by something which was nugatory.

But, assuming that Section 5 of Article I. means all that the Committee on Masonic Law and Jurisprudence claimed in their report to the Grand Lodge last year, we do not hesitate to declare that it is in that event an unconstitutional Constitution, and therefore without binding force or effect, just as if the Constitution of this State contained a clause which was in conflict with the Constitution of the United States, it would be void. Anderson's Constitutions stand in the same relation to the Constitution of this Grand Lodge as the Constitution of the United States does to the Constitution of the State of Mississippi. Now, the 1st Section of the 6th Charge gives to every Mason the right of appeal from the decision of the brethren in his Lodge. If Section 5 of Article I. of the Constitution of the Grand Lodge conflicts with, or puts a limitation upon, that right, Anderson's Constitutions, being the supreme law, govern the case, and our Constitution in that respect becomes inoperative.

It will not be necessary for us to discuss anew the question of the power of the Grand Master to enforce a resolution of the Grand Lodge, and we therefore content ourselves with the assertion that, in our belief, the action of Bro. Hardy in ordering Ripley Lodge to re-inscribe Bro. Spight's name upon its roll of members, was strictly within his constitutional and traditional prerogatives as Grand Master, as limited and controlled by the Constitution of the Grand Lodge. He is not the judge whether the acts of the Grand Lodge are constitutional, and, like private members, is bound to obey himself, and see that others obey its resolutions and edicts.

In conclusion, your committee submit that the real question at issue is, shall a subordinate Lodge be sustained and supported in trampling under foot the plain requirements of the laws made for its government by the Grand Lodge, because, forsooth, it chooses to rid itself of an objectionable or a disagreeable member in an unlawful manner? If, under color of the Constitution of the Grand Lodge, it can do this unchallenged, here is an end to all law and order, and you may as well cease your functions as a Grand Lodge and assume a more modest title. If you sustain the view that subordinate Lodges may suspend and expel whom they please, and as they please, and that there is but a half-way redress for such wrongs—a view so diametrically opposed to common justice and common sense as to force the conviction that in this Grand Jurisdiction masonic justice is a mockery and the form of trial a solemn farce—it would be but common justice to so declare the law, and thereby put an end to the troublesome matter of deciding appeals from the decisions of subordinate Lodges on trials. Let it be declared that it is the deliberate sense of this Grand Lodge that it can exercise no control over Lodge membership; that its subordinates may admit whom they please and suspend and expel at pleasure, regardless of the Ancient Constitutions and laws of Masonry, and, on appeal from the decision of a subordinate Lodge so suspending or expelling a member, the Grand Lodge solemnly declares the right of appeal a farce, the power to redress grievances a myth, and the rules for the government of subordinate Lodges on trials a gross infraction upon their absolute and indefeasible right to control their membership.

It is absurd, is it? Well, we think so, too; but if you are not prepared to go so far,

pray where will you halt short of it? There is no middle ground to be occupied, for if the Grand Lodge may place limitations upon the method of admitting members, it may also place a limitation upon the method of expelling them. If the Grand Lodge cannot say to its subordinates in appeal cases, "We have examined your record; we find your proceedings wrong; they are, therefore, null and void; put the brother back where he was when the charges were preferred, and try him again on the same or other charges, as you may elect;" it virtually says to it: "We have examined your record; we find your proceedings wrong; but, as you are *supreme* in your control over your membership, and may expel or suspend whom you please, we are powerless to redress the grievance you have inflicted upon your brother: we restore him to the benefits and privileges of Masonry, but he must be deprived of his membership, not because you have ousted him lawfully, for, on the contrary, we find that you have not, but because you will it, and he and we must be content to abide by your sovereign pleasure."

Respectfully submitted.

FREDERIC SPEED, H. W. WALTER, CHARLES T. MURPHY, S. C. CONLY,	}	Committee.
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We have omitted the testimony, which was given in full in this report, as also a large portion of the list of precedents cited by the committee, as being immaterial to the results.

We think we discover in this report one of the clearest expositions of masonic law and usage, touching the power of Grand and subordinate Lodges in the matter of suspensions, expulsions, and restorations, that we have seen.

There is a strange use of terms in the Constitution of Mississippi. To illustrate our meaning, we copy the following as the law upon which the Grand Lodge acted in the case under review:—

That when the Grand Lodge shall reverse or abrogate the decision of a subordinate Lodge suspending or expelling a brother, and shall restore said brother to the benefits and privileges of Masonry, nevertheless, he shall not thereby be restored to membership within the body from which he has been expelled or suspended, without the consent of the subordinate Lodge.

Mark the terms "*reverse*" or "*abrogate*." *Reverse*—"to overthrow by a contrary decision; to make void or annul, as a sentence or judgment; to repeal; to revoke." *Abrogate*—"to repeal; to annul; to abolish entirely." To undo what has been done; to place in the position occupied before the act was done; to make the act as though it had not been done.

It is held that the reversal or abrogation of the sentence or judgment does not restore to membership in the Lodge which passed the sentence. Where an appeal lies from the judgment of the subordinate Lodge, its act of *suspension*, or *expulsion*, is *incomplete* until the *expiration of the time in which an appeal may lawfully be taken, or until the Grand Lodge shall have affirmed the judgment*. How a Grand Lodge can "*reverse*," "*abrogate*," "*make void*," "*annul*," or "*overthrow by a contrary decision*," the act of a subordinate Lodge in declaring a brother suspended, or expelled, without leaving him *just where he was before*, surpasses our comprehension. A Grand Lodge cannot *annul*, *undo*, or *abrogate*, and yet hold the appellant *non-affiliated* or *expelled*, because, if such were the case, the action of the subordinate would not be *annulled* or *interfered* with in any sense of

the terms. Hence, we say there is a manifest misappropriation of the words "reverse" and "abrogate" in the Constitution, as used in connection with the other portion of the section above quoted.

We would like to make several extracts from Grand Master Barkley's address, which is one of the finest we have read—full to overflowing with good things—but space forbids.

The report on Foreign Correspondence is prepared by Bro.: Thomas S. Gathright, covering forty-one pages and reviewing the proceedings of forty-four Grand Lodges—Nebraska not among the number.

M.: W.: A. H. Barkley was elected Grand Master, and R.: W.: J. L. Power re-elected Grand Secretary.

MISSOURI, 1874

The Annual Communication was held at St. Louis on the 13th day of October—M.: W.: Rufus E. Anderson, Grand Master, and R.: W.: George Frank Gouley holding the quill.

The Grand Master's address is able and systematic. He says, though he has not done much visiting, he has done *some* writing—his correspondence reaching as high as three to five letters each mail.

He pays a beautiful tribute to the memory of Bro.: John D. Daggett, long a member of the Grand Lodge.

Among his thirty-four decisions reported, we find the following:—

A candidate ought not to be advanced until he has made suitable proficiency in the preceding degree, which is defined to be, "the capacity to communicate the work and lectures to another." An Entered Apprentice who cannot learn the lectures is entitled to no further "light."

We are induced to propound the query, How many candidates are *advanced* in Missouri, Nebraska, or elsewhere, where "the capacity to communicate the *work and lectures* to another" is made a prerequisite to advancement? The *doctrine* is good, but untenable, so far as capacity to communicate the *work* is concerned.

The following reports on decisions of the Grand Master are *right*:—

12th. That a ballot cannot be had on a petition for initiation or membership until a majority of the investigating committee have reported, is a good rule.

34th. The decision that "a Lodge has no right to tax its members," except in the way of dues, is eminently right and proper. The baneful custom of levying special assessments has caused much discontent, and even discord, in Lodges that have occasionally practiced it. Certainly a demit should not be refused a brother on the ground that he has not paid such a special tax to the Lodge.

We are again admonished of the propriety—rather, *necessity*—of a "World's Convention," as we suggested in our remarks under Vermont. The craft in Missouri have been brought to a "stand still" in a very summary manner, by a little trick which the *moon* has again been playing. We had hoped that these irregularities were confined to the juris-

diction of Vermont, but the thing is "coming so near home" that we are becoming somewhat alarmed for our own safety. In view of these unpleasant forebodings, we beg that Bro.: Gouley will endorse our call for a convention, or a "World's Grand Lodge," at Philadelphia, during the centennial. The following from the Grand Master's address gives force to our proposition:—

I have issued the following special dispensations during the year:—

November 21st, 1873.—To United Lodge, No. 5, to hold an election of officers on the 4th of December following, all the resident brethren being duly notified. This was necessitated on account of the failure of the "man in the moon" to "come to time." The by-law of the Lodge provided that the stated meetings should be held on the first Thursday on or before the full moon, and that the election should be held at the first stated meeting in December. Now, it so happened that there was no "first Thursday on or before the full moon" last December, the moon having full on Wednesday, the 3d of the month, and as the Lodge had no control over "the man" (he being out of their jurisdiction), I granted them the dispensation. * * * * *

A specific Grand Lodge was convened at Kansas City on the 24th of June, for the purpose of laying the corner-stone of the "Orphans' Home," on which occasion our good frater, and former co-laborer on Correspondence, Bro.: George C. Betts, delivered an eloquent address. The Grand Master says of the enterprise, "God speed the noble work so auspiciously begun." And we add, "So mote it be."

The Grand Master urges favorable consideration of the claim of the Covington (Georgia) Female College, upon which subject we take the following from his address:—

* * * Floods and flames excite us, but the higher nature and the nobler and continuous life of a brother Mason's daughter may never arrest our attention.

Being a common brotherhood, and our true interests being one, I should be pleased if our Grand Lodge, or the separate Lodges by distinct action, would set an example which, if followed out by other states, would make this a great light-house, the rays from which might bring back to us inspiring and healthful influences. It is my deliberate conviction that we should speak out, and, by the language of action, encourage our brethren to sustain and enlarge this as a great normal school in the southern tier of states. At a meeting of the executive committee of the college, held on the 4th of September, 1874, it agreed to submit the following suggestions to the next communication of the Grand Lodge of Georgia, in connection with its annual report, viz: That Grand Lodges of other states be invited to take an interest in the Southern Masonic Female College, at Covington, Georgia, by sending pupils to the same, contributing money to the permanent endowment, or to the contingent expenses thereof, and to that extent, if any of them shall so desire, have representation in the board of trustees, upon terms to be agreed upon when the Grand Lodge of Georgia shall authorize the same.

The following, from the Grand Master's address, and credited to *The Freemason*, expresses our views upon "qualifications for office" so perfectly, that we copy them for the benefit of those in our jurisdiction who favor *rotation* at the *expense* or *risk* of everything else. The Lodge that adopts these rules in the selection of its officers, will *prosper*:—

"1. Vote for the man that can work well, for the attendance at the Lodge depends very much on the efficiency of the officers.

"2. The Worshipful Master should not only be an efficient lecturer, but he needs to be a man of sound judgment—his capacity as a business man being called into frequent requisition.

"3. The officers should be men noted for their punctuality. A person born a half hour behind time, seldom, if ever, catches up. Don't trust to promises of reformation, but elect members who are *habitually punctual*.

"4. Don't elect men of questionable occupation or character, but remember that the officers are most conspicuous in a public procession, and that on the Worshipful Master devolves the sacred duty of performing the sad office at the grave of a deceased brother.

"5. Do not elect a Warden that you would not be proud to see presiding in the East, in the processions, or at the grave.

"6. Do not vote for a man whose appetites are stronger than his good intentions; but elect him whose good resolutions are stronger than his appetite, and who is as jealous of the honor of Freemasonry as he is of that of his mother, wife, or daughter. The former may sometime be on hand when his presence will give you pain; but the face of the latter will be a light to the Lodge, and a joy to the hearts of the brethren."

With the *right* man for Master, and the *right* sort of men for the "Investigating Committee," we may hope for an enforcement of the law from *within*, and protection against counterfeits from without.

Thirty-two appeals were reported upon by the Committee on Grievances. Among the many we find the following, which we copy simply to impress upon the minds of our brethren the utter recklessness or baseness of motive and principle which actuates Masons, too often, when the *honor* and *reputation* of the fraternity demand *protection* at their hands. This *hell-born* disposition to screen such damnable scapegraces as the one acquitted by the Lodge from whose decision the appeal was so justly taken, is not confined to Missouri, but may be seen cropping out at home and abroad—everywhere. The Grand Lodge would have done but justice to those miserable creatures, calling themselves Masons, who voted to acquit the culprit, if it had instructed the Junior Warden to prefer charges against "every last one of them:"—

— vs. ——— LODGE, No. 330.— *Appeal from decision of Lodge acquitting Bro.: P. N. Edwards.*

The specification in this case is having "illicit carnal intercourse with a Master Mason's wife," giving the name and circumstances specifically. Evidence of the most positive character was had, proving the guilt of the accused conclusively, as far as the act was concerned. The woman gave birth to *twins* as the result of this criminal intercourse, and the whole fact was admitted by the accused to several brethren. A letter of the accused was in evidence, and the original is now in the hands of your committee, admitting the fact. The accused is not only a brother Mason, but a half-brother to the injured husband, or rather former husband, as a divorce has been obtained. The details of this case are sickening, and however repentant the accused may be, it does not lessen the enormity of his crime. He seems, from the evidence, to have provided for the family of his half-brother during the latter's absence in California and Colorado, and to have been very *intimate* with them. This is a greater reason why he should have guarded the virtue of his absent brother's wife. We can see no reason or excuse in the evidence for the conclusion at which the Lodge arrived—that the accused was "not guilty." If he is not guilty, he must have lied, and all the witnesses perjured themselves. Such satisfaction on the part of the Lodge cannot be tolerated. Let the judgment be reversed and the cause remanded for a new trial.

Among the discoveries brought up for inspection we find the following from one of the District Deputies, as reported by a committee:—

In the first district, Bro.: Shepherd reports two instances in which Past Masters had occupied the chair and presided over Lodges where one of the Wardens was present, filling his own station instead of governing the Lodge in the absence of the Worshipful

Master. We need hardly call attention to the law of the Grand Lodge on this subject—“No Past Master can *preside* in a Lodge in the absence of the first three officers, except on funeral occasions.”

We cannot see that there was any infraction of the law of the Grand Lodge in the cases above referred to. The first three officers were *not absent*, but, on the contrary, *one of the Wardens was present*. In our jurisdiction, a Past Master cannot preside unless the Lodge has first been congregated by one of the three principal officers, in which event the one presiding at the congregating of the Lodge is recorded as the Worshipful Master. He may then call to the chair any Past Master, or any other brother, to confer degrees, or perform other duties; but he (the Master or Warden then in charge of the Lodge) is responsible for everything done—the other simply acting as his substitute or agent.

The Grand Secretary was instructed to issue a new edition of the “Book of Constitutions.” And we take this opportunity to tender our thanks to somebody for a copy of the same.

The following new by-law was adopted:—

SEC. 2. That no new Lodge shall be formed without the consent of all the Lodges whose territorial jurisdiction will be affected thereby.

The report on Foreign Correspondence is from the facile pen of Bro.: George Frank Gouley, covering one hundred and fifty-four pages, and reviewing the transactions of forty-seven Grand Lodges—Nebraska for 1873 being *noticed*.

Of his report, Bro.: Gouley says: “We have prepared this (to us) unsatisfactory report under great disadvantages of eye-sight during the intense heat of the summer, and hope our cotemporaries will pardon all shortcomings.” Certainly, Bro.: Gouley; certainly. If you had just mentioned it in time, however, we would have loaned you our eyeglasses. We regret that Bro.: Gouley has not favored the craft with his judicious comments—his review being almost exclusively made up of quotations.

M.: W.: John W. Luke is Grand Master, and R.: W.: George Frank Gouley Grand Secretary.

MONTANA, 1874.

The Annual Communication was held at Bozeman on the 5th day of October—M.: W.: Sol. Star, Grand Master, and R.: W.: Cornelius Hedges, Grand Secretary.

The Grand Master’s address is short and business-like.

An appeal was brought before the Grand Lodge, from the decision of a subordinate Lodge, from which a brother was expelled, on the ground that the defendant had not received due notice of the time and place of trial, nor of the nature of the offense. The Committee on Grievances reported that the appeal was well taken, as the records of the trial

showed the state of facts recited in the appeal. The committee therefore recommended :—

That all the proceedings of Silver Star Lodge, No. 17, in the trial of Bro.: Joseph Faulkner on charges of unmasonic conduct, subsequent to the filing of said charges against him, be set aside; *that Bro.: Faulkner be reinstated and restored to all the rights and privileges of Masonry*, and that Silver Star Lodge, No. 17, be required to proceed without unreasonable delay and try Bro.: Faulkner in accordance with the law and usages in this masonic jurisdiction.

We have italicised that portion of the above recommendation to which we desire to call attention. The setting aside of the action of the subordinate Lodge was manifestly right. *If the decision was set aside*, as appears, then the brother was left just where he was before the subordinate Lodge passed the vote of expulsion—a member of the Lodge with charges on file against him; and the Grand Lodge had nothing to do but to set aside the action of the subordinate Lodge in passing sentence, and order a new trial in accordance with the regulations of the Grand Lodge.

We quote the following from Section 1, Article VI., of the By-Laws of the Grand Lodge :—

* * * Nor shall any Lodge under this jurisdiction entertain any application for advancement within two months after rejection. Upon three rejections of a candidate for initiation or a brother for advancement, his application therefor shall not again be received in any subordinate Lodge in this jurisdiction for three years. * * *

If the ballot on advancement be upon *proficiency*, as is almost universally held, then the applicant has a masonic right to present himself for examination, and renew his application for advancement, at every succeeding stated communication until he shall prove successful. If, on the other hand, he is perfectly proficient, but there are *other* grounds sufficient to prevent his advancement, then is it manly, *saying nothing about masonic*, to stab him in the dark, or deceive him by an assurance that the rejection is the result of insufficient proficiency, when *he* knows, and *every member of the Lodge* knows, that he has passed a perfect examination in that respect?

The truth is, that a ballot on advancement is not sound in principle or practice. When a profane petitions for the mysteries of Freemasonry, he asks for all there is in Ancient Craft Masonry; and when the Lodge *accepts his petition they grant what he asks*. As soon as the Lodge has complied with its part of the agreement—that is, giving him all the light there is in the Entered Apprentice degree—and he has complied with his part—that is, learning what there is in that degree—then it is his right to receive the next degree, and the agreed obligation of the Lodge to confer it upon him, unless it has been discovered in the meantime that he is morally unfit to receive further light, in which event is it not the duty of the Lodge to prefer charges, and give him an opportunity to prove himself worthy? When will Masonry assume an open, candid position upon this question? Or will we content ourselves to suffer these covert attacks to be made on a brother, because, forsooth,

he happens not to have attained to the third degree? An Entered Apprentice is a Mason, to all intents, as much as a Master Mason, and is entitled to as much and as fair consideration, when his moral qualities are in question.

We have digressed from the strict letter of our text somewhat, but the subject naturally follows. And we do not wish to be understood as casting any reflections upon the action of our Montana brethren. We have simply taken that as a basis upon which to express our views upon this question. Then, too, these are our own individual opinions, and contrary to the usages of our Grand Lodge, so far as separate ballots on the several degrees are concerned.

It is with sincere regret that we note the destruction, by fire, of the entire property of the Grand Lodge of Montana, on the 9th day of January, 1874—nothing having been saved from the devouring element. We sympathise with our brethren in their great loss, and we bespeak for them a generous, charitable remembrance on the part of the fraternity at large, in the shape of books and Grand Lodge proceedings, as a nucleus around which they may gather a masonic library

Bro.: Cornelius Hedges, the Grand Secretary, presents the report on Foreign Correspondence, covering eighty-seven pages, and reviewing the proceedings of forty-two Grand Lodges—Nebraska receiving fraternal notice. Bro.: Hedges writes a good review.

M.: W.: Ed. S. Stackpole was elected Grand Master, and R.: W.: Cornelius Hedges re-elected Grand Secretary.

NEVADA, 1874.

A Special Communication was held at Belmont, August 28th, to lay the corner-stone of the Masonic and Odd Fellows' Hall.

Also, a Special Communication was held at the city of Virginia, to pay the last sad tribute of respect to the remains of R.: W.: David L. Hastings, late Deputy Grand Master.

The Annual Communication was held at the city of Virginia on the 17th day of November—M.: W.: Horatio S. Mason, Grand Master, and R.: W.: Samuel W. Chubbuck, Grand Secretary.

The Grand Master delivered a short and modest address, reciting his official acts. He says his duties have not been burdensome. Within the scope of his duties he mentions the following, the italics being *ours*:—

On December 25th, upon invitation of the brethren of Reno Lodge, No. 13, I called a Special Communication of the Grand Lodge at Reno, and dedicated the new hall of that Lodge, after which I installed the officers-elect. Those of the Grand Officers who were present on that interesting occasion will have a lively recollection of a cordial reception and splendid entertainment by the brethren of Reno Lodge. These brethren have, amid many discouragements, built for themselves a fine building and a beautiful hall. I

admire the determination which makes a Lodge stand *two dollars and a half dues per month for years* that they may have a hall of their own, for it is only within the year that the brethren of Reno Lodge have reduced their dues from *two dollars and a half* to the still not very low figure of *one and a half dollars per month*.

This leads us to observe that the brethren of Reno must be a zealous set of fellows, to stand thirty dollars a year dues.

Among his decisions we find the following, in regard to which he suggests that it is probable that the Grand Lodge will not agree with him:—

- No. 7. A man who cannot write his name should not be made a Mason.
 No. 8. The Worshipful Master can remove an appointed officer at will.

He fortifies his position on decision No. 8 as follows:—

The question, "Can a Worshipful Master remove an appointed officer at will?" is important, and, with your kind indulgence, I will give you my reasons for saying that he can; and the first argument is that the power that can appoint can always remove—there is a wide difference between appointing and electing. Further, when a brother is appointed to fill a station, he enters into a sort of an agreement to perform certain duties, and if he fails to perform those duties by reason of inability or indifference, he forfeits his right to the position and should be removed; and if he be inefficient or indifferent, he should be removed on general principles and for the good of the craft, and another appointed who can and will perform the duties of the station. It may be thought by some that this decision is an innovation. Well, suppose it is—this Grand Lodge is accustomed to that. It was an innovation when the separate ballot for degrees was abolished; it was an innovation when it was declared that the Grand Master did not possess the right to make Masons at sight. If, then, there be any more rubbish lying in our pathway to an enlightened progress, why may we not remove that also?

The Grand Lodge endorsed decision No. 7, contrary to his expectations; but they fully met his fears as to No. 8 by the adoption of the following:—

We think the Worshipful Master has not the right to remove an appointed officer during the period for which he has been appointed. We are aware that it is held by some that, as these officers are appointed by the Worshipful Master, they are removable at his pleasure. This is not in accordance with the principles which govern the tenure of all masonic offices. Although they are indebted for their positions to a preliminary appointment, they are subsequently installed like the other officers, and are bound to the performance of their duties for a similar period. In act, it is the installation, and not the appointment, that makes them officers of the Lodge; and deriving, therefore, their right to the office from this ceremony, they are to be governed by the same rules which affect other installed officers. The appointed officers having been once installed, derive their tenure of office from that installation, and cannot be removed by the Master; the office can only be vacated as provided for in the Constitution.

The Grand Master also decided that "moving the previous question" in a masonic Lodge was admissible.

He also decided that an *unfavorable report* of a committee of investigation was a rejection, without a ballot. The Committee on Jurisprudence, however, thought adversely, as appears from the following, which was adopted by the Grand Lodge:—

We think that an unfavorable report of a committee of investigation should not be deemed a rejection, but that a ballot should be taken on all petitions for the degrees or for affiliation; and we therefore recommend that such be the rule in this jurisdiction.

It pains us to record the fact that a Past Grand Master, and one of the most prominent Masons of Nevada, has been expelled from all the rights and privileges of Masonry, for unmasonic conduct. But, then. Grand Masters are only men, after all. An appeal from the action of the subordinate Lodge, in the case, gave rise to some little filibustering in Grand Lodge, we rather suspect.

Bro.: Taylor again comes to the front with another of those notably fine reviews, in which thirty-eight Grand Lodges are thoroughly *digested*—Nebraska, however, not putting in her appearance, for some unaccountable reason. How is it, Bro.: Taylor? We know our Grand Secretary is up to the mark in mailing our proceedings.

This review is so brim full of good, readable matter, that one's eyes water for *more of it*. In his "conclusion," he winds up with the following:—

A word to our confreres in this department of masonic labor, and we have done. Recollect that there is, perhaps, not one day in the year when some brother, somewhere in the masonic world, is not conning over your sayings—reviewing your work—and into whose mind you may be instilling your views. How important, then, the position you hold, and how great ought you to feel your responsibility to be, not only to the brethren of your own Grand Lodges, but to the whole fraternity. May you all work under this sense of responsibility; and may God bless and prosper you all the days of your lives!

Every word of which we endorse, Bro.: Taylor.

Bro.: Taylor again presents one of those valuable "Digests of Decisions."

We are happy to know that the Grand Master "*stuck*" him for another year as editor of the review.

M.: W.: Robert W. Bollen was elected Grand Master, and R.: W.: Samuel W. Chubbuck re-elected Grand Secretary.

NEW BRUNSWICK, 1874.

A Special Communication was held at Carleton on the 12th day of March, for the purpose of installing officers of the Grand Lodge.

Also, another Special Communication was held at the city of St. John on the 11th day of July, for the purpose of paying the last sad tribute of respect to the memory of W.: Bro.: John Willis, Past Senior Grand Deacon.

The Annual Communication was held at the city of St. John on the 23d day of September—M.: W.: John V. Ellis, Grand Master, and V.: W.: William F. Bunting, Grand Secretary.

A very creditable address was delivered by the Grand Master. He pays fitting tribute to the masonic dead—as well of other jurisdictions as of his own.

Representatives were exchanged with the Grand Lodge of Louisiana, and liberal aid forwarded to the sufferers in that state.

In referring to the applications of the Grand Orient of Brazil, of Egypt and Hungary, and also of Santo Domingo, the Grand Master says:—

In regard to Brazil, I think the unfortunate condition of Freemasonry in that country is a sufficient reason for maintaining our present attitude; and, in regard to the other jurisdictions, I doubt very much if the information at hand is sufficient to enable us to arrive at a correct decision.

Canada and Quebec were complimented upon the harmonious settlement of their grievous differences.

The Board of General Purposes report that it is not inconsistent with the regulations of the Grand Lodge, for subordinate Lodges to enact a by-law providing that arrearages of dues shall debar a member of the privilege of voting or holding office, and quote Bro.: Albert Pike in support of the correctness of such a by-law, as follows:—

“A Lodge is an organized body, in the nature of a corporation, and owning property. Among the rights and privileges of membership are those of being present at meetings, voting at meetings and upon measures, including those that involve the incurring of debts and payments of moneys, and an interest in the common property.

“There is no more reason why a member cannot be deprived temporarily of these without trial, and *ipso facto* upon default, than there is in the case of any other association or body of men, because the rights are in their nature secular, and not masonic.

“I am not called on to decide of what other rights a person so suspended is temporarily deprived, and need only say that such a suspension, without charges, trial, and conviction of unworthiness, can deprive the party of no right possessed by a Mason who has never become a member of a Lodge. His individual claim on individual Masons remains unaffected, and does not affect his standing elsewhere.”

The Grand Lodge of Utah was recognized, and an interchange of representatives recommended.

R.: W.: Bro.: William Wedderburn's commission was read, and he recognized as the representative of the Grand Lodge of Nebraska.

There is no report on Foreign Correspondence, which we regret.

The craft are harmonious and prosperous.

The M.: W.: Grand Master was re-elected, and the V.: W.: Grand Secretary re-appointed.

NEW HAMPSHIRE, 1874.

The Semi-Annual Communication was held at Manchester, December 30th, 1873, at which nothing was done save exemplification of the “work.”

The Annual Communication was held in Concord on the 20th day of May—M.: W.: Nathaniel W. Cumner, Grand Master, and R.: W.: John A. Harris, Grand Secretary.

The annual address is prepared with a good deal of care, and is of local interest. We learn that the craft is prosperous and happy.

The decisions are of local importance only.

From the reports of the Committee on Trials and Appeals, we observe that the Lodges in that jurisdiction exercise discipline on very trivial grounds, as will appear from the subjoined extracts:—

The evidence tends strongly to show that this apparently exemplary and moral cashier had embezzled about \$100,000 of the capital of the national bank, and about \$120,000 of the funds of the savings bank. The accused was convicted by a vote of twenty-one to one, and expelled by a vote of eighteen to four; and the sentence was properly declared by the Worshipful Master. The evidence fully warrants the findings and sentence.

A large majority of the members of *this* Lodge, who were *present* at the trial, evidently think that breach of trust, fraud, and wholesale robbery of trust funds are not, as yet, masonic virtues. The two extenuating circumstances, if they exist—that he stole \$200,000 when he might have stolen much more if he had been so disposed, and that he pilfered trust funds not to procure the necessaries or comforts, or even luxuries, of life, for himself or his family, but for the purposes of Wall street gambling and speculation—do not seem to us a sufficient reason for mitigating the sentence imposed by the Lodge. We therefore recommend the passage of the accompanying resolution.

The only fault we have to find with the above sentence is that they did not expel four more of their members at the same time.

Here is the foundation for another expulsion—*Indiana* please take notice:—

The pith of the allegations against the accused—a fraudulent Indiana divorcee, adultery, bigamy, swindling, ill-treatment of his real wife, etc.—is stated in the former report. The accused was convicted and expelled by a unanimous vote.

The proceedings are almost entirely of local interest.

Bro.: John J. Bell presented a very excellent report on Foreign Correspondence, in which are reviewed the proceedings of forty-four corresponding Grand Bodies in a fraternal spirit. Nebraska for 1873 receives cordial notice. Referring to a suggestion of our committee for that year, he says:—

They believe a National or General Grand Lodge to be a probable occurrence. When the skies fall our brethren will catch larks.

That wasn't us, Bro.: Bell. We never expect to catch the larks.

He further says:—

The committee regard the right of the Wardens to seats as representatives in the Grand Lodge as a landmark. Considering that it has never been universally so held and that at this time several large and influential Lodges do not admit them, we "*guess*" it is too late to make a landmark there.

They also think that an adverse report of the committee of investigation is a rejection. The writer hereof thought so once, but the current of decision set almost unanimately the other way. So far as any question of masonic law could be settled, this was that the only rejection was by ballot. Having been decided, let it rest—do not dig up the landmarks before they have become ancient.

We don't think "an adverse report of the committee of investigation is a rejection." But the *adoption of the report by the Lodge* is a rejection. Doctors differ as to whether *that* is the proper method of ascertaining the sense of the Lodge.

The Grand Master and Grand Secretary were re-elected.

NEW JERSEY, 1875.

The Annual Communication was held in the city of Trenton on the 20th day of January — M.: W.: William A. Pembroke, Grand Master, and R.: W.: Joseph H. Hough, Grand Secretary.

The Grand Master's address is good. The following is full of practical common sense:—

I have received a number of applications for dispensations to shorten the constitutional time between the conferring of degrees, and in one instance to make a Mason *à sight*. I have, however, in every case refused to grant such dispensation. Experience and observation alike convince me that the reasons for such haste are generally insufficient, and that a greater proportion of the Masons thus made or advanced prove of little value in the work of the Temple.

The following decision is sound in principle:—

The right of a Master Mason to vote at the annual election of officers in the Lodge of which he is a member, can only be effected by suspension or expulsion. He cannot be deprived of such right on account of failure to pay his dues until regularly suspended in accordance with the 17th general regulation. Any by-law of a subordinate Lodge prohibiting members who are in arrears from voting, is therefore void, and should be rescinded.

The following is also *sound*, as we have heretofore said of the same question:—

I desire to call the attention of the Grand Lodge to the subject of fees for affiliation. In my judgment, no such fee should be demanded from a Master Mason. He has already paid the fees for the degrees, and upon his election to membership in any Lodge at once becomes a contributing member, according to the terms of the By-Laws of such Lodge. To demand such a fee, is to encourage non-affiliation; to abolish it, would be to leave non-affiliates without any *financial* excuse for their position. Believing that it would be for the best interests of the craft in this jurisdiction to abolish the affiliation fee, I would recommend that the Grand Lodge take action to that effect at the present session.

He closes his address with the following beautiful and appropriate little stanza:—

"Let us then be up and doing,
With a heart for any fate—
Still achieving, still pursuing—
Learn to labor and to wait."

The reports upon Grand Visitations are very encouraging, and the craft are enjoying a gratifying degree of prosperity.

Returning to the decision above quoted, we find that the Committee on Jurisprudence and Charity differ from the Grand Master—and *us*—and say:—

They can find nothing in Masonry to prevent subordinate Lodges prohibiting members who are in arrears for dues from voting at the annual election of officers, when so provided in their By-Laws. This opinion is confirmed by Section 8 of Article I. of the By-Laws of the Grand Lodge.

We simply observe, in connection, that the best authorities on masonic law and usage within our present reach hold that a member of a Lodge cannot be punished save upon *due notice* and *trial*. And if our

Lodge should deprive us of the right to vote or hold office for *non-payment of dues*, without *due notice, trial, and suspension*, we should consider it a *punishment*.

Provision was made for the appointment of a proper and competent member of the Grand Lodge, "who shall be known and hailed as the R.: W.: Grand Instructor, who shall be the custodian and conservator of the standard masonic work of New Jersey, and whose instructions concerning the same shall be adopted by the District Deputy Grand Masters and subordinate Lodges;" with a salary of \$500 per annum, to be paid by the Grand Lodge; in addition to which, the subordinate Lodges requiring his services shall pay him \$5 per day and necessary expenses.

Marshall B. Smith did the honors on Foreign Correspondence, in which he reviews, in a courteous and fraternal style, the proceedings of forty-three American Grand Lodges—Nebraska for 1873 receiving a very friendly and extended notice.

He quotes a page and a quarter from Bro.: Osborne's oration, which he calls "admirable."

Criticising the report of our committee for that year, he says:—

The report on Foreign Correspondence, by Bros.: Livingston and Wise, reviews the proceedings of thirty-two Grand Lodges, ours included. Bros.: L. and W. appear to believe in a "head center" for Masonry, judging from their remarks under the head of New Jersey, as follows: "We may not live to see that happy day, but come it will, when the Masons of the world will have but one earthly head, as they all now have but one God." We should have "one-man power" then in earnest—may that day be far distant. We find a friendly review of our proceedings and of the report of our committee.

Not us, Bro.: Smith. We are *perfectly happy* under the present arrangement of "head centers."

From his conclusion we take the following:—

Freemasonry was never more vigorous than it is to-day, although tyrants still make war upon it, and bigots still excommunicate its members, as they have done for centuries, and probably will continue to do to the end of time. Embracing within its mystic chain great and good men from every sphere of social and public life, it has become so incorporated into the very elements of civil society, that it would seem that nothing short of the extinction of the human race could close its temples or suspend its noble work of benevolence and love.

We could make more extracts from this excellent review with profit, but time and space prevent.

The Grand Master and Grand Secretary were re-elected.

NEW YORK, 1875.

The Annual Communication was held in the city of New York on the 1st day of June—M.: W.: Ellwood E. Thorne, Grand Master, and R.: W.: James M. Austin, Grand Secretary.

The Grand Master delivered a very able and interesting address, from

which we excerpt items of interest. Referring to the erection and completion of their beautiful temple, he says:—

I think I shall be readily understood by all to refer to the fact that this session will be ever memorable from its participation in the ceremonies by which we proclaim to the world that the great labor of erecting a worthy temple and home for the use of our beloved and venerated fraternity in this state is, after many long years of hopeful anticipations and wearing anxiety now completed. On the morrow, the beautiful building in which we are to-day assembled will be dedicated to its noble purposes in the presence of an immense concourse of craftsmen gathered from all points within this jurisdiction, and reinforced by distinguished brethren who come as individuals and in organizations from almost every state in this land, and from many foreign nations. Beyond these will be a whole city of spectators, interested in an institution which they have learned to associate with their highest idea of a strong and mystic tie of fellowship, and an enduring bond of benevolence and mutual assistance.

More than usual importance attaches to our ceremonies at this time, because of the interest that has been displayed recently in various parts of the Old World in our institution. In Great Britain, the Prince of Wales—the heir apparent to the crown—has been elected, and with great pomp and circumstance installed, Grand Master of Masons for the British Isles. In Italy, within the present year, a temple has been erected and dedicated to the sacred objects of our craft, with ceremonies worthy of so important an event. Among those present and participating, was the intrepid and heroic Menotti Garibaldi, son of the great apostle of civil and religious liberty, who was himself absent only because of illness, and who was made a Mason in Tompkins Lodge, No. 471, of this jurisdiction. With these instances of increasing interest in our fraternity, it seems particularly opportune that our temple should be completed just at this time, that we, in the great metropolis of the Western World, should be able to send back to our brethren of the East the evidence that the affections, and hopes, and interests of Masons in this land are as bright as those of older civilizations.

It seems to me that it may not be amiss, at this time and in this place, to recount something of the history and progress of the dedication idea, the labors of those to whom has been committed the task of carrying it out to completion; and I am the more inclined to do this, as there is apparent a conflict of opinion among many of the worthiest and most zealous brethren of the craft, some of whom hold and have expressed doubts as to the propriety and expediency of dedicating our noble structure while it is yet encumbered by a debt, while others gravely question the propriety of performing masonic labor in a building not dedicated to the uses and objects of the craft. Now, while I sympathize most heartily with the brethren in their anxiety at the encumbered condition of our enterprize, still I am decidedly of the opinion that the trustees had no other choice but to dedicate, after the action of the Grand Lodge at its communication last year; and I desire further to say, most unqualifiedly, that I applaud their action, not only as an apparent obedience to the will of the Grand Lodge, but because I firmly believe the imposing display that we shall make to-morrow will tend toward the elevation of the fraternity, and will give to us a great number of accessions from those of whose association with us we shall be justly proud.

At the communication of last year, your then Grand Master, M.: W.: Bro.: Fox, recommended, in most earnest terms, that, under no "pretext whatever, should the Grand Lodge countenance the employment of the solemn and impressive dedicatory services until the temporary indebtedness at least should be discharged." The recommendation was referred to a select committee, who reported a recommendation that the Grand Lodge pass a resolution in conformity to the Grand Master's suggestion, as quoted above. The Grand Lodge refused, however, to pass any such resolution, thereby clearly implying its approval of the project to dedicate the hall as soon as it might be completed.

There is prevalent in the minds of many an impression that it is usual with most religious and other organizations to postpone the dedication of their houses of worship or public meeting until all debt is removed; but I apprehend that in this they are almost entirely mistaken—that such a rule obtains only with one branch of the Christian church—and I think I am entirely correct in stating that the beautiful

temples dedicated within a few years by our brethren in Boston and Philadelphia were at the time, and are now, encumbered by a considerable indebtedness, quite as large proportionally, if not larger than that with which we are burdened. And, let me ask, brethren, why should we not dedicate this structure, which not only affords to this Grand Lodge a luxurious and comfortable home, and provides for more than ninety masonic organizations elegant and spacious rooms for meeting and labor, so grouped as to promote and emphasize that union which is one of our proudest boasts, but at the same time adds to this great center of commerce and civilization one of its most admired ornaments?

It is true that in our progress since we so auspiciously and imposingly laid the corner-stone, on the 8th day of June, 1870, we have had our full share of trials and discouragements. The panic of 1873, from the effects of which the whole country is still bitterly suffering, caused us great and unexpected distress—a distress that is certainly felt as keenly among the members of our fraternity as in any other organization, evidence of which is presented to me in almost every report of the District Deputies. The number of unaffiliations for non-payment of dues reported to me by the Deputies is unusual, resulting, I have no doubt, from the great depression in all branches of trade and business. We have been affected by strikes of artisans, and by many other untoward circumstances; but, despite all drawbacks, we present to you to-day a structure complete and perfect in every part—a building in which every portion of labor has been performed honestly and creditably—a home for Freemasons, where solidity, endurance, grace, and symmetry are so happily blended as to disarm all but malicious criticism, and to most fitly typify the great principles that underlie our institution.

Look about you, my brethren, and on every hand you shall see the evidences of the skill of the artisan, the guiding mind and direction of the architect, and the devotion of those chosen by you to superintend the work. Go through this vast building, observing closely every detail of its construction, and you shall find, from the ponderous machinery in the basement to the dome that towers above all its neighbors, the ever-present expression of order and completeness, and as your eye surveys the beautiful proportions of the noble pile, your taste as individuals shall be gratified, and your pride as Masons exalted.

It is, perhaps, the most gratifying portion of my present task to inform you that the construction account is now closed; that on the morrow the architect will surrender the tools with which he was intrusted at the laying of the corner-stone, and that henceforth the only money that will be expended on the building will be for necessary repairs and improvements. * * * * *

The register numbers as high as seven hundred and fifty-four subordinate Lodges—fifteen new Lodges having been constituted during the year. Dispensations were issued for the organization of eight new Lodges.

Sixty-six decisions are reported, a few of which we copy:—

26. That it is competent for a Master to refuse to confer a degree upon any candidate until such time as in his judgment it will be wise to do so.

31. That expulsion, in every case, is from the rights and privileges of Masonry, and carries with it the loss of membership in a Lodge. Restoration, by act of a Lodge, or Grand Lodge, is to the forfeited rights of Masonry, but not to membership, which ceased when the act of expulsion took effect, and which can only be resumed by regular affiliation.

35. That a Master of a Lodge should be installed after each re-election.

36. That it is irregular to instal a Master-elect over a Lodge previous to his being put in possession of the secrets of the chair.

37. That a member of a Lodge may be installed by proxy in any office of which he has signified his acceptance, except that of Master, in the discretion of the installing officer. An installation by proxy is rendered valid by any subsequent act of the brother thus installed which would tend to show his acceptance of the office.

We cannot endorse the last decision as "sound doctrine." It may as well be argued that the highest executive officer of the government may be inaugurated by proxy. Every officer should take upon *himself* his own official obligations.

The grandest and most imposing ceremonies ever witnessed on this continent took place on the second day of the session—the 2d day of June—being the occasion of the dedication of the new Masonic Temple, the finest masonic structure in the world. A most elegant and instructive oration was delivered on the occasion by M.: W.: Past Grand Master John L. Lewis, from which we would delight to make some extracts, could we do so without spoiling the thread.

The Masonic Board of Relief dispensed \$3,516.84 in charity to three hundred and ninety-five applicants, hailing from thirty-eight Grand Jurisdictions—Nebraska not recognized in the list. Thanks.

We are very sorry to lose Bro.: Gibson's companionship in the correspondence department; and we are no less *gratified* to introduce M.: W.: Bro.: John W. Simons, who presents a most interesting and able review of the proceedings of forty-eight corresponding Grand Bodies, including eight foreign. Nebraska for 1874 receives cordial and extended notice.

Under Alabama, referring to the expulsion of one Glass, a Master Mason and a member of the state senate, for pledging his masonic faith to another senator to "pair off" with him on a certain question, and his subsequent violation of the pledge, and the adverse criticisms of the New York and Indiana committees, Bro.: Simons says:—

We have thus presented both sides of the argument as a matter of fair play, and we desire to add our personal conviction that, while we should not pledge the faith or the mere word of a Mason on every trifling occasion, or make merchandise of it at all, as when put up as collateral for a small loan, the account of which, nine times in ten, has to be balanced by "profit and loss"—especially "loss"—there ought to be some way of reaching Masons who wilfully violate not only the confidence of those with whom they deal, but at the same time the most solemn sanctions known among men. We think that an agreement not to violate a promise, not to wrong or defraud, was and is intended to mean something, and that its violation by a Mason, more, perhaps, than by others not thus privileged, ought, in every well-established case, to meet with a signal rebuke, to the end that others may be deterred from thus trifling with their engagements, and that the garments of the fraternity may be kept unsullied.

Under Iowa, he says:—

At the installation of officers, an address was delivered by Rev. Bro.: J. H. Rhea, in which he formulates this idea: "The secrecy and sanctity of the Lodge room have been partially, and in fact almost wholly, destroyed by the opening of these sacred and secret retreats to the public visitation of those who are not Masons. No uninitiated eye should ever look upon our Lodge rooms. The charm of mystery should never be broken or weakened."

To all of which we utterly object. The real secrecy of Masonry we will as jealously guard and protect as any other member of the craft, but when we are told that the occasional gathering of our families and friends in the Lodge room is anything but a benefit to Masonry, we respectfully demur. Our association has but little to conceal from the world. All its principles and aims may be, and ought to be, publicly discussed, and the place of all places to do this is the Lodge room. During the past thirty years we have assisted at very many such gatherings, and we know that their effect has always been

good for the society and its members. Every good man or woman who attends such a meeting, and is favorably impressed with the proceedings, is a friend on whom we can rely as against the railings of bigots, who know nothing of us; and so we believe it a duty to open our halls at reasonable intervals, and solicit the attendance of the public, that it may be seen what manner of men we are, and know what work it is we are trying to do.

Our resolutions anent France and Hamburg are copied in full, with the remark:—

We suggest that it would be well if every Grand Lodge would occasionally adopt similar resolutions, to the end of keeping their constituents in mind of individual duty in the premises.

Bro. George S. Smith is credited with an "eloquent excerpt, as a sample of the whole" oration.

Of us he says:—

Bro. J. N. Wise presented the report on Foreign Correspondence, in which New York for 1874 receives extended and most kindly notice. He differs from our respected predecessor in regard to the restoration to the roll of the name of a brother dead while under discipline, and good humoredly sets him right on the Nebraska view of the Grand Orient of France, as see resolutions above quoted. We are glad to see that he indorses the view long held by New York, that Masonry is not an *order*, but a fraternity, and should be spoken of accordingly.

Under Nevada, quoting the Grand Master as unfavorable to the spreading of the ballot where the investigating committee report unfavorably, he says:—

From his last proposition we dissent, for the reason that the acceptance or rejection of a petition is a legislative act, which cannot be inferred, but must have the positive action of the Lodge. Now, there is no way known to Masonry for a Lodge to express its willingness or unwillingness to receive a profane into its fold except by ballot. The report of the investigating committee is the expression of the opinion of the brethren composing it; but it does not, and, indeed, cannot, follow that their opinion is that of the Lodge. The Lodge has, therefore, a right to be heard in a matter so nearly concerning its welfare, and, in all fairness to the candidate, he should be given to know that the rejection of his petition is due not to the good or ill report of a committee, but to the deliberate and solemn act of the Lodge, as a whole.

The practice in Nebraska is to adopt an unfavorable report by show of hands, which makes the report the action of the Lodge to all intents and purposes. None may be *admitted* to membership save by the unanimous consent of the members present, by a form of expression which is universal—the secret ballot—but we are not convinced that the same form of expression is *necessary* in case of an unfavorable report. We are, however, disposed to favor a ballot. It is simply a question of choice.

We observe that the Grand Master was "*spiced*" after the labors of the dedication, as witness:—

M. W. William H. Lee, Grand Master of Connecticut, addressed the Grand Lodge, and presented the Grand Master with a genuine wooden nutmeg made from the old "Charter Oak" tree formerly standing in the city of Hartford.

We are loth to part with these proceedings, bearing, as they do, the marks of wisdom and greatness throughout.

The Grand Master and Grand Secretary were re-elected.

NORTH CAROLINA, 1874.

The Annual Communication was held at Raleigh on the 7th day of December—M.: W.: John Nichols, Grand Master, and R.: W.: Donald W. Bain, Grand Secretary.

An able and interesting address was delivered by the Grand Master. He refers, in fitting terms, to the death of Past Grand Master Samuel F. Patterson, and also to the death of ex-Governor Henry Toole Clark, their masonic historian; also, of Bro.: Alexander J. Lawrence, Past Grand Secretary.

Twelve dispensations were granted for new Lodges.

The following excerpt is worthy of notice:—

Good officers make good Lodges. It is almost impossible for a Master in one year to qualify himself to preside in a Lodge, or inform himself of the laws and customs of the fraternity, and confer degrees with that fluency and solemnity so necessary to make a proper impression on the minds of the brethren and of the candidates. And, often, just as soon as the Master qualifies himself, he is superseded by one less fitted for the position. Thus, from year to year, are some Lodges ruled by weak and doubting Masters. Let no one pass into the East but through the West, and then not until the Lodge is satisfied that he has zeal enough for the institution to prompt him to do his work well and faithfully. A Master should not only be qualified to confer the degrees well, but he should be well versed in masonic law, and especially should he be conversant with the By-Laws of his Lodge.

And it is true, every word of it.

An offer was received from the "Bingham School" to "*give tuition to any orphan of a Mason within the jurisdiction of the Grand Lodge of North Carolina, who has not the means to pay his way.*" This is certainly a very generous proposition, and deserving of the grateful acknowledgments of the Grand Lodge, which it received.

The Orphan Asylum is prosperous—speeding on its mission of mercy, doing good to many helpless little ones, who, but for the large-heartedness of the masonic fraternity, would have been left to the cold charities of a cold, indifferent world.

Speaking of charity, the Grand Master quotes from Bunyan's Pilgrim's Progress the following beautiful illustration:—

"Then they (the Shepherds) took them (the Pilgrims) and led them to Mount Charity, where they showed them a man that had a bundle of cloth lying before him, out of which he cut coats and garments for the poor that stood about him; yet his bundle or roll of cloth was never the less. Then said they, what should this be? This is, said the Shepherds, to show that he who has a heart to give of his labor to the poor, shall never want wherewithal. He that watereth shall be watered himself. And the cake that the widow gave to the prophet did not cause that she had the less in her barrel."

And adds the following beautiful and touching stanzas:—

“God of the Fatherless! Come to us now,
In spirit descend from Thy mansion above!
Come with the glory that beams 'round the brow,
And teach us new lessons of heavenly love.

“God of the Motherless! Come from Thy throne,
Before which the bright angels ever adore.
Oh! come with the comfort that's ever Thine own,
And bless with Thy presence once more.

‘God of the ‘Mystic Tie!’ Aid us to bless
The helpless, the friendless, the poor;
To banish dark sorrow and drive the distress
Far away from our poor brother's door.”

A very excellent report was submitted by the Grand Secretary, of his official duties.

Bro. J. H. Mills, Superintendent of the Orphan Asylum, submitted a very interesting and encouraging report of the affairs connected with that institution—so flattering, indeed, that the Grand Lodge authorized and made provision for another asylum west of the Blue Ridge, at Mars Hill. We wish them abundant success in the new, as well as the old, enterprise.

A weekly paper is to be started in connection with the asylum.

“Opposed to lotteries,” is the sentiment of the Grand Lodge; and we say, Amen!

By way of diversion, we give the following from the report of the Committee on Subordinate Returns, which we think is “right good:”

Royal White Lodge, No. 2, has the seal of Halifax Superior Court, Halifax county, N. C., with a note saying: “The seal of our Lodge being out of order, the seal of county is used in its place.” Same Lodge gives the names of three brothers dead and only two reported in the summary.

The following explains itself:—

Your Committee on Foreign Correspondence regret to state that, owing to pressing business engagements on the part of each member, they have been unable to prepare a report to submit at this communication.

They beg to report the organization of Grand Lodges in Utah and British Columbia, and recommend that they be recognized as such, and entered upon the roll of Grand Bodies with which this Grand Lodge is in fraternal correspondence.

A Special Communication was held at Raleigh on the 4th day of July, for the purpose of laying the corner-stone of the United States court house and post office. On this occasion a very neat and appropriate oration was delivered by Past Grand Master Reade.

The Grand Master and Grand Secretary were re-elected.

NOVA SCOTIA, 1874.

An Emergent Communication was held at Halifax on the 13th day of January, for the purpose of recording the death of Grand Master Alexander Keith. Fitting tribute was paid to the memory of the eminent

deceased Grand Master, who for thirty-two years had been at the head of Masonry in the province.

According to the provisions of the Constitution, M.: W.: S. R. Sircom, the last preceding Grand Master, was invited to assume the office of Grand Master until the next Annual Communication.

The Annual Communication was held on the 13th day of June—M.: W.: S. R. Sircom on the Throne, and R.: W.: Benjamin Curren, Grand Secretary.

The address of the acting Grand Master is brief and business-like. We are informed that the Trustees of the Grand Lodge purchased the Masonic Hall property for the Grand Lodge for \$16,000, and they recommend outer and inner repairs to the amount of \$7,000. He recommends the establishment of a library and reading room.

The Deputy Grand Master also delivered an excellent address, from which we learn that the craft in the jurisdiction are in a prosperous and advancing condition.

The Grand Lodge was incorporated by the legislature, and is now a creature of law.

One of the District Deputy Grand Masters reports that Zetland Lodge had erected a fine temple at a cost of \$11,000; but "the funds and resources of the Lodge were entirely inadequate to the construction of so expensive a building, and consequently financial embarrassment followed, and in order to extricate themselves they have started a gift enterprise, the profit of which, if successful, will relieve their pecuniary difficulties and save their fine building." We are happy to note that the Grand Lodge promptly and *unanimously* adopted the following:—

WHEREAS, It has come to the knowledge of this Grand Lodge, through the report of the District Deputy Grand Master for No. 2, that there is in connection with a Lodge under this jurisdiction a gift enterprise, and such an enterprise being contrary to the spirit of Masonry, therefore

Resolved, That this Grand Lodge condemns such enterprises as not calculated to advance the interests of the craft, and contrary to the spirit of Masonry.

A very excellent report on Foreign Correspondence is presented by Bro.: George T. Smithers, in which are reviewed, in a courteous and candid manner, the proceedings of forty-two Grand Lodges. Nebraska for 1873 receives cordial notice. Of our "Masonic Mutual Benefit Association" (that is to be) he says:—

A committee was appointed to take into consideration the propriety of organizing a "Masonic Life Assurance Association." Whether or not it is advisable for Grand Lodges to assume the responsibility of such organizations, is, with many, still an open question. We do not consider such to come within the legitimate scope of the objects of our order.

Neither do we, as having any relation to or connection with Grand Lodge. The Grand Lodge of Nebraska simply took the initiative step, by appointing a committee to *devise a plan* for such an organization; after which the Grand Lodge does not propose to have any connection with the enterprise whatever.

M.: W.: Colonel J. Wimburn Laurie was elected Grand Master, and R.: W.: Benjamin Curren, D. C. L., re-elected Grand Secretary.

OHIO, 1874.

The Annual Communication was held at Columbus on the 20th day of October — M.: W.: Asa H. Battin, Grand Master, and R.: W.: John D. Caldwell, Grand Secretary.

The annual address is an excellent document, and shows that the Grand Master has been an indefatigable worker. Besides consecrating and dedicating new halls, installing officers, etc., he mentions some sixty-five special dispensations issued, and remarks: "It is possible that I have issued a few special dispensations to elect and install officers, which I have not recorded."

The following account of a masonic battle is interesting: —

On the 24th of June I attended a grand celebration of the fraternity at Wellsville, in Columbiana county, which has not been excelled by anything in Eastern Ohio. For some months previous, the anti-Masons in that vicinity had held high carnival, and freely boasted that the order in that village should be crushed out. Professed ministers of the gospel had declaimed against it from the pulpit; lectures had been delivered by itinerant humbugs, in which its enormities were laid bare; and a feeling of bitterness against the fraternity was engendered and encouraged, which, it was hoped by our enemies, would result in the downfall of Wellsville Lodge. But, in the hour of the apparent triumph of our enemies in that vicinity, the brethren of Wellsville were equal to the emergency. They quietly arranged for a grand display on that occasion: and when the memorable day arrived, their success exceeded their most sanguine expectations. Lodges were present from New Lisbon, East Liverpool, Hammondsville, Salineville, Hanover, Minerva, Waynesburg, Alliance, Steubenville, Bridgeport, and Martin's Ferry, in Ohio; from Beaver, Smith's Ferry, Alleghany, Pittsburg, Rochester, and New Brighton, in Pennsylvania; and from New Cumberland, Wellsburg, and Wheeling, in West Virginia; together with a number of Commanderies in full uniform from the three states named. The procession was one of the finest I have ever seen, and the town was too small to hold the people. Over eight thousand people gathered around the speaker's stand, and listened to an able and eloquent address delivered by our worthy brother, Rev. W. B. Watkins, of Pittsburg: and since that day not the sound of an anti-Mason has been heard in Wellsville, "or the region round about."

Eighteen dispensations were granted for the organization of new Lodges.

He recommends the adoption of the one ballot plan for the degrees, but the Committee on Jurisprudence reported adversely to his views.

He thinks suspension is a sufficient penalty for non-payment of dues, except in extreme cases of wilful contumacy.

We would like to copy his wise counsels under the head of "Our Duty," which are worthy of heed, but our space will not permit.

The following majority report of the Committee on Grievances, upon the whisky traffic, was concurred in by the Grand Lodge: —

Your committee have had under consideration the appeal of Bro.: A. T. Cook from the action of Highland Lodge, No. 38, in indefinitely suspending him from the privileges

of said Lodge, after trial upon charges preferred against him, and find that the charges, in substance, are: that the suspended brother was engaged in the habitual sale of intoxicating liquors, to be drank upon the premises where sold; that the brother waived service and the taking of testimony, and filed his admission in writing with the committee appointed to take testimony, substantially confessing the charges as alleged, and admitting "that he is the proprietor of the hotel called the Ellicott House, * * * and the owner and proprietor of the saloon, or bar, of said hotel, and was selling liquor on the premises, to be drank where sold." But, at the same time, he files his exceptions in writing with the Lodge, in the nature of a demurrer to the charge, in which he claims that no masonic offense is alleged, and that to sell intoxicating liquors to be drank on the premises "is not a violation of the laws and edicts of the Grand Lodge and a scandal and disgrace to the masonic fraternity;" and claims further, among other things, that he had rented said hotel for a term of years; that he had tried to get along without the sale of liquors, and that, in order to prevent him from losing money during the term of his lease, and make the same a profitable investment, it was necessary for him to keep his saloon and sell liquor, and he had therefore resumed it. And he further admits that unlawful sales of intoxicating liquor, at the time of his trial, occurred daily on his premises. The brother was duly tried upon the charges and his admissions thereof, and indefinitely suspended.

By decision of this Grand Lodge, the sale of intoxicating liquors contrary to the law of this state, by a Mason, is declared a masonic offense, and subjects the offender to masonic punishment. A majority of your committee are, therefore, of the opinion that the action of said Lodge in the suspension of Bro.: A. T. Cook ought to be approved; and offer for adoption the following resolution:—

"Resolved, That the action and proceedings of Highland Lodge, No. 38, in the trial and suspension of Bro.: A. T. Cook, be, and the same are hereby, affirmed."

We heartily endorse the action of the Grand Lodge in the above.

We now pass to Bro.: Caldwell's report on Foreign Correspondence, and excerpt one or two items of interest to the craft. This review is not of the ordinary style, but more of a summary of decisions of Grand Lodges upon certain questions.

In reference to a "Masonic Congress," which he suggests should be held on the 24th of June of the centennial year, we copy the following:

* * * In view, therefore, of what was well meant and serviceable in the past, and what we observe in the present by the Drummond light of knowledge and experience, we, as Masons, in the center of the Union, near the centennial anniversary of its birth, should pay due honors to the fathers. As the author of "Guesses at Truth" says, we may say with regard to our masonic fathers: "Our ancestors wrought in a magnanimous spirit of rivalry with nature, or in kindly fellowship with her." When they planted, they chose out her trees of longest life—the oak, the chestnut, the yew, the elm—trees which it does us good to behold, while we muse on the many generations of our forefathers whose eyes have reposed with the same leafy bays.

You that maintain that you owe nothing to posterity, are ignorant of your greatest earthly benefactor. Posterity has cast her shadow before, and you are at this moment reposing beneath it. Whatever comfort you possess, you owe mainly to posterity. The heroic deeds that were done by men of former times, the great works that were wrought, the great fabrics that were raised by them, their mounds and embankments against the power of evil, their drains to carry off mischief, the wide plains they redeemed from the overflowings of barbarism, the countless fields they enclosed and husbanded for good to grow and thrive on—for whom was all this achieved but for posterity? Except for posterity—except for the vital magnetic consciousness, that while men perish, man survives—the only principle of prudent men must have been, "*Let us eat and drink, for to-morrow we die.*"

It is due to ourselves that we consecrate ourselves in the future to self-rectification—to make the second century of our national history better by improvement of ourselves as a fraternity. A Grand Lodge of the United States is not desirable; but a Grand Con-

ference of representatives of Grand Lodges in the United States and British America should be held at an early day. Our masonic titles, our masonic jurisprudence, need a review. We suggest the 24th of June, 1876, as the time for a *General Masonic Assembly*—the manner of representation and the place of meeting to be determined on hereafter, as the voice of the fraternity may be manifested. Ohio would be honored if any city in its limits should be agreed on.

We have given the statistics of progress in masonic association, most of which has been in the last fifty years, dating back to the anti-masonic times, when Henry Dana Ward, the ablest writer against the assembly of men in Lodges as Freemasons, said:—

"The righteous cause of anti-Masonry does not seek the field of politics; nor does it seek men in any field; but it will seek *Freemasonry* wherever the creature may lurk—in the hall of legislation, on the bench of justice, or in the chair of the executive. Wherever Freemasonry with its iniquitous oaths may hide, *there* anti-Masonry will lay hold of it, neither abashed by the dignity of the ermine, nor lulled by the sanctimony of the surplice.

"Anti-Masonry is a principle; and principles cannot turn aside for men. It is rooted in hostility to secret societies; it will allow of none, and men actuated by this principle are constrained to *require* that citizens belonging to a secret society should renounce its unequal obligations to entitle them to equal confidence in the community. Freemasonry must hide in its own labyrinth, and those who support it must be content to hide with it. Freemasonry will no more die a natural death than sin; it must be sought out and destroyed. Like a troublesome weed, it is not enough to root it up—it must be dried and burnt, lest the seed spring after the root has perished. Our politicians are effectually rooting it up; our churches will at length kindle, and roast it in the fire."

"The man resolved, and steady to his trust,
Inflexible to ill, and obstinately just,
May the rude rabble's insolence despise,
Their senseless clamors and tumultuous cries.
The tyrant's fierceness he beguiles,
And the stern brow and the harsh voice defies,
And with superior greatness smiles."

Are we right, or are we wrong? If we are right, let us perfect ourselves in Masonry. Witness the wonderful increase of Lodges in America, and the extraordinary number of brethren of the mystic tie who now perform their part in the great social life of the people, in the area from the Ohio River to the Pacific Ocean, and to the Sandwich Islands beyond the Golden Coast:—

The New England States have enrolled.....	79,170 Masons.
The Middle States.....	132,260 "
The thirteen Southern States.....	147,176 "
The Western States and Territories.....	197,870 "

Making a masonic enumeration in the United States of more than half a million, and over twenty thousand more in British America.

Masonry, then, we take it, is an influence for good, and is an important factor in the civilization of a free people. In consideration, then, of its importance to America, we long since have outstripped our parent, Old England; and, in view of a wise conservatism for the future, it would be well now to observe this centennial period; but trust our Pennsylvania friends will not urge such an assembly at Philadelphia on the 4th of July, but unite with the East, West, North, and South, at some suitable point in the fourth division of our country, on the 24th of June, 1876.

We cite some appropriate topics for consideration:—

1. AS TO NOMENCLATURE.—The Grand Bodies, still to be governors of the respective states, might all agree upon similar titles. The Constitutions of Grand Lodges might be amended so that each Grand Jurisdiction should be known by the same title. Some of the state organizations have no masonic reference—merely "Grand Lodge." Take the following list, as indicating a perplexing non-conformity:—

The Grand Lodge of Delaware, Virginia, Texas, Kentucky, Nebraska.
 The Grand Lodge of the State of Louisiana, Tennessee.
 The Grand Lodge of Free and Accepted Masons of Maryland, Georgia.
 The Grand Lodge of Free and Accepted Masons of the State of Michigan, California.
 The M. W. Grand Lodge of Ancient, Free, and Accepted Masons of the State of
 Maine, Rhode Island and Providence Plantations.
 The Grand Lodge of the Ancient and Honorable Fraternity of Free and Accepted
 Masons of the State of New Hampshire, Indiana.

* * * * *

This "North American Congress" should meet in a "Jubilee" Conference. In its call, ample assurance should be given that, in purpose or action, it would not trammel Grand Lodges, but guard their rights, dignity, and authority as State Grand Bodies.

2. AS TO UNIFORMITY OF WORK.—Some lessons of wisdom would be learned, no doubt, by a general conference, in witnessing an exhibition of work and lectures; but perhaps discord, and not concord, would result, if peremptory reform in this department was made the subject matter of the call for a conference.

3. AS TO LODGE CHARITY FUNDS.—The benevolent fund everywhere should be wisely distributed. If there be a wide-spread evil of waste of the fund which belongs to the widow and orphan, decisive steps should be taken in concert, so that traveling peculators on the fund would cease to ply their vocation. We are a locomotive people.

4. THE VARIOUS RITES.—The claim is set up that there is an American system of Masonry. Grand Lodges rule only over three degrees, known as Entered Apprentice, Fellow Craft, and Master Mason. There is ample intelligence at hand that, on the foundation of these degrees, there are other distinct powers masonic.

(a.) *The Grand Chapters of Royal Arch Masons*, in most of the states, are under the governmental control of the General Grand Chapter of the United States.

(b.) *The Grand Councils of Royal and Select Masters*, controlling two degrees, conferred only on those who are Royal Arch Masons. This power proposes to organize under a General Grand Council of the United States.

(c.) *The Grand Encampment of Knights Templar of the United States*.—In this country, its subordinates confer the orders of Knighthood only on those Master Masons who have received the Royal Arch degree.

In Continental Europe, these organizations are but few. In England, there is some confusion—at different periods the order is conferred on Masons only, and, again, on those who have never been initiated into Masonry.

(d.) *The Supreme Council, A. and A. Rite*.—Two masonic powers maintain supremacy in this country—one in the northern portion of the United States, and one in the southern—in each division of the Union, perhaps fifty or sixty "Sovereign Grand Inspectors General" being the governing power. They have control of say thirty degrees, conferrable on those who have received the three recognized degrees of Masonry. In some countries, the masonic powers controlling these "Scotch Rite" degrees have control of the three degrees as well.

May it not be worthy of Master Masons in North America, who are now in harmonious fellowship with these active agencies—*quasi* partners in the great and glorious work of edification in Masonry—to hold a conference at this epoch of enlightenment, to consider, if there is an American Masonry, whether it may not be systematized in harmonious grades—in a College of Rites—all in well-defined limits?

5. There could be such representation made in matters of masonic jurisprudence as to secure a code of decisions that would meet with general approval. The most fruitless task now is for Grand Masters one year to pour through the sieve the full cup of decisions, to require an equal flow next year; and this through the whole alphabet of Grand Lodges.

6. A COMPREHENSIVE PLAN OF BENEVOLENCE.—What Masons aim at is to do good. Much good can be done with money well applied; but it is lamentably true that Masons misapply whole treasures of money, and do only partial good. A plan could be adopted in a conference of the Masons of the Union. Concentrate their mites and make them of mickle power, whether in a home for the aged or infirm or a school for the orphans.

7. CEASE TO BE "KNOW-NOTHINGS."—In the Southern States, countless numbers of black men, hitherto slaves by the logic of events, have become, legally, white enough to vote and hold office—some of them holding seats in the United States Senate. In the North, men of black skin, free born, have been admitted to the franchise of freemen. The policy and prejudice of the past in the Grand Lodge of Ohio, as elsewhere, for several years, forbid even their admission to masonic Lodges, even if their application received unanimous approval of the Lodge. A few years ago, in Ohio, this interdiction was withdrawn. Yet the black man does not apply, to disturb the harmony of the brotherhood, but keeps to himself, an enforced Ishmaelite. What might result if a national conference of representatives of Grand Lodges took place, would be to find out, as a "fact," that in numerous states of the Union there are organizations of colored men who claim to be "Masons," and have their Grand Lodges, Grand Chapters, and Grand Commanderies, and decide "what they will do about it."

Bro. Drummond, of Portland, Maine, obtained important statistics relative to these grand organizations. And, in the publication of the proceedings of one claiming to be the Grand Lodge of Free and Accepted Masons of Ohio, the organization has complimented this Grand Body by copying, nearly in every particular, our well-arranged masonic code and regulations for the government of subordinate Lodges; and names one of our distinguished Past Grand Masters, Bro. L. V. Bierce, as the *Grand Representative* from that Grand Body to our own, although the credentials have never been presented, or recognition given of the organization.

The brethren of different states, should they ever meet in conference, may be fortunate to have an opportunity to say, in their jurisdiction—what can well be vouched for in this state—that the personal character of the men whose names appear as leaders in their so-called Grand Lodges and Grand Commanderies is irreproachable. Only that should be done that will inspire to harmony. On such an occasion, the greatest service to these men of the new liberty, no doubt, will be to recognize their independence, which they now seem to manage with success. European Grand Lodges propose to do it.

One more item we copy, and we "yield the floor:"—

THE "SLOANE MANUSCRIPT"

No. 3329, British Museum.

This is indorsed: "A Narrative of the Freemason's Words and Signs." The copy is certified to by an official of the museum. Bro. Hughan, in his sketches and reprints, says—

"Mr. Edward A. Bond and Mr. Sims, of the British Museum, agree in stating that this manuscript is probably of the beginning of the eighteenth century. We are also informed by a gentleman whose name has been honorably associated with the British Museum for years, that, as Sir Hans Sloane only died in 1753, the article or manuscript 3329 might easily be of a date after 1717."

Bro. the Rev. A. F. A. Woodford, M. A. (Past Grand Chaplain), however, mentions a great authority on the antiquity of manuscript, who declares it to be previous to the middle of the seventeenth century. Bro. Woodford coincides with Mr. Wallbran, of Ripon, who makes the foregoing statement. Bro. Findel thinks it originated at the end of the seventeenth century, and fancies it was known to Dr. Plot before writing the "Natural History of Staffordshire" (Oxford, A. D. 1686), for which it has been styled the "Plot Manuscript." Bro. Hughan, we believe, considers it to belong to the *last* century, but prefers leaving the matter undecided at present; and, until more evidence has been accumulated, it is not safe to venture any "hard and fast line" as to the date of its calligraphy. We are informed that it is Bro. Hughan's intention shortly to give the whole of the quotation from Dr. Plot's work of A. D. 1686, respecting Masonry, in his interesting series of articles, written expressly for the *Voice of Freemasons*, at Chicago, on "Early History of British Freemasonry," as he has had the work lent him for perusal, and also Elias Ashmole's diary of about the same date.

A NARRATIVE OF THE FREEMASON'S WORDS AND SIGNS.

(A verbatim et literatum transcript.)

"First they discover other by signes next they go in private to discourse, one signe is by giving their right hand a cast cross their brest from left to right with the tops of their fingers about 3 or 4 inches below their chin, anoth'r is by puling of their hat w'th their right hand their two first fingers above and the thumb and all the rest below the hats brim puling it of and giving it a cast from left to right then on their head, anoth'r is of drinking giving the glass a cast cross und'r their chin from left to right, anoth'r is taking their handk'rs by the corner w'th their right hand and throw it over their left should'r letting it hang down their back and so walk a few steps along. If any Mason see it they will follow and take him by the hand; their gripe for fellow craftes is grasping their right hands in each other thrusting their thumb naile close upon the third joynt of each others fling'r; their master's gripe is grasping their right hands in each other; placing their four finger's nails hard upon the carpus, or end of others wrists and their thumb nail thrust hard directly between the second joynt of the thumb and the third joynt of the first finger, but some say the mast'rs grip is the same I last described only each of their midle ffig'rs must reach an inch or three barley corns length higher to touch upon a vein y't comes from the heart.

"Another signe is placing their right heell to the inside of their left in forme of a square so walk a few steps backward and forward and at every third step make a little stand placing their feet square as aforesaid. This done if any Masons perceive it they will presently come to you, if you come where any Masons' tooles lyes lay y'm in form of a square they will presently know y't a free brother hath been their, or a free broth'r coming where free masons are at work if he takes some of their tooles and lay y'm in form of a square it is a signe to discover them. Or if he takes one of their tooles or his own staff and strike softly on the wall or worke saying this is base or hollow if there be any free brother at the work he will answ'r, it is solid, w'ch words are signes to discov'r each oth'r. Anoth'r sign some use bending their right arme in form of a square and laying the palm of their left hand upon their heart. Another is hoisting their eyes toward the east and twisting their mouth toward y'e west. Another is bending their right knee holding up their hand towards the east and if it be night or dark they will give two little haughts and a great one as if they were forcing a bone or a lump out of their throat, they will say y'e day is for seeing the night for hereing. Another signe is by lending you a crooked pin or a bit of paper cut in the forme of a square on receipt of w'ch you must come from w't place or company soever you are in by virtue of your oath and by y'e aforementioned sign of y'e hat or hand you are to come if it were from the top of a steeple to know their pleasure and to assist them. And to lett know he wants money he will hold a bit of a pipe (or some such thing) to you saying can you change a cole pence, if you have money you say as if you have none say no, some will signifye their want of money by pullidg their knife out of the sheath and giving it to a brother in company or alone. If the broth'r have money he takes the knife puting it in its sheath and returne it, if he will have none he will returne it bare as he rec'd it, which many of them do notwithstanding their oath and many oth'r signes they reject tho' by oath they are bound to obey all. Another signe is by taking their hanck'r in their right hand and blow their nose then holding it straight out before them they give two little shakes and a big one. They have another signe used at the table drinking when the glass goes not fast enough round they say star the guile.

"To discourse a Mason in France, Spaine or Turkey (say they) the signe is to kneel down on his left knee and hold up his right hand to the sunn and the outlandish Broth'r will presently take him up, but believe me if they go on their knees on that acc't they may remaine there, or any p'sons observe their signes as long as y'e Jews will remaine on their believe to rec'e their wished for Mesias from the East."

Here followeth their private discourse by way of question and answer:—

"(Quest'n) are you a mason. (Answ'r) yes, I am a freemason. (Q) how shall I know that. (A) by perfect signes and tokens and the first poynts of my Ent'rance. (Q) which is the first signe or token, shew me the first and I will shew you the second. (A) the first is heal and conceal or conceal and keep secrett by no less paine than cutting my tongue from my throat. (Q) where were you made a mason. (A) in a just and perfect or just

and lawfull lodge. (Q) what is a just and perfect or just and lawfull lodge. (A) a just and perfect lodge is two Interprintices two fellow craftes and two Mast'rs, more or fewer the more the merrier the fewer the better chear but if need require five will serve that is, two Interprintices, two fellow crafts and one Mast'r on the highest hill or lowest valley of the world without the crow of a cock or the bark of a dogg. (Q) from whom do you derive your principalls. (A) from a great'r than you. (Q) who is that on earth that is great'r than a freemason. (A) he y't was caryed to y'e highest pinnicall of the temple of Jerusalem. (Q) whith'r is your lodge shut or open. (A) it is shut. (Q) where lyes the keys of lodge-door. (A) they lye in a bound case or under a three cornered pavem't about a foot and a halfe from the lodge door. (Q) what is the key of your lodge doore made of. (A) it is not made of wood stone iron or steel or any sort of mettel but the tongue of a good resort behind a Broth'rs back as well as before his face. (Q) how many jewels belong to your lodge. (A) There are three the square pavem't the blazing star and the Danty tassley. (Q) how long is the cable rope of your lodge. (A) as long as from the top of the liver to the root of the tongue. (Q) how many lights are in your lodge. (A) three, the sun the mast'r and the square. (Q) how high is your Lodge. (A) without fotts yards or Inches, it reaches to heaven. (Q) how stood your lodge. (A) east and west as all holly Temples stand. (Q) w'ch is the mast'rs place in the lodge. (A) the east place is the mast'rs place in the lodge and the Jewell resteth on him first and he sitteth men to worke w't the m'rs have in the forenoon the wardens reap in the afternoon.

"[Q] where was the word first given. [A] at the tower of Babylon. [Q] where did they first call their lodge. [A] at the holy chapel of St. John. [Q] how stood your lodge. [A] as the said holy chapell and all other holy Temples stand (viz) east and west. [Q] how many lights are in your lodge. [A] two one to see to go in and another to see to work. [Q] what were you sworne by. [A] by God and the square. [Q] whither above the cloathes or und'r the cloathes. [A] und'r the cloathes. [Q] und'r what arme. [A] under the right arme. God is gratfull to all Worshipfull Mast'rs and fellows in that worshipfull lodge from whence me last came and to you good fellow w't is your name. [A] I or B then giving the grip of the hand he will say Broth'r John greet you well. [A] God's good greeting to you dear Broth'r.

"Another salutation is giving the mast'rs or fellows grip, saying the right worshipful, the mast'rs and fellows in that worshipful lodge from whence we last came greet you greet you greet you well, then he will reply, God's good greeting to you dear brother.

"Another they have called the mast'r word, and is Maharyn which is allways divided into two words, and standing close with their breasts to each other the inside of each othrs right ancle joynts, the mastr grip by their right hands and the top of their left hand fingers thrust close on ye small of each others backbone and in that posture they stand till they whispr in each othrs eares ye one Mahā—the other replays Ryn."

THE OATH.

"The Mason word and everything therein contained you shall keep secrett, you shall never put it in writing directly or indirectly, you shall keep all that we or yor attendrs shall bid you keep secret from man, woman, or child, or stock or stone, and never reveal it but to a brother or in a lodge of Freemasons, and truly observe the charges in ye constitution, all this you promise and swear faithfully to keep and observe, without any manner of equivocation or mental reservation directly or indirectly; so help you God and by the contents of this book.

"So he kisses the book, etc."

OREGON, 1874.

A Special Communication was held at Salem on the 8th day of October, 1873, for the purpose of laying the corner-stone of the state capitol building; on which occasion Past Grand Master S. F. Chadwick delivered a very excellent address.

The Annual Communication was held at Portland on the 8th day of June, 1874—M. W. T. McF. Patton, Grand Master, and R. W. R. P. Earhart, Grand Secretary.

A large number of representatives of corresponding Grand Bodies were present. Nebraska was not represented.

A very interesting and instructive address was delivered by the Grand Master. We excerpt the following as worthy of thought:—

Before proceeding to the labors before us, it would not be unprofitable for us, my brethren, if we would linger a moment longer, and make self-examination as to our masonic advancement. What evils have we, as individual Masons, amended? What vices have we shunned? What positive good have we accomplished during the year now about to close? To assist us in the performance of the duty here suggested, we might with great propriety inquire, each one of himself, have I, as a Mason, discharged my duty to God, my neighbor, and myself, as I was solemnly charged when I crossed the threshold of Masonry? Have I been particularly careful in my outward demeanor to avoid censure and reproach? Have I endeavored by my walk and conduct to enforce obedience to our tenets by precept as well as example? These are pertinent inquiries, and relate wholly to masonic duty. If we can give affirmative responses to all these, then we have been true and consistent, and have acted agreeably to our professions. If, on the contrary, our responses are in the negative, then we have been false to our vows, and betrayed our trust.

Masonry requires no service or sacrifice at our hands but such as will inure to our own benefit and permanent good. It is a free and voluntary act on our part that we become her votaries; and, after thoroughly acquainting ourselves with her principles and teachings, as well as requirements, is it not right and just that we should insist that those teachings and requirements shall be respected and faithfully observed by those who profess to worship at her shrine?

Two dispensations were issued for the organization of new Lodges.

Only four decisions are reported, of which we copy the following, as coinciding with our views on masonic balls:—

It is inconsistent with the spirit and intent of Masonry for a Lodge to entertain any proposition to provide or arrange, by the appointment of committees or otherwise, for masonic balls. Festivities of this character are wholly foreign to the purpose for which Lodges are congregated, and are very liable to produce confusion among the craft, even if unanimity prevailed. The act of the Lodge authorizing and consenting to such festivities virtually implies that the expenses incurred thereby will be assumed by the Lodge, which is forbidden by standing resolution No. 2 of the Grand Lodge.

We do not assert that there is harm in dancing, but we do insist that it is unmasonic, and hence wrong for the fraternity to inaugurate any entertainment or other enterprise under the name of *Masonry*, in which all Masons cannot conscientiously and heartily join. We believe it to be just as masonic for a majority of the members of a Lodge who hold to the faith of a certain political party to obtrude their politics in the Lodge and override the conscientious convictions of the minority; or for a certain number of members who, perchance, may belong to a certain church, to introduce their peculiar religious belief to the overriding of those of a different belief, as for those who favor dancing to force their peculiar views and prejudices on that subject against those other members who are conscientiously opposed to dancing—who believe it to be wrong. Let Masons dance who will—who think there is no harm

in such amusement. But do not lend the title "masonic" to such an entertainment, lest confusion and discord come to the craft.

The Grand Lodge boasts an educational fund of over \$13,000.

A very neat oration was delivered by the Grand Orator, Bro.: J. N. Dolph. The following excerpt will sample the whole address:—

Springing from the spirit of this age a thousand benevolent institutions calculated to improve the physical, intellectual, and moral condition of the race. The black clouds of ignorance and superstition, which have so long hung over the night of the world, are passing away, and religion, civil liberty, and civilization are increasing in every direction, and penetrating the darkest corners of the earth. A spirit of universal benevolence and good will has been diffused among the nations. It has furnished shelter for the homeless, hospitals for the sick, and food for the starving; it has sought out and provided homes and instruction for the deaf and blind; it has furnished asylums for the insane and inebriate; it has introduced a humanitarian spirit into the laws of war, and followed in its fiery track to ameliorate its horrors by brotherly and (I may say) sisterly care, and the consolations of religion; it makes haste when famine, flood, fire, or pestilence overtakes any section of our country, or the world, to contribute substantial aid to the suffering. In short, man begins to realize the intimate relations that bind him to his fellow-men. A nerve of humanity runs through this age and generation that vibrates in sympathy with the most obscure individual of the race; and men begin to realize "that the chain of being, link by link, connects every member of the human race with every other member, and with the common Father of us all." Nor is this spirit confined to individuals or communities—it prompts the nations to act the Good Samaritan. When famine settled, grim and terrible, upon the Emerald Isle, it sent Columbia's white-winged messenger of mercy with food for her starving poor. Let the cry of suffering or want come up from the remotest part of the globe, and the call of humanity is responded to with relief. Let the weakest people, struggling for liberty against oppression, appeal for help, and the popular heart responds with sympathy, and substantial aid is only prevented by the active interference of the government. Bad as the world is, who can look back over its history—over the violence, crime, ignorance, superstition, and selfishness, the toils, struggles, hardships, and sufferings of nearly six thousand years, and compare it with the progress of civilization, knowledge, and liberty of the nineteenth century—and deny that this is an age of revolution, progress, and reform?

As I have said, among the human agencies which have contributed to bring about this change in the moral condition of the world, the institution of Freemasonry stands pre-eminently at the head, both for age and influence; and yet it is but the dawn of the better age that is upon us. Even from the mountain-tops of the highest civilization, with the vision of faith, the first rays of the unrisen sun of the millennial day are but seen above the horizon. Selfishness is still the rule, and benevolence the exception. The work of our order is but commenced—"A mighty work is laid upon us, and it is still unfinished." What are the lessons of the hour for Masonry? Evidently to bring the fraternity up to a higher standard of excellence.

Bro.: S. F. Chadwick presents the report on Foreign Correspondence, in which are reviewed the proceedings of thirty corresponding Grand Bodies—Nebraska not sharing a notice.

Under Louisiana, he says:—

We are tapped a little upon our knuckles for views in regard to the Eastern Star. The committee say: "As Bro.: Chadwick says he is not a member of the Eastern Star," etc. Since that was written we have had the pleasure of uniting ourselves with that body. We do not propose to extend our remarks on this subject, but will say, with Bro.: Scott, even if he is opposed to conferring degrees upon wives and daughters, that "the social feature of Masonry is too much neglected. There ought to be more frequent reunions, at which the wives and daughters of the brethren should be present, and an earnest effort made to enlist them in the cause of Masonry—not by conferring on them the so-

called degrees, but by giving them our confidence and making them the almoners of our charities to the sick and suffering, to the widow and the fatherless. Make it a sacred duty to see that no applicant can enter the Lodge unless his private character is such that he can also be admitted into the family circle. We would thus gain woman's influence in our favor." This is the idea that the Eastern Star is based upon. While the Eastern Star is not calculated to sweep over the land like a tornado, or to find a lodgment everywhere, still the object is one that is commendable. The female members know that they are not Masons. But any way to reform the "social feature of Masonry" that "is too much neglected." If the Eastern Star will not answer, give us something else that will.

Stand by your colors, Bro.: Chadwick—stand by the ladies, and we're with you. "We'll fight it out on this line if it takes all summer."

We had other things marked in these proceedings for comment, but our space is consumed, and we pass.

M.: W.: J. B. Congle was elected Grand Master, and R.: W.: R. P. Earhart re-elected Grand Secretary.

PENNSYLVANIA, 1874.

A Quarterly Communication was held on the 3d day of June—M.: W.: Alfred R. Potter, Grand Master, in the oriental chair, and R.: W.: John Thompson, Grand Secretary.

The Committee on Appeals submitted a report on but one case, on which the Grand Lodge took no action.

The Grand Master announced the death of Past Grand Master Samuel H. Perkins, when resolutions, eloquently setting forth his great usefulness during a long life, and also extolling his masonic and Christian virtues, were unanimously adopted.

Another Quarterly Communication was held on the 2d day of September, at which only a small amount of business was done.

Another Quarterly was held on the 2d day of December, at which the financial matters of the Grand Lodge were deliberated upon.

A volume, entitled the "Dedication Memorial," is prepared, and is to be disposed of for the benefit of the library. We trust its sale will largely inure to the advantage of the library. It is a volume in which every Mason in Pennsylvania should take a lively interest.

Our Keystone brethren are large-hearted, and know the definition of "charity"—\$6,734.75 were sent to the relief of the brethren in Louisiana, in addition to \$1,000 donated by the Grand Lodge.

The Grand Master announced the decease of Past Grand Master John M. Read, and appointed Past Grand Master Samuel C. Perkins to prepare suitable resolutions thereupon.

The Annual Communication was held on the 23th day of December.

The following appeal from the ruling of a Worshipful Master, together with the report of the Committee on Appeals, we append:—

The appeal in this case is founded upon the ruling of the Worshipful Master of Lodge No. —, who decided that a proposed new section of a by-law relating to special meetings was out of order. A committee had reported the section, and when it came up for discussion and action, the Worshipful Master, considering that it conflicted with the directions of the Ahiman Rezon, ruled it out of order; and from this decision the brethren have made their appeal.

That the section was a violation of the law of this Grand Lodge is clear, and, indeed, it was admitted by the appealing brethren to be so; but they insisted, however, that it was the Master's duty to allow the Lodge to pass upon it, and that its invalidity or unconstitutionality (taking the Ahiman Rezon as the Constitution) did not justify him in pronouncing it out of order—that, under the parliamentary law, did not pertain to the merits of a proposition, but simply to those rules universally recognized, which regulate business and enforce decorum; and that this was not a point of order which the Worshipful Master had a right to decide.

Such is not the law anywhere, and most certainly it is not the masonic law. It is the bounden duty of the Master to enforce the laws of the Grand Lodge; and to submit to the Lodge a proposition in violation of them, and to run the risk of its adoption, would subject the Master to just criticism. The ordinary rules of order for the purpose of governing the proceedings are accepted only when they are in harmony with the higher regulations, and as our Grand Lodge is the source of all authority, where it has spoken, any attempt to contradict or oppose its edicts must be promptly put down by the Master of the subordinate Lodge.

The committee recommended that the appeal be dismissed, but we do not discover any action of the Grand Lodge on the report.

The Board of Almoners dispensed \$2,870.25 to needy applicants, and the Stewards of the Stephen Girard Charity Fund in like manner dispensed \$3,265.88.

A short but graceful address was delivered by the Grand Master. He held, during the year, nine Lodges of Instruction, and exemplified the work of the three degrees in seven Lodges contiguous to the city of Philadelphia. He had also visited twenty eight of the city Lodges. He held a *Grand Lodge of Instruction* on the day following each Quarterly Communication, on the last of which occasions he exemplified the work of the three degrees.

We are more than pleased to enjoy the privilege of perusing so chaste and courteous a report as that of the Committee on Foreign Correspondence, of which Bro. E. Coppee Mitchell is the author. He reviews the proceedings of forty-six Grand Lodges in a truly modest and fraternal manner.

We excerpt the following from his opening remarks:—

It has come down to us from those able and experienced brethren who have occupied this responsible position in past years, as an unbending rule to govern this committee, that it is no part of our duty to pass judgment upon matters, either of legislation or administration, wherein we find our brethren in other jurisdictions differ from our own laws and customs—that each Grand Lodge, being sovereign within the limits of its own jurisdiction, has the undoubted right to regulate its affairs according to its own judgment. To this traditional policy we have adhered; not only because it has been an established usage, and is entitled on that account to be respected, but also because, in the performance of our duty, we have found it a wise and safe policy for ourselves, totally inexperienced in this branch of masonic duty, to avoid sitting in the seat of judgment and passing sentence upon others, while we ourselves are so liable to fall into error. Such reflections of our own as are found in our report are offered, therefore, rather as suggestions to our brethren at home, than as criticisms upon the action of the Grand Lodges or brethren whose proceedings are under review.

That is what we call graceful. But, Bro.: Mitchell, we are all seeking after further light. We want the rough corners broken off, and thus produce the perfect ashlar. It is by *friction* that *rough* and *uncouth* parts are worn away and the polish given. Just criticism, courteously bestowed, does more to correct hasty and unwise legislation, and *un-masonic usage*, than almost anything else. Hence we think it is one of the duties and "prerogatives" of Committees on Foreign Correspondence to criticise what they believe to be contrary to the best interests of the fraternity, but always void of offense.

Nebraska for 1873 is favorably noticed. Grand Master Hill's address is characterized as "plain, practical, and sensible." Bro.: Osborne is credited with "a very eloquent oration," with the remark that "it is an able refutation of the cheap slanders against the fraternity so common in the mouths of a certain class of persons who are jaundiced with envy and blind from willful ignorance." It is remarked that the report of our committee for that year "is ably done." We give Bro.: Mitchell full credit for the compliment, but question his judgment.

The Grand Master and Grand Secretary were re-elected.

RHODE ISLAND, 1874.

A Festival Communication was held at Masonic Hall, in Providence, on Tuesday, June 24th, 1873; but — they didn't "*festive*."

A Special Communication was held on the 26th of the same month, in Pawtucket, for the purpose of constituting Barney Merry Lodge, No. 29.

The Semi-Annual Communication was held on the 17th day of November — M.: W.: Nicholas Van Slyck, Grand Master, and R.: W.: Edwin Baker, Grand Secretary.

M.: W.: Ariel Ballou, Past Grand Master, to whom was referred documents from the Grand Lodge of Louisiana, and also others from the Grand Orient of France, relative to the differences existing between those two Grand Bodies, submitted a report in brief, clearly setting forth the issue. We excerpt the following from the report: —

It is the acts of this spurious "Supreme Council of Louisiana," in conferring the degrees of Entered Apprentice, Fellow Craft, and Master Mason, and its recognition and laudation by the Grand Orient of France, of which the Grand Lodge of Louisiana complains, and asks the support of its sister Grand Lodges.

The doctrine of this Grand Lodge respecting its jurisdiction has ever been that its authority was supreme and complete through the limits of the state, and the same supremacy it accords to its sister Grand Lodges in their respective states and territories. In the case under consideration, your committee deem it of no importance to inquire whether it is a Council, Consistory, or any other body or assemblage of men, who attempt to confer the first three degrees of Masonry without the authority of the Grand Master and the Grand Lodge having jurisdiction. They (such bodies) and their abettors must be held to be irregular, clandestine, and enemies to the best interests of society and Freemasonry.

This appears to be precisely the case in the state of Louisiana. The so-called "Supreme Council of Louisiana," by itself or subordinates, initiates, passes, and raises to the sublime degree of Master Mason the applicants for admission, and in derogation of the lawful authority of the Grand Lodge of Louisiana; and the Grand Orient of France recognizes and fraternizes with the so-called "Supreme Council of Louisiana," as appears by the decree of recognition, dated November 5th, 1868, and is still in full fellowship, as appears by the communication to our Grand Lodge referred to your committee.

To show the animus and motive of the Grand Orient of France, permit your committee to quote a paragraph or two from the decree of recognition of November 5th, 1868: "Desiring," says the Grand Master, "to give to the Supreme Council a testimonial of our fraternal sympathies, and to encourage it as much as we can in the humanitarian course upon which it has entered by opening the doors of its temples to *all* men deemed worthy of initiation, without distinction of nationality, race, or color. * * * Considering that, among the masonic powers of the globe, the Grand Orient of France has been among the first as an apostle of that grand act of justice, and that it has always hastened to give its help and assistance to masonic powers who have willingly followed in its steps, and been inspired with the same sentiments: We have decreed, and do now decree," etc.

Your committee, after a careful and full consideration of the foregoing facts, deem it necessary to recommend the passage of a resolution by the M. W. Grand Lodge, forbidding all masonic intercourse between the members of the masonic fraternity of this jurisdiction with the initiates and members of the so-called "Supreme Council of Louisiana," and its subordinates, and with the initiates and members of the Grand Orient of France and its subordinates.

The following is the action taken on the report:—

Ordered, That the same be received, and action thereon be postponed until the next Annual Communication.

The Annual Communication was held on the 18th day of May, 1874.

The Grand Secretary presented a practical report of the transactions of his office, from which we clip the following:—

I here wish to call your attention to the time necessary in most of the Lodges to receive the three degrees. Ten years ago no one thought of conferring the second and third degrees sooner than four weeks from the time of receiving the first and second, and what was then the rule is now the exception. Two degrees in one night are as often given, almost, as one, and three degrees in two successive nights is of frequent occurrence. This leads to the query, can a man make suitable proficiency in the preceding degree in fifteen minutes? We can profitably follow the laws of many jurisdictions, who require that a satisfactory examination in open Lodge shall furnish the evidence of proficiency, and right of advancement.

The following is from the report of the Committee on Grand Officers' Reports:—

The committee deem it unnecessary to enlarge upon the importance of a good masonic library. It has come to be a recognized fact that a mere knowledge of the ritual is not all that is needed to make a "bright Mason;" but the intelligent Mason is one having a knowledge of the history, jurisprudence, and ethics of Masonry, and to enable the craft to obtain this, a library should be accessible to every member.

The following are found in the majority report of the Committee on Grand Officers' Reports:—

The fourth decision, the committee concur in the opinion expressed therein, but deem it proper to add that, while a Lodge may not *demand* the repayment of assistance rendered to a sojourner, from the Lodge of which he was a member, it is proper for them

to notify the sojourner's Lodge of what they have done, and leave it to the latter to decide what action they will take thereon.

The fifth decision your committee cannot approve, for the reason that they are of the opinion that it is the duty of the Lodge to assist its members when in need, no matter where they may be. If the member is in good standing, he has the right to call upon his Lodge to assist him in his hour of trouble, and his Lodge should heed his cry of distress, and, as far as in their power, minister to his relief.

The foregoing remarks relating to decision fifth were called out by a decision of the Grand Master that a Lodge could not succor or relieve the wants of a brother while sojourning in another Grand Lodge jurisdiction.

Here, then, follows the minority report:—

In decision fourth, I agree with the Grand Master just in the exact words used. Rights are demanded— favors are asked or extended. My reasons are more fully set forth in the next decision.

In decision fifth, "No Lodge has the *right* to contribute to the relief of any of its members while sojourning," etc. To this I agree, and it is a question of jurisdiction— not but that the Lodges may do differently, but what they have the right to do or have done to them.

And here comes the *reasoning* of the minority:—

No Lodge in Providence, for instance, would allow, without complaint, a country Lodge to send officers or members within this city, to make Masons, bury a brother, etc., without consent. Should they to perform charity? Is it because it is "dollars and cents" that they, or any one, should make this exception? Is a Mason's charity expressly for the members of particular Lodges only, or is it, as I hold, for all? If the former, it may be well; if the latter, it is better, and agrees with that which I have been taught. But, as now-a-days the Grand Lodges have apportioned the jurisdiction of each subordinate Lodge, they must confine their work therein, or get authority to go into the field.

I find in the ancient charges as follows: "And that no Master or Fellow shall supplant others of their work." Also: "That every Mason receive and cherish strange Fellows."

This reasoning is so utterly illogical that we are astonished. Doing *masonic work*, and opening the hand of *charity*, are two very different things. We feel quite confident that the minority of the committee will "stand alone in his glory"— a monument unto himself.

The Grand Master and Grand Secretary were re-elected.

SOUTH CAROLINA, 1874.

A Special Communication was held at Charleston on the 28th day of October, 1874, for the purpose of paying the last sad tribute of respect to the remains of the Grand Secretary, Bro. Benjamin Rush Campbell, who departed this life on the 27th day of October. He died as he had lived—in the full hope of a glorious immortality. May his ashes rest in peace, and his memory ever remain green in the hearts of his brethren.

The Annual Communication was held at Charleston on the 8th day of December, when M. W. J. B. Kershaw sat in the oriental chair, and R. W. Charles Inglesby occupied the Grand Secretary's place.

The Grand Master delivered a very excellent address. He referred in feeling terms to the death of Past Grand Master R. S. Bruns, who, at the previous Annual Communication, was lying on his death-bed, and from that "*chamber of death*" sent his last message to the Grand Lodge. And now another message warns the craft that their Grand Secretary has gone.

Very fitting eulogistic memorials of Bro. B. Rush Campbell were presented and adopted by the Grand Lodge.

The Grand Master issued thirteen dispensations for new Lodges.

We note the following, from the Grand Master's address, and agree with him that the action of the Iowa Lodge "involved a palpable violation of the rights of Franklin Lodge"—so, also, does the Grand Lodge of South Carolina think:—

During the year I had some correspondence with the Most Worshipful Grand Master of Iowa, respecting the irregular conferring of the third degree by one of the Lodges of that jurisdiction upon one O. W. Bennett, who had been entered an Apprentice and passed to the second degree in Franklin Lodge, No. 96, of this jurisdiction, and was raised by a Lodge in Iowa, without the consent of his Lodge here. As my Most Worshipful brother responded courteously, and it was ascertained that the alleged irregularity had occurred under the rule of a former Grand Master, who gave a dispensation authorizing the action of said Lodge, I did not think it advisable further to pursue the matter though it seems to have involved a palpable violation of the rights of Franklin Lodge, thus to deal with its material without its consent.

We learn from the reports of the District Deputy Grand Masters that peace and prosperity attend the craft in that jurisdiction.

The following nut from the report of a District Deputy Grand Master we throw in for our brethren to crack:—

On notice to the Worshipful Master of Flint Hill Lodge, no additional degrees were conferred upon the "maimed Entered Apprentice." Before notice was given, however, I found that the party had been passed to the degree of Fellow Craft.

I recommend that the Lodge be now allowed to raise John Carrol, the party referred to, to the degree of Master, for the following reasons:—

1st. He will be done a great injustice, after, without any fault on his part, having received two degrees, to be stopped, being in the same condition as when initiated. Thus regarded, his case need not be a precedent for *initiating* one maimed.

2d. It is carrying the rules of *operative* Masonry too far, as applied to *speculative* Masonry, to refuse light to one in every respect qualified *quoad* speculative Masonry. He is a perfect man in every respect, except one of his legs. This is perfect in appearance, being a "Bly's anatomical leg," and only causes a limp in his walk. He can take any step, or assume any posture required. Why, then, can he not be regarded as a perfect man *quoad* *speculative* Masonry?

3d. He was not of age until the 28th of September, 1861. The war was then in progress, and he a volunteer. He lost his leg in battle, December 16th, 1863. Hence, it was impracticable for him to have applied before he lost his leg, as there were very few Lodges in camp. Now, he lost his leg in the *service of his country*; and are we to discourage patriotism by placing this penalty upon sacrifices to one's *country*? It ought to be the rule in "all well-regulated institutions, and more especially this of Masonry," to require of its members nothing inconsistent with the duties we owe our God, our

country, or our family. This exclusion by us is inconsistent with the duty we owe our country.

Suffice it to say that the Grand Lodge very wisely censured the Lodge for accepting such material, and non-concurred in the recommendation of the District Deputy Grand Master.

The Grand Lodge instructed the Grand Master to communicate their thanks to our Past Grand Master, D. H. Wheeler, for the return of a jewel, marked Union Kilwinning Lodge, No. 4.

A considerable number of appeals were reviewed by the Grand Lodge, and judiciously disposed of.

The report on Foreign Correspondence is presented by the acting Grand Secretary, Bro.: Charles Inglesby. The proceedings of thirty-seven corresponding Grand Bodies are carefully reviewed. Nebraska for 1873 receives cordial notice.

M.: W.: James A. Hoyt was elected Grand Master, and R.: W.: Charles Inglesby Grand Secretary.

TENNESSEE, 1874.

The Annual Communication was held at Nashville on the 9th day of November. M.: W.: James D. Richardson was in the orient, and R.: W.: John Frizzell at the south-east.

An excellent address was delivered by the Grand Master, from which we learn that the craft "continues to prosper and extend its benign influence." Peace and harmony prevail all over the jurisdiction.

The Grand Master announces the death of Past Grand Master Samuel McManus, in honor of whose memory a Grand Lodge of Sorrow was held during the Annual Communication.

Six dispensations were issued for the formation of new Lodges. The Grand Master recommended that, hereafter, no Lodge should be named after any living man, and the Grand Lodge so ordered.

The decisions are in harmony with general usage.

The following excerpt is good enough to reproduce in this review, and we invite our brethren to read and ponder it well:—

And now, brethren, on such occasions as this, when many of us are gathered together, it is appropriate for us to inquire whether, as a Grand Lodge, we are better, in every sense of the word, than we were one year ago. As subordinate Lodges, are we improving and yearly growing better? As individuals, how will we answer this question? Are we better men, better husbands, fathers, brothers,*better citizens, than one year ago? If not, is Masonry what it ought to be, and what its theory teaches? Masonry is progressive, not only as a science; but, as good Masons, we should progress morally, in our daily walks through life, nearer and nearer unto the perfect end. It will not be insisted that it can take the place of religion, but we do believe that it can and does fashion and shape our minds and consciences for the purest impressions and for divine precepts; and it practically illustrates and exemplifies a love which is without limit, cementing all hearts which acknowledge its allegiance, with the golden links of harmony and

peace, never to be broken while time endures. Let us, then, resolve now, if we have not already done so, to make ourselves better men and better Masons, and may we feel at the close of each Annual Communication that we have improved since the preceding one, and are better for having attended here and taken counsel together.

Forty-three rules of order were presented and adopted by the Grand Lodge for its own government.

A large number of appeals were heard and disposed of in a sound, business manner.

The Committee on Jurisprudence had under revision the edicts of the Grand Lodge, and reported forty-seven, which were adopted. Among them we find the following, which we think is radically wrong:—

8. In the absence of the Master of a Lodge, the duties of the chair shall devolve upon the Senior Warden; in his absence, the Junior Warden; in his absence, the oldest Past Master present. If none of the officers nor any Past Master be present, the members, according to seniority, may fill the chair, and have all the rights of a regularly installed Master.

We cannot concede, under any circumstances, that, in the absence of the first three officers, any one save a Past Master can open a Lodge and transact its business. In our jurisdiction we do not concede even the right of a Past Master to open a Lodge, unless it be first congregated by one of the three principal officers.

The following, also, are among the revised edicts:—

17. Applications for demits must be made at a stated meeting, and shall be granted if all dues are paid, and no charges have been preferred, or time asked to prefer the same.

21. The Worshipful Master, Senior or Junior Warden, are required to deliver one of the three lectures at least once in each month in open Lodge, and show by their minutes by whom and at what time delivered.

33. The moral law being the foundation upon which Masonry rests, and its strict observance the only means by which Masonry can be perpetuated, and embrace within its circle men entertaining such widely different views, both religious and political, as well as of different nationalities, and which every Mason by his tenure is bound to obey—its teachings are so plain and unmistakable that Masons need not err. Therefore, Lodges are admonished, under penalty of forfeiting their charters, to observe and maintain this standard of masonic deportment, as it is the province of Lodges, under the restriction prescribed by masonic law and usage, to determine what pursuits, practices, or delinquencies are in violation of the moral law.

A very interesting oration was delivered by Bro. N. W. McConnell. Did space permit, we would like to present the whole, that our readers might know the views of the orator upon the "origin and principles of Freemasonry; its mission upon the earth; and as a source of moral and intellectual light." We cannot quote at any length and do justice to the author; hence we give simply his introduction, and his views of the *origin* of the institution:—

Neither this Grand Lodge nor the *fraternity* at large are *responsible* for the views we shall present to-night. It is a matter of some doubt whether some of our views will bear the test when measured by the strict standard of masonic orthodoxy; but we give them to you as our honest convictions, for what they are worth.

History, tradition, and the very nature of the institution *itself*, all teach that Freemasonry originated in the temple of Solomon. In this building there met the most illus-

trious personages known to its annals. That its sublime teachings were an emanation from the divine mind there can be no doubt. They were made a part of the original constitution of the moral universe when the great organic act was decreed in the councils of eternity. The obligations of faith in one supreme God, and of obedience to the eternal principles of virtue and morality, are as old as the human race.

M.: W.: A. J. Wheeler was elected Grand Master, and R.: W.: John Frizze re-elected Grand Secretary.

TEXAS, 1875.

The Annual Communication was held in the city of Houston on the 2d day of June—M.: W.: Thomas R. Bonner in the Grand East, and R.: W.: George H. Bringhurst, Grand Secretary.

The address is lengthy and ably written—presenting a complete *resume* of the Grand Master's official doings for the year. He says:—

Masonry has kept pace with the increasing population. Beside the large increase of initiates, our numbers are being continually augmented by Masons from the older states of the Union. Judging from the facts elicited by an extensive correspondence with the Lodges in all parts of the state, and by the reports of our District Deputies, it affords me great pleasure to say that, with here and there an exception, unity, harmony, peace, and a fair degree of prosperity prevail in our Lodges. Masonry, in Texas, has established for itself a high standard of morality, and justly commands the respect of our citizens. Let us keep this standard high, live agreeably to our professions, enforce a just discipline, guard against every departure from established rules, and extend protection and charity to such as are entitled to it, and our beloved order will continue to grow more and more firmly established in the affections of the people. Let every individual Mason so demean himself, in public and in private, that, in every relation in life, the knowledge that he is a Mason will inspire confidence in his integrity.

He speaks out *boldly* and *right* about the lottery business in connection with Masonry, in this wise:—

I have been asked in several instances to grant authority to Lodges to engage in lotteries, gift concerts, and land distributions, as a means of raising funds to pay off their debts and build halls, and I have always refused. I do not believe it to be the policy of this Grand Lodge to give its official sanction to enterprises of this character, especially when they are in violation of the laws of our state. Masonry does not claim to be a religious organization; still, as a body, we profess and teach obedience to the laws of the government under which we live. A large proportion of our members, be it said to the credit of our order, are Christian men, and believe it to be sinful and wrong to engage in and conduct such enterprises. Whenever a Lodge, in its organic capacity, engages in this business, it must of necessity do violence to the conscientious views of such members, and thereby compel them to join, in some measure, in what they conceive to be a species of gambling, or else demit to avoid it. Its commencement would be the entering wedge to discord in many localities. If a man desires to buy or sell lottery tickets, let him do so—this is a matter of conscience with him; but, as a body of Masons, our policy is to avoid all entangling alliances. When masonic lotteries shall become the order of the day, Masonry will have degenerated from the high position we have claimed for it, and masonic Lodges will become the avenue through which designing and unscrupulous men may obtain access to the fraternity, to carry out more successfully enterprises foreign to the grand purposes of the order. Let us do no violence to the religious opinions

of our brethren; keep a tongue of good report, and not tarnish the fair name of our venerable order by converting it into an enterprise which, to say the least of it, smacks of gambling.

Among his decisions we find the following:—

In cases where parties have been suspended or expelled, and, on appeal, the Grand Lodge has reversed the cause for a new trial, I have held that the party, by the action of the Grand Lodge, whether so specially stated or not in the order of reversal, was restored to the same position he held prior to trial—that is, a member of the Lodge, under charges—and had a right to be present at the new trial.

This question arises upon the construction of resolution No. 143, by which it is claimed that such reversal shall not entitle the party to membership, unless so specially ordered by the Grand Lodge. I am of opinion, however, that this condition in the resolution was only intended to apply to causes which were finally disposed of by the Grand Lodge, and not to such as were reversed for a new trial. I believe that resolution No. 143 should be changed so as to make a reversal in all cases operate a restoration to membership, unless specially ordered otherwise by the Grand Lodge. This subject was fully discussed by a special committee of our Grand Lodge, in 1861, on the "restoration of expelled Masons." After affirming the doctrine that the Grand Lodge has the right to restore, the committee say that "if the Grand Lodge decides the cause of the judgment of expulsion to be wrongful or unjust, then the judgment itself is void, and all its effects and penalties are ended." Surely the loss of membership, growing out of an unjust conviction, is a sore penalty. The committee to whom such matters are referred not unfrequently reverse a cause upon its merits, and, forgetting that it requires a special order of the Grand Lodge to restore to membership, neglect to make this special order, and thereby deprive the party of his membership. The change which I propose, is to frame the resolution so that the denial of membership will be the exception, and not, as now, the general rule.

Without calling in question the resolution of the Grand Lodge to which reference is had, we fully indorse the views of the Grand Master. Our views upon this subject are more fully given under Mississippi.

The committee to whom the Grand Master's report was referred, say upon the foregoing decision:—

In regard to resolution No. 143, some of our best masonic jurists have held that the Grand Lodge has not the legal right to restore an expelled Mason to membership in a subordinate Lodge, even on reversal of such sentence on appeal. The resolution assumes that it has the right, but concedes that it is not always politic to exercise it on every occasion, and is, in fact, a compromise between the two classes of opinion. With due deference, therefore, to the M.: W.: Grand Master's opinion, we think it best not to disturb the practice thus established.

They are determined to check the too rapid multiplication of Lodges in Texas, as will appear from the appended resolution, reported by the Judiciary Committee and adopted by the Grand Lodge:—

Resolved, That, hereafter, dispensations for new Lodges within counties in which one or more Lodges have been organized, shall only be granted upon the application of not less than fifteen Master Masons, and under all the provisions and regulations in relation thereto.

We are not sure that this is not a good plan. At all events, it will be likely to give new Lodges a good, healthy, constitutional number to start with.

The special committee on "Masonic Orphans' Agricultural and Mechanical College" recommend the undertaking, and believe that greater

success can be attained by voluntary contributions than by direct taxation. Resolutions were adopted, carrying into effect the recommendations of the committee. We bid them God speed.

A Grand Lodge of Sorrow was held on Sunday evening.

A large number of appeals and grievances were reported upon by the three Committees on Grievances and Appeals. The reports are very full, and show great labor, well performed, on the part of the committees.

A fine tribute was paid to the memory of Past Grand Master Peter W. Gray; as also to the memory of Past Grand Master William M. Perkins, their representative near the Grand Lodge of Louisiana.

The report on Foreign Correspondence is presented by Bro.: M. F. Mott. It is an excellent review of the proceedings of forty-three American Grand Lodges. Nebraska for 1874 receives very short but courteous attention.

Bro.: George S. Smith is credited with an oration "worthy of the Grand Lodge."

The following we copy for the eye of our Grand Secretary, alone:—

The proceedings are more neatly printed and better arranged than those of any other Grand Lodge yet in the hands of the committee.

Bro.: J. M. Wise is credited with a "grand report." Now, Bro.: Mott, we have no objections to that "grand," but it is all spoiled by that "M." We are sensitive about the middle letter of our name—please bear it in mind.

M.: W.: Joseph D. Sayers was elected Grand Master, and R.: W.: George H. Bringhurst re-elected Grand Secretary.

UTAH, 1874.

The Grand Lodge met in Annual Communication at Salt Lake City on the 10th day of November—M.: W.: Louis Cohn, Grand Master, and R.: W.: Christopher Diehl, Grand Secretary.

The Grand Master delivered a very excellent address, from which we make one or two extracts. Upon the subject of charity, he says:—

It is all very well to preach charity to our candidates—all very well to show the world that the main round in the masonic ladder is named charity—but, practically, charity does not consist of high-flown speeches. It is of more solid substance. Merely unfurling our banner to the breeze, with the empty word "charity" emblazoned thereon, will not sustain our claim that we are a charitable institution. We must demonstrate by practical acts that we practice what we preach.

These are the reasons why I want Lodges to accumulate funds. We should always be prepared for any emergency to alleviate distress, and it can only be done by the economical management of Lodge funds, and the collection of dues from the members. The latter should be rigidly enforced to the full extent of the law, except when it is known that the brother is destitute. Any Lodge that has been several years in existence, with a respectable membership, and has so mismanaged its financial affairs that it cannot, at a moment's notice, assist the needy when an emergency arises, fails in its mission, and is unworthy to occupy a place in any jurisdiction among the sisterhood of Lodges. Its charter should be revoked and its members scattered among other Lodges that are better able to teach them the true lessons of masonic principles.

He complains that after Masons have received the *higher degrees*, they are too prone to quit attendance upon the lower degrees — in which connection he uses the following language:—

Yes! I have investigated this matter very carefully, in order to find a reason why the Blue Lodges are so much neglected, and the only answer I can find is, we have *too much Masonry*. The old members, it seems, would rather visit the other masonic organizations — if they visit at all; and the young Mason has scarcely passed the threshold of he *sanctum sanctorum*, when he already petitions the Chapter, then the Commandery, and next the Scottish Rite Lodges, for their thirty-two degrees — all of them very excellent, I have not the least doubt. The morbid desire of the young Mason for more mystery, and not for "more light," leads him ever onward, until the multitude of degrees, G.: and P.: W.:, leads him to think that Masonry consists only of these Lodge ceremonies and nothing else, and it causes him to lose sight of the noble and simple teachings of the three first degrees, and the true aim of Masonry is thereby lost to him. Standing on his lofty pinnacle, the young Knight Templar of two or three months standing considers himself a *very high* Mason indeed, and the Blue Lodge is totally ignored, or looked upon as something only fit for the *lower* ranks of the order. Secretaries are apt to find such brethren cross and crabbed, when they endeavor to collect dues.

We regret to say there is too much truth in the foregoing. However true it may be that Masons, too often, in attaining the *higher degrees*, neglect the *lower*, we think there is no sufficient reason for such neglect. There is a beauty and an attraction about the higher degrees which it were useless to ignore; yet, there is something real, something solid, something in the traditions appertaining to Blue Lodge Masonry, that has an irresistible attraction to us.

Our Utah brethren have adopted the following method of ascertaining who the non-affiliates are in that jurisdiction, and of requesting them to affiliate:—

NON-AFFILIATION.

By order of the M.: W.: Grand Master, I mailed, February 13, from this office, to the several Secretaries, two blank circulars, in words as follows:—

"A." _____ HALL OF _____ LODGE, No. —, A.: F.: & A.: M.:
MR. _____:

Dear Sir and Brother:—By instruction of the M.: W.: Grand Master of the M.: W.: Grand Lodge of A.: F.: & A.: M.: of Utah, it becomes my duty to propound, and you are fraternally requested to answer, the following questions:—

- Are you a Master Mason?
- Are you a contributing member of some Blue Lodge?
- What is the name and number of your Lodge?
- Where is your Lodge located?
- From what Grand Jurisdiction holds your Lodge its charter?
- If non-affiliated, when have you demitted?

Date, _____ 18— (Signature) _____

By filling this blank at your earliest convenience and returning in the enclosed envelope, you will oblige,

Yours very truly and fraternally, _____ Secretary.

"B." _____ HALL OF _____ LODGE, No. —, A.: F.: & A.: M.:
MR. _____:

Dear Sir and Brother:—Having observed in your returned report that you are a non-affiliated Mason, by instruction of the M.: W.: Grand Master of the M.: W.: Grand Lodge of A.: F.: & A.: M.: of Utah, I again address and most fraternally request you to join a Lodge in this Grand Jurisdiction, if you intend to remain a resident of Utah.

Yours very truly and fraternally, _____ Secretary.

P. S.—Affiliation fees are abolished in this Grand Jurisdiction.— Secretary.

The Grand Secretary reports, as the partial result, that three hundred and twenty-four of the circulars marked "A" had been sent as directed. And that, in answer thereto, it appeared that there were in the jurisdiction two hundred and twelve Masons who were affiliated elsewhere; ninety-four reported themselves as non-affiliated, while "seventeen considered themselves above any masonic authority, and refused to answer." Only seven had affiliated, as requested in circular "B."

Bro.: Diehl, the Grand Secretary and Grand Librarian, manifests a commendable zeal for the building up of a Grand Lodge library. He is untiring in his efforts and exertions in behalf of the best interests of Masonry in Utah, and deserves success—and he will have it.

Bro.: Diehl presents a very creditable review of the proceedings of forty-six Grand Lodges, including Nebraska for 1873.

M.: W.: Charles W. Bennett was elected Grand Master, and R.: W.: Christopher Diehl re-elected Grand Secretary.

VERMONT, 1874

The Annual Communication was held at "Grand Army Hall," in the city of Burlington, on the 10th day of June—M.: W.: Park Davis, Grand Master, and R.: W.: Henry Clark, Grand Secretary.

The Grand Master delivered an able and interesting address. He had not been called upon to grant a single dispensation for the formation of a new Lodge during the year; and he had not been besought, except in one instance, to shorten the road to the degrees, and that he refused.

An old anti-Mason named *Moon* had made sad havoc in Vermont by interfering with and preventing regular communications of many of the Lodges. Their regular meetings are governed by the fulling of the moon, and it so happened that April in 1874 had cheated, wronged, and defrauded May out of her full moon, and the consequence was that many Lodges were cheated out of their May meeting, and their annual election of officers, which occurred in that month, went over by default. Grand Master Davis, however, was equal to the emergency, and required April to make restitution, by deciding that the second or last full moon in April was in May, "or words to that effect."

We suggest that a General Grand Communication of all the Grand Lodges of the *sphere* be convened next year in *Philadelphia*, to take some united action upon this irregular, clandestine way in which the moon has been doing business of late. And we would meekly suggest that that *august body*, when so convened, adopt, unanimously, a resolution requesting her to *expand* to her *fullest proportions* at least *once* in each *month*.

We are informed that a commission has been issued to Bro.: Phineas

D. Ballou, of Omaha, as representative of Vermont near our Grand Lodge. The honor has been well bestowed.

The revenues of the Grand Lodge have so diminished as to occasion some alarm for the future welfare of the Grand Lodge—the only source of income being three dollars for each initiation and twenty-five dollars for each charter. They seem to assume that they have reached their maximum number of Lodges—one hundred—and hence can expect but a small revenue from charter fees. The Grand Master therefore recommends some action providing for some other source of revenue. A committee subsequently recommended a tax of twenty cents on each Master Mason holding membership in the jurisdiction, and the Grand Lodge adopted the recommendation.

Of existing evils, the Grand Master says:—

I am able to speak of only two evils which have any general prevalence. The first is of a negative character, but none the less an evil. It is that of indifference or inactivity—a sort of lukewarmness toward Masonry which characterizes so many of our brethren. These profess to think well of Masonry—they speak well of it. Some of this class occasionally attend Lodge meetings and pay their dues—others do not even do this. They do not realize that Masonry is any benefit to them—they receive no benefits to realize; they do not put themselves in position to receive any. It is only those who are willing to go out of their way and on foot to succor the needy, or to bend the knees in supplication for a brother's welfare; whose breast heaves with feelings of benevolence; who are ready to stretch forth the hand in support of the falling; and whose mouth whispers good counsels to the erring, and whose ear is open to the cry of the distressed—that are in position to receive and realize the benefits of Masonry.

The other evil of which I would speak is a spirit of intolerance—a disposition not to submit to the regulations of Masonry. It arises from disappointment in not attaining some end desired, and the disappointed members chafe—sometimes rebel—because of the restraint of some requirement under which the object sought is defeated. Such lay to heart their defeat, and seem to attach more importance to it than to a steady observance of salutary and necessary rules. Their feelings of disappointment over-master their judgment. This spirit is oftenest found among the most zealous—the indifferent rarely, if ever, exhibit it. Indeed, it results from disappointed zeal, and the more earnest the zeal the greater the disappointment. It is sometimes found when an aspirant for office has been defeated—the majority of the Lodge not appreciating, according to his idea, his qualifications for official position; or when some brother, in the exercise of his inviolable right, has black-balled a favorite candidate; or when a trial has resulted differently from what was expected, and an accused brother who was thought guilty has been acquitted, or was punished when believed to be innocent; or when a favorite scheme of any kind has been frustrated. In such instances a spirit of intolerance takes possession of the most active of the brethren and cools their zeal, or turns it in the direction of doing evil. And yet the brethren most exercised by this spirit justify it upon masonic grounds; they claim to be doing their masonic duty. Herein lies the great danger. They think an evil has been done, and the effect of their action is to attempt its redress by doing another. A little examination will demonstrate the error. How often do we find brethren, while professing devotion to the interests of the Lodge, at the same time decry its officers, if raised to official position against their wishes—foretell ruin to the Lodge in their hands, and refuse to attend the communications under their rule. Thus they desert the Lodge at the time when, if their theory be right, it most needs their presence and support. Again, when a black-ball has kept out a favorite candidate, how often do brethren, under the supposition that an injustice has been done, attribute to some brother an improper motive in casting it, and, in violation of the secrecy of the ballot, attempt to discover who cast it; or, chagrined, turn their back upon the Lodge; or, in a spirit of retaliation, seize upon the ballot-box to stop the growth of the Lodge in revenge for the disappointment they feel. Or, sometimes, Masons, fancy-

ing that a brother is not as good a man as they, fearing to become contaminated, say they cannot sit in Lodge with him; or, grieved because a brother or a Lodge has not bestowed charity as they think Masonry requires, they fail in turn to exercise that noble charity which is slow to anger and easy to forgive.

This spirit, in whatever form it exists, or from whatever cause it arises, is not in accordance with masonic teachings. It has its origin not in Masonry, but in the depravity of human nature. It mars, but never harmonizes; it resists duty rather than performs it. No Mason ever thought of approaching a brother, and, in the beautiful symbolism of our ritual, whisper good counsel in his ear, and at the same time assert that he is not a fit officer for his place, or that he had no right to black-ball a candidate, or that he will not hold masonic communication with him. An application of this test will settle the question, if there is any doubt about it, whether the spirit within us is a masonic one or not.

I have dwelt thus long upon this evil, because I believe it is fraught with more danger to the craft than any other in our midst. Most of the difficulties that have been brought to my notice are traceable to this spirit. When it seizes hold of any considerable number of the members of a Lodge—and there have been instances in which it has—it stifles their energies; their activity in support of the Lodge is lost, or turned to its disruption in destruction. In such cases its effect is disastrous. There have been instances in which Lodges in the highest enjoyment of prosperity have sunk, from this cause, into inactivity, their energies become paralyzed and their growth stopped—which have lain languishing in this condition, waiting for the storm to pass. But these instances are the extremes—happily they do not often occur. But it arises in a milder form from the many little disappointments that almost daily occur—from plans frustrated, desires denied, conduct rebuked, and effort defeated of success. Its influence chills into lukewarmness the zealous and quells the exertions of the active. Lodges pine from its effect, and brethren lose the ennobling influence of the practice of masonic virtues.

The remedy for all this can be found, if sought, in masonic teachings, complete and effectual. A spirit of intolerance and a true masonic spirit cannot both exist in the same breast and at the same time. The one which gains the mastery must drive out the other. Let us, then, as Masons, give to the gentle, subduing spirit of Masonry supremacy in our hearts, that it may subdue our passions and keep us within due bounds.

The truths uttered in the foregoing are so exceedingly applicable in our own jurisdiction, as well as elsewhere, that we earnestly commend them to the attentive perusal and consideration of our readers. If the wholesome counsels and admonitions which are so frequently enunciated from Grand Easts and able committees of Grand Lodges, were accepted and practiced by the craft at large, what an approximation there soon would be to that moral perfection which we would have the profane world believe is the object and result of the sublime principles of Masonry.

The following decision we copy simply for the purpose of correcting an impression that prevails to some extent, that the Tiler of a Lodge is not entitled to vote. This decision is correct:—

The Tiler, when a member, should be required to cast his ballot, the same as any other member, and should not be excused therefrom by reason of being, in the discharge of his duties, outside the door.

The Grand Lodge is making an effort to prepare data for the re-publication of its proceedings from its organization up to the year 1846. We doubt not, very many matters of deep interest to the craft will thus be brought to light, concerning the early history of Freemasonry in America.

The following is Article XXIII. of the Grand Lodge By-Laws:—

ARTICLE XXIII.

No Lodge shall initiate a candidate whose residence is within the jurisdiction of another Lodge, without the consent of such Lodge by vote.

It was sought, through a report of the Committee on Jurisprudence, to amend the by-law, so that it should read as follows:—

No Lodge shall entertain a petition from a candidate whose residence is within the jurisdiction of another Lodge, without the consent of such Lodge by vote. *Any Lodge that has legally entertained a petition shall retain jurisdiction over such petitioner for the purpose of conferring degrees.*

We regret to note the fact that the Grand Lodge, by a large vote, rejected the amendment. The Committee on Jurisprudence are sound, and the Grand Lodge is wrong. The words we have italicised, above, embody the *true doctrine* upon that question. A candidate whose petition is *legally* presented to, and *legally* acted upon, by a Lodge, is forever thereafter the exclusive property of such Lodge, whether he has been *elected* or *rejected*, and that Lodge has an undeniable and exclusive right to use that material in the construction of the temple, whenever, in its judgment, it is found fit for a place therein. It matters not where such a rejected petitioner may afterwards make his residence, the Lodge in whose jurisdiction he may so locate acquires no jurisdiction whatever over him, save through the unanimous consent of the rejecting Lodge, properly certified by its officers.

The following resolution was rejected by a large vote of the Grand Lodge:—

Resolved, That, charity being one of the principal tenets of our order, the relief of distressed brethren, their widows and orphans, are incumbent upon the Lodge of which he is or was a member. If a brother, his widow or orphan, are, when in distress, relieved pecuniarily by a Lodge in whose jurisdiction he or they may be temporarily sojourning, the last named Lodge should be reimbursed therefor by the Lodge of which he is or was a member.

We find in a list of Grand Representatives that Bro.: Phineas D. Ballou is the representative of the Grand Lodge of Vermont near the Grand Lodge of OMAHA. That's a good joke, Bro.: Clark, on the Grand Lodge of Nebraska—or you—which? It used to be remarked that *Nebraska* was located IN OMAHA, but then Nebraska has *grown* since those times, and it is now located *around* Omaha.

Bro.: Henry Clark, the Grand Secretary, comes to the front with a well-written review of one hundred and fifty pages, in which he notices the doings of thirty-eight Grand Lodges—Nebraska receiving cordial notice. It would afford us pleasure to notice a great many excellent things in this review, but our space is already full.

M.: W.: Nathan P. Bowman is Grand Master, and R.: W.: Henry Clark Grand Secretary.

VIRGINIA, 1874.

The Annual Communication was held in Richmond on the 14th day of December — M.: W.: William H. Lambert in the oriental chair, and the venerable and R.: W.: John Dove still at the Secretary's post.

The Grand Master delivered a very chaste and elegant address. We excerpt the following in reference to the Grand Orient of France: —

Our foreign relations present no new features of interest. Early in April the final protest of this Grand Lodge to the Grand Lodge of Hamburg and the Grand Orient of France was made—the same having been prepared with the utmost care by your distinguished committee, and approved by M.: W.: Grand Master R. E. Withers, has been forwarded to the various Grand Lodges of the globe. As yet, we are uninformed of the effects of this unanswerable and fraternal appeal. Whatever may be the result, for good or evil, we shall always enjoy the proud satisfaction that, in every respect, Virginia has discharged her duty in vindicating those rights which are so dear to American Grand Lodges, and which she will never consent to see violated with impunity.

The Grand Master fears the too rapid multiplication of Lodges, and says many of the country Lodges drag along a precarious existence. He recommended an increase of the fee for dispensations, which recommendation was carried into effect by the Grand Lodge.

He refused every application for dispensations to confer degrees on parties who had not acquired one year's residence; and granted only one dispensation to shorten the time between degrees.

Among his decisions we find the following: —

In masonic trials, either the accused, or any member of the Lodge who may feel aggrieved at the decision of the same, has the right of appeal.

This is in accordance with our views. We simply remark, in connection with this view, that any member of a Lodge who feels that a wrong decision or verdict or sentence has been pronounced, whether of acquittal or conviction, has a just right of appeal.

Four Lodges in West Virginia still maintain their allegiance to the Grand Lodge of Virginia.

In reference to the reprint of the Grand Lodge proceedings from 1777 to 1823, Grand Secretary Dove says: —

The first volume of the reprint of the proceedings of the M.: W.: Grand Lodge of Virginia is now complete and ready for sale and delivery. The cost has been increased, in accordance with the order of the Grand Lodge, passed in 1873, by the addition of artistically executed engravings of such of our Grand Masters as could be obtained, who had officiated as such from 1778 to 1823, as follows: —

- M.: W.: JOHN BLAIR, Professor in the College of William and Mary;
- M.: W.: EDMUND RANDOLPH, Governor of Virginia;
- M.: W.: JOHN MARSHALL, Chief Justice of the United States Supreme Court;
- M.: W.: ROBERT BROOKE, Governor of Virginia;
- M.: W.: BENJAMIN DAY, of Fredericksburg Lodge, No. 4;
- M.: W.: SOLOMON JACOBS, Recorder of the city of Richmond;
- M.: W.: JOHN H. PURDIE, M. D.;

Together with a copy of the likeness of W.: Bro.: General George Washington, ex-President of the United States, in full masonic costume of Alexandria Lodge, No. 22, as painted by Williams, from life, by order of that Lodge, in 1794. To these I have added

the Masonic Hall in Richmond, the first building erected for and dedicated to Masonry in America—the whole forming a volume of seven hundred pages, the price of which has been fixed at seven dollars per volume.

It is entirely needless for me to say that this highly valuable book should form part of the library of every masonic Lodge in the world, and especially of Virginia, *who claims, and therein establishes the fact, that she was the first to found a Grand Lodge in America, clothed with the power of perpetuity of existence, according to masonic ritual and law.*

We respectfully refer our italics in the last paragraph above to the Historical Committee of the Grand Lodge of Massachusetts.

On the subject of lotteries, the Committee on Jurisprudence deliver themselves in this wise—the Grand Lodge concurring:—

That this Grand Lodge is most decidedly of opinion that no masonic Lodge, or association of Lodges, or of Masons, within this jurisdiction, should set up, or promote, or be concerned in managing or drawing, any lottery, gift concert, gift enterprise, or raffle, or should knowingly permit such lottery, gift concert, gift enterprise, or raffle in any building under their control, or accept the benefit of any money, or other thing of value, acquired by means of any such lottery, gift concert, gift enterprise, or raffle: *Provided*, that nothing in this resolution shall be construed so as to interfere with any arrangement for any gift concert or gift enterprise already made, but solely to advise against the same being arranged for in the future.

The following report of a special committee on “Masonic Life Insurance” was laid over until next Annual Communication:—

1. It is the opinion of your committee that the Grand Lodge of Masons of Virginia cannot establish and organize under its care and protection the plan of life insurance proposed in the memorial, or any other, no matter how meritorious, without departing from the ancient landmarks of Masonry.
2. It is the opinion of your committee that the plan proposed is worthy of the most careful attention of the brethren as individuals.

The Foreign Correspondence was again entrusted to the able pen of Bro.: B. R. Wellford, Jr., who presents an able review of the proceedings of forty-three corresponding Grand Bodies—regretting, as he says, “the absence of all communication from Iowa, Mississippi, and Nebraska.”

As a subject of interest to every Mason, we trespass upon our space in presenting Bro.: Wellford’s views, under the head of Michigan, upon the subject of Lodge prayers, or sectarianism in Masonry. We copy the whole of his remarks, including his quotations, beginning with the views of Grand Master McCurdy, of Michigan—simply premising with the remark that Bro.: Wellford is one of the most forcible writers in the field of Foreign Correspondence:—

BELIEF IN THE HOLY SCRIPTURES.

Question.—“Does Masonry require a candidate to avow a belief in the divine authenticity of the Holy Scriptures?”

Answer.—“No. Symbolic Masonry acknowledges God, and demands of its votaries a declaration of belief in the *existence* of God—Jehovah—a Supreme Being. This is demanded because we seek masonic association only with those whose moral natures and conduct are restrained, and whose masonic obligations are made binding by such belief. But Masonry is not a religion; nor is it a sect; neither does it enforce any theological *interpretation* upon a Mason’s belief. Its demands in this respect are fully satisfied when

the existence of God is acknowledged as a *fact*. It in like spirit accepts the earth, the sun, the moon, the stars, and man himself, as *facts*, and does not require any interpretation of the facts. The Indian who believes in the 'Great Spirit,' and the Jew who reverently adores the 'Great Jehovah,' the Trinitarian and Unitarian, the Calvinist and Armenian, the Catholic and the Protestant, the Mahomedan and the Hindoo, can all kneel at masonic altars and recognize their mutual fraternal relations. This is so, because each knows that every other brother who kneels there has avowed his belief in the existence of a Supreme Being; and, furthermore, because each one knows that his own *interpretation* of his own belief will not be questioned or challenged, neither will his freedom of conscience be restricted or controlled by Masons or Masonry.

"This is one of the grand secrets of that wonderful vitality which Masonry has always shown, from its origin in a remote antiquity down through all the variations and divisions of religious belief until the present day, when we see within its mystic fold the representatives of nearly every race and nation, and the disciples of nearly every faith in the known world. And it is because Masonry permits us thus to meet at her altars as *men*—as the representatives of a common humanity—and as brothers who trace their origin to a Universal Father, that it is the only human institution which presents the sublime spectacle of a really universal brotherhood.

"While our landmarks admit no atheist to our ranks, they do not authorize us to demand of a candidate or a brother any declaration of his specific belief concerning the origin of the Holy Scriptures, the manner of their communication to man, or the precise signification of their contents. We, as Masons, do not undertake to decide questions on which theologians themselves do not agree. The Bible, the square, and the compasses are recognized lights in Masonry; and we have no more right to demand that the Mason or the candidate shall declare what he believes to be the origin or the nature of the Bible than we have to require him to declare what he believes to be the origin or the nature of the metal in the square. The former we leave to the theologian and to every man's conscience, and the latter to the chemist and to every man's investigation. The uses we make of these masonic lights *do not require* that these questions be mooted or decided by us.

"Inasmuch, therefore, as our landmarks do not demand of the candidate any declaration of *faith or of religious belief*, except that of the existence of God—a Supreme Being—the Great Ruler of the Universe—it is ordered that the Lodges of this Grand Jurisdiction can neither *add to nor take from* the requirements in this respect which were established by our ancient brethren."

We regret to note that this answer was endorsed by the Committee on Jurisprudence, whose report was approved by the Grand Lodge:—

"In regard to the seventh question and the answer thereto, your committee are of the opinion that the Most Worshipful Grand Master has conferred a lasting benefit on the craft in this Grand Jurisdiction by settling at once and forever the long and much mooted question which has so frequently arisen among individual brethren in relation to what shall constitute the standard of theological or religious belief or faith entitling a man to membership in our fraternity."

This judgment and this action involve, we believe, a fatal error. Coming, as it does, from the Grand East, endorsed by the Grand Lodge of a great and growing Christian state, it is a formal, authoritative, and imposing presentation of errors, which forbids silence—for silence may be held to import acquiescence, and against acquiescence conscience revolts. We are sorry to admit that these views are not peculiar to Michigan. Many eminent brethren in other jurisdictions have intimated concurrence in them; and some of the members of the reportorial corps, whose voice is potential for good or evil whenever uttered, have endorsed, if not championed them.

In our examination of the report of Bro. Jacobs, of Louisiana, we deeply regretted to observe that on several occasions he expressed sympathy with these ideas, and gave force and weight to them by seeming to identify with them the rights of his people to masonic brotherhood. The scare-crow of sectarianism seems to have had with our good brother, as with many of those who agree with him, the effect of driving him into a latitudinarianism, which, we are sure, his sober second thought will not assent to. We

sympathize with him to some extent in his revolt against some of our phraseology, and his dissent from some incautious utterances by Grand Lodges, and those who speak for them, and we will frankly state to what extent.

First. As to what Bro. Jacobs terms "the patronage myth." We should be very glad to see removed from our ritual and our dedication ceremonies all such phraseology as that of "the Holy Saints John." It is offensive to our Hebrew brethren, because it is a distinct recognition of Christianity; and to us, as Christians, it is exceptionable, because we object to the application of the adjective to any man or woman born except "the Holy Child Jesus;" and, again, because we see no warrant to justify the appellation of Saint to John, or Peter, or Paul, in the modern church, in the face of the fact that no usage of the ancient church, either scriptural or traditional, sanctions such appellation to Abraham, Moses, David, or Isaiah. The whole difficulty as to this matter, we think, might be easily obviated by the substitution of "John the Baptist" and "John of Patmos" for the phraseology we employ. These brethren were Hebrews, and eminent patrons of Masonry, about the period of an historical era which, as a great fact, has been accepted and adopted by the civilized world in its notation of time. The conscience of our most sensitive Hebrew brother cannot be exercised in the recognition of that era, if, in the stead of our *Anno Domini*, we should employ the phrase, *Year of Jesus of Nazareth*. Nor can we conceive that it can be a matter of conscience with him whether our Lodges be dedicated to King Solomon or to Zerubbabel, or to John the Baptist or John of Patmos, for each and all of them were bone of his bone and flesh of his flesh. As a simple change, then, of phraseology can relieve his conscience without disturbing ours, we would consent to it, even if we did not believe that the modified phrase would be more in harmony with the true spirit and history of the order.

Second. Our Hebrew brethren object to the expressed recognition, in Lodge prayers, of Jesus of Nazareth as the Christ. Now, we believe that no acceptable approach can be made to the Most High except through Him, and whenever we offer our worship or proffer our prayer, it must be done in the intelligent view of his fearful warning, that "whosoever shall deny me before men, him will I also deny before my Father which is in heaven." We recognize in him the expected Messiah of the Hebrew—the promised seed of Eve who was to bruise the serpent's head—the Lion of the tribe of Judah—the Shiloh to whom dying Jacob foretold the gathering of the people should be—the Immanuel of whom rapt Isaiah sung—the Son of David whom David in spirit called his Lord, saying: "The Lord said unto my Lord, sit thou on my right hand till I make thine enemies thy footstool;" and we cannot compromise upon any ground which will import a denial or suppression of that belief. But it can import no such denial or suppression, and cannot wound the conscience of our Hebrew brother, for us jointly to use his own comprehensive form of prayer, or, in our approach to the Most High, to ask audience and acceptance for His own name's sake, or for the sake of Shiloh, Messiah, or Immanuel.

We have, therefore, always thought that our masonic prayers should not be so worded as to import, upon the part of our Hebrew brethren who were to participate with us in them, an expressed recognition of Jesus as the Christ; nor, upon the other hand, so vaguely phrased as to import, on our part, that we relied upon aught beside His grace through Jesus as the Christ to enable us to make an acceptable approach to the infinite God.

We do not claim that Masonry is a Christian institution in any other sense than we claim that the ten commandments constitute a Christian code, and that the sweet psalmist of Israel was a Christian poet. But we do insist that it is a Hebrew institution, and that it demands of its votaries recognition of the God of Abraham, Isaac, Jacob, and Moses, as the God whom they adore, and the God in whom they put their trust.

Masonry is either of ancient or modern origin, and for the purposes of our inquiry it matters not whether it be the one or the other. If it be (as we feel assured that it is not) of modern origin, its founders designed to leave no doubt of the purpose they contemplated in their "pious fraud" of attributing it to an ancient origin. Be it the one or the other, we received and must impart it as the link which connects the present and all the future in an unbroken chain of descent with an event in the remote past which derives its grand significance in history only from its pronounced recognition of the God of revelation as the God whom we adore. As we received it and we must impart it, it pre-

sumes that the impulse of an intelligent candidate, in his blindness, will prompt him to invoke primarily the guidance and protection of the God who has revealed himself as the hearer and answerer of prayer. Before his eyes can behold one ray of masonic light, he is admonished that there can be no fellowship between him and us until he assures us that he entertains such intelligent faith in that God as to accept Him as man's only abiding trust, and that even then we are not content to admit such fellowship until his pledges of faith are given under the solemn sanction of appeal to Him, with reverent acceptance of His Holy Writings as the measure by which, before the High Court of Heaven, his fidelity must be tried.

The first lesson he is taught impresses upon him the source whence we profess to derive our light, and enforces the obligations of the morality we inculcate, not by its derivation from any human intelligence, or its mere consonance with human reason, but because it draws its inspiration from and commands obedience through faith in the God who revealed to Jacob in his vision the ladder which spans the space between earth and heaven. All along his pathway he is surrounded by the symbols which represent that faith, and continually admonished by all our ceremonies of the fear and reverence due to the God of the All-Seeing Eye and the Ever-Open Ear—the God of Creation, whom sun, moon, and stars obey—the God of Grace, who delivered his elect people from the land of bondage, and the God of Providence, who stood around and about them in their exile and in all their wanderings, as a wall of defense against every enemy—the God of Miracles, who wrought their mighty deliverance by his miraculous east wind—the God of the Ark of the Covenant—the God of the Sanctum Sanctorum of the Temple at Jerusalem—the God of the Resurrection.

If this be the God of the Deist, he may have fellowship with us; but if not, he must be sadly out of place among us, unless we are content to acknowledge that in our most solemn ceremonies we are triflers with sacred things, and that we are basely prostituting the memory and example of the great and good of other days to assist us in the perpetuation of profane puerilities.

To eliminate from our ceremonies the God of Revelation, and to substitute in his stead the God of Natural Religion, would involve a revolution in Masonry more fundamental and infinitely more disastrous than that which would unveil our most sacred mysteries to the world. It would transform an institution which has been, through these many years, a conservator of enlightened Biblical morality, into the most terrible agency to heathenize a civilized world, and could only find a parallel in the history of human folly and wickedness in the fearful experiences of the Age of Reason in France.

These views do conflict, we confess, with some very prevalent ideas of the universality and catholicity of Freemasonry. Those ideas are very captivating to the imagination of the young craftsman, and are abandoned reluctantly. As far as the universality is concerned, they pertain to matters of fact. And what are the facts? It is doubtless true that some institutions of a kindred nature to ours do exist to a limited extent among many people who do not accept the faith of the Hebrew or the Christian, but how far they may be kindred is much more matter of curious inquiry than of ascertained fact. Very certain it is that among and of them there are no organized masonic lodges, or Grand Lodges, recognized as correspondents of any of the American sisterhood.

Bro. Gibson, of New York, in his enthusiasm, assures us that—

“There are Masons all over the civilized world, and Lodges are organized among all nations, tongues, and kindreds of people. What, then, shall the brethren do, when required to meet with those of several different creeds at one and the same time and place, or in one Lodge? Shall the Parsee brother demand that the ritual of Zoroaster shall be followed, and God worshipped only in or through the fire; the Persian insist that all join with him in the salutation, ‘*La Mah e il Allah!*’ the brethren of Islam, that all cry ‘*Allah! Ackbar! Mahomet is his Prophet!*’ the descendants of Israel, that power and glory and dominion be ascribed to God—one only, eternal and immutable! or, shall a Christian trinitarian insist that the only ascription made, or worship had, shall be to God in unity of substance and trinity of individuality? When all of these differing brethren, on this question, agree in the one great and sublime belief and faith that God is the Supreme Being—Creator and Governor of all things, the infinite, eternal, and great Jehovah—why, then, cannot all meet as brethren, in a truly fraternal and tolerant

spirit, one with another? And, if the Lodge where the 'gathering together' occurs be in the land of the Parsee, let the brother of that faith offer the prayers; if in the home of the Hindu, or the Persian, or Islamite, let one of them conduct the devotions; if among the sons of Israel, one of them, and if among Christians, then one of that faith; or, better still, if the great majority in each one of these would let the one who visits *them* offer prayer *in his own way!* This generosity of action, this noble exercise of true masonic toleration, would disarm that offensive spirit which seeks the propagation of a creed with the bayonet, joins the missile to be hurled with the missionary sent, and is ever furnishing materials for mere sectarian strife. Such tolerant conduct as we have suggested would be like that dictated by the Giver of Light, in the ancient oriental allegory, to the Father of the Faithful."

What evidence has Bro. Gibson, or can he give to the fraternity, that these Parsee, Persian, and Islam Masons have a right to claim fellowship with us? Is there among them one single Lodge which he could commend to his own Grand Lodge as worthy of the recognition of the brethren of its imperial jurisdiction?

We think it not improbable that after the completion of the temple and the return of the Tyrian workmen to their native city, they might have undertaken, perhaps by lawful permission, to establish Lodges in their then commercial metropolis, and from that center to radiate the light from the temple at Jerusalem. And we have no doubt that, after the captivity, the scattered tribes of Israel and Judah carried with them the mysteries of Freemasonry, and endeavored to perpetuate them among the strangers with whom they dwelt, in a legitimate line of descent. How soon and to what extent such legitimate descent could have been lost in those dark days of Israel, is abundantly manifest from the sad record of inspired history. Zerubbabel returned to rebuild the true temple on Moriah and perpetuate the faith of his fathers: but unhappy Ephraim returned only to make the vain effort upon Gerizim to compromise the worship of the living God with the idols of the nations among whom he had wandered. In the line of legitimate descent, we look back to Zerubbabel. Shall we depart from the faith of our fathers, to parody the apostacy and to provoke the fate of Ephraim? That this is what we are required to do by the acceptance of these "broad church" ideas of masonic universality and charity, can be no matter of argument.

Hear Bro. Gibson, of New York:—

"In North America and in Europe, Masons generally believe in 'Moses and the Prophets,' and we ordinarily accept the Bible as our book of the law. Shall we, therefore, because we so believe, cram the dogma down the throats of those who accept only some other book, but who believe in the Great I Am, and live in love and charity with all men, and practice the moral law.

"Our masonic brother of Hindu accepts only the Veda as his book of the law, and knows nothing of ours; and how little we know of his! Shall we, therefore, because of *our* ignorance, intolerantly refuse to accept him, being otherwise worthy, as our brother? To all those who so argue or believe, we commend the obtaining of some knowledge of what they would reject a brother for believing. The holiest verse in the Veda is what is called the Gayatra, and is translated by Sir William Jones in his works (Vol. 13, p. 367) as follows:—

"Let us adore the supremacy of that Divine Sun,* the Godhead,† who illuminates all, from whom all proceed, and to whom all must return, whom we invoke to direct our understandings aright in our progress toward his Holy Seat.'

"The following is an extract from the Veda:—

"What the sun and light are to this visible world, that are the supreme good and truth to the intellectual and invisible universe; and as our corporeal eyes have a distinct perception of objects enlightened by the sun, thus our souls acquire certain knowledge by meditating on the light of truth which emanates from the Being of beings; *that* is the light by which alone our minds can be directed in the path to beatitude.' (13 Jones's Works, 367.)

* Opposed to the visible luminary.

† *Bhargas*, a word consisting of three consonants, derived from *bha*, to shine; *ram*, to delight; *gam*, to move.

"The Creator is thus described (*Id.*, 368):—

"Without hand or foot he runs rapidly and grasps firmly; without eyes he sees, without ears he hears *all*; he knows whatever can be known, but there is none who knows him. Him the wise call the great, supreme, pervading spirit."

"To our Parsee brother, Zoroaster, instead of Moses, wrote out the law, and it is contained in what is called the Venidad, in which is also, as in ours, the history of creation, the fall of man, the means of salvation, and the certainty of a resurrection. Ormuzd is therein described as 'the Creator and righteous judge of the world, which subsists by his power, a pure being, who recompenses, and who is absorbed in excellence.' He promises that 'all who do good, shall go to the mansions of abundance, which are prepared for them;' that 'the Honover, or Word of God, existed before all creatures;' that there was war between Ormuzd and Ahriman, who is the satan of the Parsee, in which he was defeated by Honover, who is the Word of God.' And Ormuzd declares: 'That at the end of the world, Ahriman will be destroyed;' and that 'at the resurrection, the faithful will pass by a bridge from earth to heaven.'

"The summing up of the law is: 'Read the Honover, which is pure and victorious, which shall burn like stubble and dry wood all who are impure in thought, word, or deed; and regard with religious veneration all that Ormuzd has done, all that he does, and all that he shall do.'

"It is said, by some, that the Parsee worships the fire; but this is not so, and is wholly disowned by them. They worship God in or through the fire, that element being, as they believe, the truest shekinah of the divine presence. And the sun, as being the throne of His glory, in a more excellent manner than anywhere else, is looked toward in the attitude of divine service.

"If brethren will compare the creeds of the Veda and the Venidad with a particular one, 'There is one living and true God, everlasting, without body, parts, or passions, of infinite power, wisdom, and goodness, the maker and preserver of all things,' * * * they will find that widely dispersed people may think wonderfully alike in essentials, and differ about words, or terms, or forms; may divide as to the manner of their faith, and yet unite in its leading principles; may possess and use different books of the law, and yet have substantial agreement; and, finally, though not worshipping God by the same name, yet are in full accord as to His being the Giver of Light and Life, and the Author of Salvation to all those who trust in Him and who obey His Holy Law."

If doubt there could be, after this, of the extent to which we are required to go by accepting these "catholic" ideas, it must be easily removed.

Bro. Gibson speaks for the foremost Grand Lodge in America, if not in the world; and Bro. Gouley, of Missouri, commands an audience for his opinions, and wields an influence in enforcing them, second to no Mason upon the American continent.

We have heard Bro. Gibson to some extent. Hear him now as to the results of his theory, and the practice he would follow as such result:—

"We much prefer, for imitation, the example set to a Lodge of Christians by one holding the faith of Islam, who was about being initiated in the city of New York, and on which occasion no Koran could be found for an essential purpose, and the difficulty being stated to him, he inquired as to the character of the book of the law used in the Lodge, and whether it inculcated the belief in a Supreme Being, and on being informed according to the fact, he, with an enlarged and noble spirit of toleration, assured the brethren that he would accept their book as his, for the purpose intended. (See Transactions of New York, 1868, p. 123.)"

We have not access to the proceedings of 1868, to which Bro. Gibson refers. We presume, from his citation, that they at least do not express indignant rebuke.

Now hear Bro. Gouley, in his review of Texas for 1873:—

"If a profane from Constantinople wanted to be initiated, we should honestly and truly present him the Koran, for the simple reason that that was the book they accepted as the 'Great Light,' although we might not believe a word in its 'divine inspiration.' If we were in Portugal, we would present the Douay Bible, because they accept nothing less, and we would not set our prejudices against their knowledge. If he were a Jew,

we should present the Old Bible, although we might believe in nothing but the New Testament. In other words, we would obligate ourselves in all truth, honor, and fidelity, towards our brethren, upon any pledge they might designate, and feel as much bound to live and die by that obligation as though we had selected the book ourselves. But as to compelling a candidate to declare a certain belief in any particular religion, it is wholly inconsistent with the fundamental principles of Freemasonry, and subversive of its very existence as a cosmopolitan institution, and without this character it is nothing."

We were amazed when we read the endorsement of these views of Bro.: Gouley by Bro.: Jacobs, of Louisiana. Would Bro.: Jacobs be willing to preside in any Lodge with the New Testament only upon the altar? If he would, we would not. Without a volume upon the altar containing the book of the law as the God of Israel had revealed and delivered it to his people when the corner-stone of the temple was laid, we should hold the Lodge room to be a place of darkness, in which no lawful masonic work could be done. My good Hebrew brother may, with a quiet conscience, defer to my convictions so far as to use with me a volume which contains not only that book of the law, but what I believe has been subsequently revealed to supplement the canon of Holy Scripture, just as I might and would, without hesitancy, defer to my Catholic brother, who might demand the use of his own version of the Scriptures, including what I believe to be some apochryphal uninspired contents.

Bro.: Gouley and Bro.: Gibson may be permitted in their jurisdictions to substitute the Koran, but they will pardon us for saying that we question whether they would be, and we believe that if the experiment were made it would elicit a protest and a rebuke, which would be heard and heeded. In our jurisdiction, in imparting as we received the mysteries of Freemasonry, we should feel quite as full a warrant to substitute the Book of Mormon, or the writings of Tom Paine. To make a substitute of either of the three would be about upon a par with the action of a judge presiding in a civil court who would administer an oath to a witness upon the constitution and acts of congress of the United States, or the constitution and code of the state from which he hailed. Very sure are we that no Virginia Grand Lodge would ever hesitate to arrest the charter of any Lodge which should be guilty of such offending, and to declare all work done under such circumstances as clandestine and unlawful, because done in the absence of the only light which could give sanctity to the place or validity to the work.

M.: W.: William B. Taliaferro is Grand Master, and R.: W.: John Dove Grand Secretary.

WASHINGTON, 1874.

The Annual Communication was held at Olympia on the 2d day of September—M.: W.: David C. H. Rothschild, Grand Master, and R.: W.: Thomas M. Reed, Grand Secretary.

The Grand Master delivered a very excellent and instructive address.

Two dispensations were issued for the formation of new Lodges.

The following is so full of good, wholesome counsel and hard sense, that we reproduce it here, and earnestly commend it to the careful perusal of our craftsmen:—

* * * If each subordinate Lodge would provide certain standard works on our jurisprudence, or even take occasion to examine the proceedings of Grand Lodges, as reviewed in the reports on Foreign Correspondence printed annually in the proceedings, much light would be afforded on masonic law and usage. Necessity would not exist for reference of such questions. The landmarks are plain; the law which must

conform therewith is equally plain; what cannot be altered is apparent; what may be the subject of, or modified by, *local* regulation, can be ascertained. If the matter be within the former class, the law of Masonry will settle the case, and it can be found in any of the commentaries; if of the latter, the constitution and few standing regulations of our Grand Lodge, within the reach of every brother, furnish the decision. Twenty-five dollars judiciously expended will procure for each Lodge all the necessary digests and treatises. This branch of knowledge, so full of interest, is really too much neglected. Brethren should read for themselves. Many are as competent to give an intelligent opinion as the Grand Master. * * *

Among the decisions reported we find the following:—

Bro.: Palmer, Worshipful Master of Eureka Lodge, No. 20, was elected its first Worshipful Master. He had never received his demit from his Lodge in Iowa, though he had regularly applied therefor; consequently, he had failed to comply with the order of this Grand Lodge of filing his demit with the Grand Secretary. In this condition of things I was applied to for a dispensation to legalize his election as Worshipful Master of Eureka Lodge, No. 20, and authorize his installation.

This leads us to inquire (innocently, of course) if that Worshipful Master wasn't "*far fetched*." The name of the Lodge is particularly suggestive in this connection.

The Grand Master reports a case where a Lodge U.: D.: of his jurisdiction had conferred the degrees on an applicant who had been rejected in Oregon, without having obtained the consent of the rejecting Lodge, in direct violation of the laws of Washington. He suspended the dispensation of the Lodge—very properly—as it appeared that the Lodge committee were aware of the fact that he had been rejected. The Grand Master gives the applicant credit with innocence in the matter, and yet he says:—

But I cannot, with my convictions as to what the general law of Masonry, as well as our Grand Lodge resolutions on the same subject matter, imperatively demand, consent to said Diller being recognized as a Mason in good standing, until Multnomah Lodge, No. 1, of Oregon, who once rejected him, shall have expressed its consent.

Our frank and candid conviction is that the applicant, Bro.: Diller, is a Mason in good standing. The Lodge was at fault, not the applicant for the degrees. Neither do we think he needs *healing*, as the Grand Master suggests, because he has received his *masonic light* in a *just and lawful Lodge*.

The examination of the records of subordinate Lodges by the Grand Lodge is necessary to the perfect working and system of the subordinates, and it cannot be expected that, with careless or incompetent Secretaries, the business records of Lodges will be kept in proper shape without the supervision of Grand Lodge. The Grand Lodge of Washington, with many others, work this plan, and we urge the Grand Lodge of Nebraska to adopt this necessary expediency.

We observe that the Grand Lodges of Washington and Oregon are talking of a Grand Lodge reunion to take place in 1875, in the "Cottage by the Sea," or somewhere in that vicinity. It is a grand suggestion, and we would like to be one of that happy throng, but we have had no "invite."

The Grand Lodge adopted the New York constitution and statutes, unanimsly, with such alterations as circumstances made necessary.

Economy in printing compelled the abandonment of the usual report on Foreign Correspondence. We regret it.

An amendment was offered to the new constitution, depriving all Past Grand Officers of membership in the Grand Lodge, which, not meeting unanimous favor, lies over till the next Annual Communication.

A very valuable "Digest of Masonic Decisions" is published with the proceedings.

The Committee on Foreign Correspondence submit the following suggestions, with which we close our remarks upon Washington:—

The multiplicity of "rulings" and "decisions" on questions of masonic law and usage sent forth from year to year is enormous to contemplate—enough, indeed, to tire the patience if not to stifle the mind in search of light on those principles of law which are sound in reason, just in action, and tempered in mercy. Figuratively speaking, we could imagine the great body of Masonry as *one very sick individual*, around and over whom are standing a horde of anxious *doctors*, emulous for fame, pouring out their alopathic doses without stint or measure. Surely there is virtue in a strong constitution.

The tendency of the times is to govern too much. If consulted at all, constitutional and statutory regulations seem inadequate to satisfy the craving desire for "new departures." The new-born idea must "cut a figure," and—explode.

That our masonic jurisprudence needs to be rendered uniform, and some settled policy adopted and made acceptable in its application to all organized bodies under our American system, there can be no doubt. Especially is this so with Symbolic, or Ancient Craft Masonry. A Grand "Jubilee" Conference of representatives of all the representatives of all the North American Grand Lodges has been suggested, the meeting to take place on the 24th of June, 1876. The suggestion is an important one, not only as to the time, but as to the influence and results such an assembly would most probably secure in harmonizing opinions, and in promoting the peaceful progress and future weal of the whole fraternity.

M. W.: James R. Hayden is Grand Master, and R. W.: Thomas M. Reed Grand Secretary.

WEST VIRGINIA, 1873.

A Special Communication was held at Clifton on the 24th of June, for the purpose of laying the corner-stone of a public school building. After the ceremonies of laying the corner-stone were completed, the Grand Master delivered an interesting address. And the record then tells us that—

The Grand Lodge was then called from labor to refreshment, and proceeded to a grove near the town of Clifton, where the bounty of the brethren had provided a substantial repast, which was partaken of by all present.

Another Special Communication was held in the city of Wheeling on the 26th day of July, for the purpose of paying the last tribute of respect to the remains of R. W.: William P. Wilson, the Grand Treasurer of the Grand Lodge.

The Annual Communication was held at Wheeling on the 11th day of November—M.: W.: Thomas H. Logan, Grand Master, and R.: W.: O. S. Long, Grand Secretary.

From the Grand Master's address we learn that peace and prosperity abound.

Eight dispensations were granted for the formation of new Lodges.

The Lodges in two counties formerly acknowledging fealty to the mother Grand Lodge have given in their adhesion to West Virginia.

We observe that in West Virginia they have what is termed a "Grand Committee"—another term for "Committee of the Whole"—to whom are referred, for consideration and report, all proposed amendments to the constitution.

The Committee on Foreign Correspondence acknowledge the receipt of the proceedings of forty-one Grand Lodges—Nebraska among the number. The review embraces only eight Grand Lodge proceedings, to which is appended twenty-four pages of foreign review, from the New York proceedings. The committee say:—

The pressure of numerous other duties, both masonic and secular, has prevented the preparation of such a review of each of the volumes before us as we desired, as proper courtesy to our sister Grand Lodges requires, and as our appointment for this service gave you a right to expect at our hands. The labor devolved upon the Committee on Foreign Correspondence is probably greater than is generally appreciated by the brethren who read the report, and although this is scarcely a tenable excuse for total failure on the part of the committee, it may yet be accepted as a plea in extenuation of only partial success.

M.: W.: Thomas H. Logan was re-elected Grand Master, and R.: W.: O. S. Long Grand Secretary.

1874.

The Annual Communication was held in the city of Wheeling on the 10th day of November—M.: W.: Thomas H. Logan, Grand Master, and R.: W.: O. S. Long, Grand Secretary.

The Grand Master delivered an excellent address, largely devoted to a discussion of the sublime principles of Freemasonry—its objects, duties, and responsibilities. He deprecates that spirit of partyism, too frequently found in Lodges, which, failing to carry a point or gain an office, seeks revenge in obstructing the business or work of the Lodge. Under this topic, and upon the question of proficiency, he illustrates his argument thus:—

A candidate is proposed for the mysteries of Masonry. He is accepted and initiated, and his proficiency in the degrees taken, approved by an examination in open Lodge. Pending his advancement, some brother entertains objections to him, and when the ballot is taken rejects him. Such use of the ballot, on an application for advancement, is clearly in violation of our regulations. If there are sound reasons, apart from the question of his proficiency, why a brother should not be advanced, there is a legal and more honorable way to stop him. As an Entered Apprentice or a Fellow Craft he has rights superior to those of a profane—a right to be heard in his own defence—and it is not only dishonorable but cruel to deny him the opportunity of vindication.

I respectfully suggest that, inasmuch as occasional trouble has arisen from the abuse of the regulation referred to, requiring a ballot on each degree, the same be amended so as to provide that a majority or two-thirds vote shall determine the question of a candidate's proficiency.

While on the question of the ballot, let me say that its proper use is one of the most sacred and important duties of the craftsman. It was intended to be the guardian of the purity and harmony of the Lodge. It tries not only the reputation of the candidate, but it also tries the motive of him who casts it. Will such motive in all cases bear complacently the scrutiny of the judgment and of a good conscience? If, when we take the ballot into our fingers, we will examine ourselves carefully, as well as the character of the candidate, we will not materially err in the discharge of the important duty.

If the ballot is on proficiency only, we think the Grand Master is right in his deductions. We confess that we are not strong advocates of the three-ballot system.

The following amendment to the general regulations was then adopted by Grand Lodge:—

In all cases of advancement from one degree to another, it shall be necessary for the brother wishing to be advanced to undergo an examination in open Lodge, touching his proficiency in the degree from which he wishes to be advanced; after which a ballot shall be taken on his proficiency, and if not more than two black balls appear he shall be declared duly elected to receive the degree.

This plan we do not favor. If there is to be a secret ballot upon proficiency, let it be *clear*. But if it is sought to evade the ballot, let the Master, or him and the Wardens, decide upon the proficiency of the candidate.

The Grand Master advocates an appropriation of funds for educational purposes; and the following resolutions upon the subject were adopted by the Grand Lodge:—

Resolved, That the sum of one hundred and fifty dollars be annually set apart out of the funds of this Grand Lodge for the purpose of aiding in the education of the orphans or children of Master Masons in this jurisdiction.

Resolved, That it shall be the duty of the Grand Master to appoint annually a committee consisting of five Past Masters, who shall be charged with the special duty of seeing that said sum of money appropriated as aforesaid shall be judiciously expended for the purpose set forth in the preceding resolution.

Resolved, That such other sums of money as may hereafter be appropriated for this purpose by this Grand Lodge or by any subordinate Lodge, or which may be given or bequeathed by any person or persons for the purpose of aiding in the education of worthy children of Master Masons within this jurisdiction, shall be set apart as a fund, to be called the "Educational Fund of the Grand Lodge of West Virginia," and invested under the direction of the Grand Lodge in some safe security, and the interest arising therefrom annually shall likewise be used by the committee provided for in the second resolution aforesaid, for the purposes indicated in said resolution.

The Grand Master astonishes the Grand Lodge in saying that "not one dispensation for a new Lodge has been issued" during the year. He believes in moral and material progress, rather than numerical.

The craft are represented as harmonious and progressive.

M.: W.: Robert White was chosen Grand Master, and R.: W.: O. S. Long continued as Grand Secretary.

WISCONSIN, 1874.

The Annual Communication was held in Milwaukee on the 9th day of June—M.: W.: R. Delos Pulford, Grand Master, and R.: W.: George E. Hoskinson, Grand Secretary.

The M.: W.: Grand Master's address is purely local in interest. He reports the craft as in a healthy and prosperous condition.

Six dispensations were issued for the formation of new Lodges.

No decisions are reported.

The receipts of the Grand Lodge are reported insufficient to meet the expenses.

The results of the school system are such that the Lodges have become well posted in the ritual, and the Grand Master recommends that the system be dispensed with for the ensuing year.

A resolution providing for the omission of the report on Foreign Correspondence and the names of the members of subordinate Lodges from the published proceedings of the Grand Lodge, was voted down. It is presumed that considerations of economy prompted the resolution. It is false economy, in our estimation, to drop the reports on Foreign Correspondence. They tend more to the enlightenment of the craft than all else contained in the printed transactions of Grand Bodies.

During the counting of the ballots in the election of Grand Officers, the following communication was received from the "Ladies' Temperance Band" of Milwaukee:—

To the Grand Master, Officers, and Brethren of the Grand Masonic Lodge of the State of Wisconsin:—

The Ladies' Temperance Band of Milwaukee, many of whose members are related to the members of your order, either as daughters, sisters, wives, or mothers, and therefore naturally interested in your welfare, knowing, by popular report and through the published writings of the fraternity, that intemperance is forbidden by masonic law, and by the usual instruction given in the Lodges, most respectfully beg leave to call your attention to this subject, and invite you to consider whether there be not an urgent necessity that diligent effort be made to conform the lives and conduct of members in this particular to the ancient principles, laws, and traditions of the fraternity. To reclaim, reform, and restore the numerous Masons who have fallen from a position which the excellent principles of the order require them to occupy, is a work worthy of your most serious attention.

Having no other aim in this than the advancement of purity and morality in public and private life, we beg to ask whether your worthy Grand Body might not aid these ends materially by taking such steps as shall be best calculated to induce the subordinate Lodges and the individual members thereof to more fully sustain the principles of the order in this respect?

Most respectfully presented by order of the Ladies' Temperance Band of Milwaukee.

This is rather insinuating that some of the brethren are given to over-indulgence. We are disposed to think, however, that there is no ground for insinuations of that kind, as the proceedings before us give no evidence of needed discipline in that direction.

Bro.: George E. Hoskinson presented the report on Foreign Correspondence, in which he criticises the proceedings of forty-three corres-

ponding Grand Bodies in this country, and appends a review of a number of foreign Grand Bodies. Nebraska for 1873 receives *brief* notice. In his introduction he quotes a paragraph from Bro.: Luther W. Osborne's oration.

M.: W.: J. P. C. Cottrill was elected Grand Master, and R.: W.: George E. Hoskinson re-elected Grand Secretary.

CONCLUSION.

We have done. Our labor is once more finished. The ashlar we have hewn out, we trust, will stand the test of the overseer's square, and we venture to express the hope that they may be found perfect, without flaw or blemish. Our time has been, to us, profitably and pleasantly spent in communion with noble hearts all over the masonic field, and we feel refreshed and invigorated. We have set down naught in malice. If we have—as we have—ventured to differ from others upon any question or principle, it has been done in the spirit of brotherly love, and with a desire to provoke good works, and to arrive at the *truth*. Any subject viewed and discussed from different stand-points, will ultimately cause truth to prevail.

It is with feelings of pleasure that we note general prosperity and universal peace amongst the craft in America.

To our fraters in the different jurisdictions we tender our grateful acknowledgments for the many kindly notices—both of our Grand Lodge and of our own labors. We entertain many kindly wishes for their prosperity and usefulness. With these final thoughts we bid you adieu!

J. N. WISE, *for the Committee.*

N. B. For the benefit of all concerned, including our brethren of the quill, it is announced that the Grand Secretary of the Grand Lodge of Nebraska has on file in his office *the receipt* of the Grand Secretary of EACH Grand Lodge in North America for THREE copies of Nebraska proceedings for 1874.